

## CONFERENCE MEETING

March 30, 1903,

10:30 A.M.

A.G. Daniells in the Chair.

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Delegates  
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The meeting opened with Hymn 684 in Hymns and Tunes, after which prayer was offered by Elder H.W. Cottrell.

The Minutes of the opening Meeting were then read by the Secretary, taken from pages 1, 2, and 3 of the General Conference Bulletin for March 30/1903.

Chair : Are there any corrections to offer on the minutes as they have been read ? If not, they will stand approved.

Now I would like to ask what your pleasure is with reference to dealing with the Minutes. Shall we have a brief summary presented at every meeting, aside from those that are printed, and action taken upon them, or shall we present the Minutes as they are printed in the Bulletin from day to day ? I was under the impression that last year we did not have the Minutes regularly, though I hardly remembered. But it seems to me that at the very start the Chairmen should know what course to take, so that we can be uniform in our dealing, and so that the minutes will stand as the approved minutes of the Conference when we have closed.

E.V. Russell : I move that the Minutes be read as printed in the Bulletin. Of course it will be understood that they will be corrected minutes.

*Complete*

LIST OF DELEGATES TO THE THIRTY-FIFTH SESSION  
of the  
SEVENTH-DAY ADVENTIST GENERAL CONFERENCE.

ATLANTIC UNION CONFERENCE:

H.W.Cottrell, P.F.Bicknell, J.W.Watt, A.E.Place, Geo.B.  
Thompson, R.A.Underwood, J.E.Jayne, O.O.Farnsworth, S.M.Cobb,  
S.N.Curtiss, Mrs. Mary B. Nicola, E.E.Franke.

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CANADIAN UNION CONFERENCE:

W.H.Thurston, J.W.Collie, G.E.Langdon.

SOUTHERN UNION CONFERENCE:

Smith Sharp, R.M.Kilgore, W.J.Stone, C.P.Bollman, J.E.White,  
J.O.Johnston, O.C.Godsmark, A.F.Harrison, W.L.Mc Neely,  
S.E.Horton,

LAKE UNION CONFERENCE:

Slade,  
W.H.Edwards, E.K.~~Slade~~, H.A.Washburn, R.T.Dowsett, C.H.Bliss,  
S.H.Lane, R.R.Kennedy, J.D.Gowell, M.B.Miller, H.R.Johnson,  
Wm. Covert, H.H.Burkholder, C.J.Herrmann, S.E.Wight, P.T.Magan,  
W.C.Hebner, Allen Moon, S.M.Butler, A.G.Haughey, N.P.Neilsen,  
D.E.Lindsey, I.J.Hankins, E.R.Williams, A.R.Sandborn, H.W.  
Miller, S. Mortenson,

NORTHERN UNION CONFERENCE:

N.W.Allee, C.W.Flaiz, C.M.Everest, Andrew Nelson, C.A.Burman,  
John Walker, Fred Johnson, Lars Neilsen, F.A.Detamore, H.J.Dirkse

CENTRAL UNION CONFERENCE:

E.T.Russell, N.P.Nelson, J.M.Rees, C.A.Beeson, G.F.Watson,  
L.F.Starr, L.A.Hoopes, J.J.Graf, L.W.Terry, C. Mc Reynolds,  
Watson Ziegler, E.G.Olsen, Lewis Johnson, J.H.Wheeler,  
R.C.Porter, I.A.Crane, G.W.Anglebarger, C.H.Parsons, J.H.Kraft.

SOUTHWESTERN UNION CONFERENCE:

G.G.Rupert, T.W.Field, M.H.Gregory, W.A.Mc Cutchen, A.E.Field,  
C.N.Woodward, G.F.Haffner.

PACIFIC UNION CONFERENCE:

W.B.White, J.E.Wilson, W.R.Simmons, H.G.Thurston, C. Santee,  
W.A.Alway, H.H.Hall, A.J.Breed, H S.W.Nellis, M.W.Cady,  
A.S.Kellogg, W.M.Healey, M.C.Wilcox, W.F.Martin, F.M.Burg,  
J.S.Osborne, D.T.Fero, E.W.Webster, C.H.Jones.

AUSTRALASIAN UNION CONFERENCE:

G.A.Irwin, W.D.Salisbury, A.T.Robinson, E.H.Gates, Miss Edith  
M. Graham, M.G.Kellogg.

EUROPEAN GENERAL CONFERENCE:

L.R.Conradi,

BRITISH UNION CONFERENCE:

E.J.Waggoner, A.D.Gilbert.

DELEGATES AT LARGE:

A.G.Daniells, Geo. I. Butler, J.N.Loughborough, I.H.Evans,  
J.H.Kellogg, A.T.Jones, S.N.Haskell, W.T.Knox, W.C.White,  
W.W.Prescott, U. Smith (deceased), H. Shultz, W.A.Spicer,  
E.R.Palmer, H.E.Osborne, Mrs.L.Flora Plummer, David Paulson,  
H.F.Rand, A.J.Read, S.P.S.Edwards, Frederick Griggs,

E.A.Sutherland, G.W.Caviness H.M.Mitchell,

*Total, 139.*

Of the foregoing list, all were present except the following-named persons:--

Mrs. Mary B. Nicola, E.E.Franke, G.W.Anglebarger, H.R.Johnson,  
E.R.Williams, H.W.Miller, S. Mortenson, Andrew Nelson,  
Lars Nielsen, J.E.White, J.O.Johnston, G.I.Butler, I.H.Evans,  
Frederick Griggs, S.N.Haskell, H.F.Rand, A.J.Read, H.Skultz,  
H.M.Mitchell, U. Smith (deceased).

Elder M.C.Wilcox : If we get our bulletins here so that we could have them delivered promptly at the beginning of the meeting would it not save ~~time~~ us a great deal of precious time to have these minutes in the Bulletin, and save long reading such as we have had this morning; and if there are any corrections to be made that someone call brief attention to the correction that is to be made in the Bulletin ? I am sure it would save us lots of time, in the Conference, and save the secretary also a lot of time.

Watson Zeigler : I move that we waive the reading of the Minutes, and let the minutes be corrected from the floor as anyone may see they need to be corrected, by briefly calling attention to any mistakes.

N.P.Nelson : I make a move that we have a brief statement of the minutes to be read at every session, and that the rest, as all the delegates would have the Bulletins before them, if there is anything in the Bulletin besides what has been read, should be corrected, it can be corrected then.

J.E. Jayne : I second that motion.

Elder M.C.Wilcox : We did not hear the motion at all.

Chair : The motion is this : That the Secretary prepare a brief record of the minutes, a brief statement of the business transacted; that this be read at each meeting, and be called the Minutes of the Conference; and that the more extended parts that are not read, in the Conference, are before you in the Bulletin, and that any who may detect anything tyat they consideraze inaccu-

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rate should ask that this be corrected.

The question ? Are you ready to vote ? All who favor please raise the hand. It is carried.

Are there any delegates here whose names have not been read? Let us see your hands. Dr. Waggoner's name will be inserted; and Elder A.T. Robinson of Australia, and Dr. M.G. Kellogg, and A.D. Gilbert's.

We have no regular business prepared for this meeting, but we have a few reports that can be presented to the Conference, and we will take the time now to do this.

The Chairman then read his address, as follows :-

(Insert in address.)

Perhaps I ought to say, in referring to these items, that I wish it distinctly understood that in no way is there the slightest desire to cast any reflection upon any man living with reference to the responsibility of <sup>any of</sup> these obligations. None of us can stand up and throw stones. My only object in calling attention to them is to place before you what is to me a glorious fact, and that is, that we have faced about. I have changed my coat on this question. I do not pose as one who has never made a debt, nor made a mistake along this line; but I do claim that, since the last General Conference, my eyes have been open to the evil of this thing, and that I have changed my policy altogether and absolutely, and not only I, but many of the members of the General Conference Committee and many of our ministers, and many of our people who twenty years ago were in a large measure thoughtless about the evil of creating debts, have been aroused to the thing, and have now changed their policy.

Now in referring to this, we make no reflections upon any one. If we were to do so, we would have to strike straight home, many of us, if not all; therefore let it be understood that no hand is raised in condemnation against any man; but let it be understood, brethren, that our hand is raised against this evil thing, and that it is brought to an end; that the era of debt-making is past; ~~with~~ with us as a people; that hereafter we will let God work through us to pay his own bills as He goes along.

(Reading) "In addition to the work-----

These recommendations were passed by the General Conference Committee at its sitting last November, and it appears to me that the time has come for the General Conference in session to make a clear-clean-cut announcement regarding its financial policy. <sup>9</sup>You will recognize that a great deal more might be said regarding the various features of our work during the past two years, but so far as the General Conference is concerned, I have felt that I must be as brief as possible, and obly refer to general features.

The past two years have been very interesting for the Mission Board. We have had very great problems to deal with; but we have enjoyed many rich blessings in our efforts to rightly and broadly deal with these great world-wide mission problems.

As you know, two years ago it was clearly understood that the field of the Mission Board hereafter would include what we call the home as well as the foreign field; that the Mission Board would, as far as consistent and possible foster the work in needy parts of the United States of North America, as well as the needy fields across the sea. Now this has been ~~down~~ a perplexing problem to deal with. To what extent we should use the Mission Board funds for what we call the home field, for this Conference, that Conference, this city or that city, this institution or the other institution, has been a very perplexing problem. We have seen that we could very easily take on financial burdens in this country large enough to swallow up all our means, and have nothing left to send abroad. Of course we have seen, too, that it would be very easy to keep up a sentiment that would take a large share of the gifts the people were able to make, out of the country into foreign lands. Now, I do not believe that either extreme should be taken.



We all know that neither extreme should be allowed to prevail. There are places, there are enterprises, in the United States that must have assistance. They are not able to do the work that ought to be done by them without assistance. So we must secure help from some source, and I believe that it devolves upon the Mission Board to inquire carefully into these enterprises, and then as far as in their judgment they can do so, render assistance from the general funds.

This is true regarding the populous parts of the United States, where not so much has been done, and where means are not so plentiful as in some other places. You take the Atlantic Coast, and there you have large cities, you have a poorer people, you have fewer laborers, and you have weaker Conferences than in the Central States, where there are many well-to-do farmers connected with the cause, few cities of any great size, and where the general lot of people are in fairly good circumstances.

Then you take the Southern field that we have heard so much about, and there we find a condition of things that calls for assistance from our more favored Conferences in the North. I am satisfied that we have not done all for the Southern field that **should** have been done, and all that we can do. I do not refer alone in this statement to money. From the study I have given the field, I am satisfied that the Southern fields needs more than money. It has received a good deal of money during the last few years. Our books show that during the last eight years over \$300,000 has been applied to the work in what is now the Southern Union Conference. During the last four years \$183,000 that we can trace in our accounts, has been used in the work there.

I do not believe that the solution of the difficulty in the Southern field lies in pouring more money into that field. I do not

say that we should not continue to send money there, and send more perhaps than we have; but that is not the real solution of the problem. The Southern field wants something more than money. It wants the intelligent and thoughtful and studious cooperation of our people in the North. The Southern field wants more contact with our men in the North. The Southern field wants more of our bright, earnest, and most cultured young men and women from our schools to connect with their work, and I believe that at the close of this Conference, arrangements should be made by the General Conference Committee, or the Mission Board, or whoever has charge of it, to come into closer touch with the men in the Southern field who are struggling with the difficulties of that difficult piece of territory, and unite more intelligently for cooperation; and let there be an interchange of men more freely than there has been, at least during the last two years.

During this time our camp-meetings in the North have been visited by our General Conference men, and our Mission Board men, and our camp-meetings have had a fairly good attendance from these workers; but I do not know that any of them have attended a camp-meeting in the Southern field. That is just one point to illustrate what I mean by bringing our men in the North, and our men in the South into closer touch, and better cooperation. Let those who are in the North, and who have the heavy responsibilities in administration, go South, and join the brethren in facing the situation exactly as it is. Let them study the field, and let them together unite on plans, and then all go to work to carry them out together. I believe that this will do the cause in the Southern field more good than double the money we have sent them from year to year.

I say again, that the problem of rightly relating the Mission Board to the home fields is a difficult one, but I believe it can

be mastered if the Board can have a little time to study more carefully, that this can be mastered, and right relationship can be established between the Board and these various fields in America that will need the fostering care of the Board.

As you know, during the past two years, we have made some effort to become more intelligent regarding some of the foreign fields. Quite a delegation of brethren attended the European General Conference held in London about a year ago. These brethren visited different parts of Europe. They attended general meetings in Great Britain, Scandinavia, Germany, and Switzerland. They visited France and Italy, and some of them visited Austria. They spent about three months in that country visiting those fields, associating with the brethren, and studying with them the problems they were dealing with. We went to the camp-meetings (and the annual conferences were held in connection with the camp-meetings) and joined the brethren in their business proceedings. We sat down with them and studied their finances, ~~their~~ balance-sheets, their needs and their poverty, and united with them in working out something like a definite policy for the coming year. We greatly enjoyed this work; for we became so much better acquainted with the details of the field, and we have felt that we were much better prepared to cooperate with our brethren than we were before this visit. And the result of this visit has been quite an awakening on the part of our people regarding those foreign fields since our return, and our talks have been given in the different parts of the country that the different delegates have been located in, a real interest has sprung up, an increased interest in those fields, and the Mission Board has received many, many new offers from workers to go to those fields. Some Conferences have sent in the names of quite a large number of their ministers and laborers, who are glad to have their names put on the list as volunteers for foreign fields.

And this has helped the Board very much in its efforts to answer the calls that have come from those fields. During the two years the Board has sent out one hundred and eighty three persons from this country to foreign fields. Not all of these were absolutely new workers who had not been in the field before; but I think a large majority of them are. I think Brother Evans reported 68 sent out during the two years preceding this from the books. 68 new missionaries, persons who had not been out before. This year the Lord has laid it upon the hearts of many, many people to offer their services to go abroad, and he is increasing the funds so that we have been able to send a larger number abroad. Of course, what we have done is just a very small beginning of what must be when we take hold of this work to finish it in this generation.

Another thing: The conferences have come forward during the last six months in a very hearty and very encouraging way, to support the Mission Board in carrying forward its work. Very soon after we returned some Conferences began to appropriate a portion of their tithe to the Mission Board. The first definite and very radical---hardly ~~radical~~ use the word radical---but large step taken in this direction was by the Kansas Conference at its session held in the fall, when it appropriated \$4,000 of its regular tithe to the mission fields. California sprung this very much. When we came to the Fresno campmeeting we found that a strong tide was already rolling toward the mission field, and before the campmeeting closed a large number of workers had volunteered to go abroad, their offers had been accepted, and the Conference had taken its stand to send them and support them in the fields. I think the total amount of this appropriation and this gift to those lands, to the fields outside of this country would total up something like twenty-three or four workers, and something like twent-thousand

dollars a year, which with the five thousand given, and the percentage besides makes about thirty-six thousand dollars for the coming year. Brother Jones says that the amount that will be spent on those who went abroad, and to pay their transportation, and to support them would come to twenty three thousand dollars the first of the year. And in addition to that quite a large amount is set apart for the fields.

Now I feel free to say here that this step has thrilled this denomination from one end to the other of this land. It has started a new line of thought; it has placed before us new plans and methods and processes; it has opened to us new ideas with reference to the support of our mission fields, our mission work. This was taken up by the West Michigan Conference about the holidays. This ~~xxxxxxx~~ Conference, if I remember rightly at this minute, voted to set apart, to devote 50% of its yearly tithe to the mission fields, to the Mission Board to be used in missionary operations. Now, brethren, before this Conference closes, I think we ought to take up the question of the support, the basis of the support of our ministers, who go into mission fields.

Up to the present time the basis of their support has been donations, gifts from the people. As long as a minister remained in a home conference, the basis of his support was the tithe of the Conference; that was regular, steady, certain, like the sun's rising every day. The moment he accepted the call to go abroad into a new country, among strangers, separate himself from his home and his old friends and associations and advantages, he was taken off from the tithe as the basis of his support, and he was put on the basis of the gifts of the people. Shall I call it charity? Hardly. The gifts, donations of the people that are uncertain, that fluctuate

with the power of the Board to move or induce the people, or its faithfulness to keep before the people the needs of those fields.

The question is before many of our people as to whether the tithe of the Lord's house should not be the basis of the support of all the ministers of the Lord's vineyard. Should it not? And especially should it not be the basis of the support of those who go among strangers in strange lands? Perhaps you will give this matter your study during this Conference, and make some definite recommendations with reference to a general policy to be adopted; but the General Conference Committee at its sitting in November passed these recommendations:

Whereas, The one great work of this people is to carry the third angel's message in this generation to every nation, kindred, tongue, and people; and,--

Whereas, About four fifths of the laborers, and the means with which to support them, are now gathered in the United States, where there is only about one twentieth of the world's population; therefore,--

1. We recommend, That a systematic and thorough campaign be entered upon and kept up to turn the attention of conference committees, ministers, and people to the needs of the fields outside of their respective conferences and outside of the United States; and that all conference resources of ministers and money be held open by the conference management to the needs and calls of the regions beyond, the same as within the bounds of local conferences.

2. We recommend, That conferences urge their laborers to move out into needy fields, especially into fields outside of the United States, and pledge to support them there, as their own laborers, until they have raised up a sufficient constituency to give them

their support.

3. We recommend, That in all cases where laborers are sent into another field, as above suggested, they work under the direction of the conference into whose fields they are sent; that the committee under whose direction they labor audit their accounts; and that all appropriations for their support be sent to the treasury of the Mission Board.

4. We recommend, That the General, Union, and State Conferences give their internal workings and the expenses of administration careful study, to the end that all unnecessary expenses be eliminated, and the work put upon a sound basis.

5. We recommend, That we encourage the States that are able to do so, to set aside a definite per cent of the regular tithe as an appropriation to the general work of the Mission Board.

6. We recommend, That this forward movement in behalf of missions be placed clearly before our people, and that their responsibility to pay a full tithe into the Lord's treasury be emphasized.

7. We recommend, That in addition to this devotion of conference resources to destitute fields, we urge all our laborers and people to agitate the matter of the regular weekly offerings to missions, known as the ten-cent-a-week plan, by which a large treasure may easily be turned to the evangelization of the world.

These resolutions can be brought before the Conference at the right time.

Now as the Secretary of the Mission Board, and as the heads of the various departments and institutions will ~~be~~ have interesting reports to make, I feel that I must not take more time, or enter more into the details of this work. I sincerely trust that while we are together, we shall be able to give our time ~~in~~

and our attention to the study of these world-wide mission problems that are pressing upon us so heavily, and, for which it seems to me the General Conference is now arranged, now organized to deal with.

I will ask you what your pleasure is with reference to the meeting.

W.F.Parsons. If there is no other business right now, I have a motion I would like to introduce at this time.

Moved that Elder A. G. Daniels, Chairman of the General Conference Committee, be, and is hereby, instructed to appoint a committee of five to examine into the financial standing of all our various institutions, and to investigate their relationship to the Seventh-day Adventist denomination, and to devise and recommend some plan to this Conference whereby all institutions as far as possible under existing corporation laws, be placed under the direct ownership, control, and management of our people.

I take the opportunity of introducing this resolution thus early in the Conference owing to the fact that to my mind this is one of the problems that the common people of this denomination are wanting solved today, and it seems to me that we are going to need a large amount of time in which to study and consider this thing, or, rather, the committee will that undertakes this. I hope that I will have a second to this motion.

Watson Ziegler. I will second the motion.

The Chair: You have heard this motion. What is your pleasure regarding it?



It was moved and seconded that this motion be referred to the Committee on Plans and Resolutions, in order that the recommendation might come through the regular channel.

E.R.Palmer suggested that since a large body of men chosen had been ~~appointed to the committee~~ for the purpose of appointing standing committees, it would be best for the Committee of Counsel to appoint ~~the~~ the committee called for in this resolution, rather than for the Chairman to appoint it. To this amendment of the resolution, <sup>the mover of the motion</sup> ~~the mover of the motion~~ assented; whereupon the resolution, as amended, was carried unanimously.

Upon motion of R.A.Underwood, the Conference adjourned to 3 p.m., even date.

A.G.DANIELLS,  
Chairman.

H.E.OSBORNE,  
Secretary.

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## GENERAL CONFERENCE PROCEEDINGS.

Third Meeting, March 30, 3:00 P.M.

Elder G.A. IRWIN in the Chair.

The meeting was opened by the singing of Hymn 767, following which was prayer by Elder Loughborough, and then Hymn 741 was sung.

The Chair : We are very glad, I am sure, at this hour, for the visiting brethren, that Sister White can be present with us; so we gladly leave everything else to listen to what she has to say to us.

Sister White then spoke for 90 minutes, after which Elder Irwin said : Brethren and Sisters, we all stand condemned. We are told in the Spirit of Prophecy that the gospel is simply the law defined; and that the law is this defining, and making it applicable to our lives as Christian men and women; our duties and obligations one to another as found in the Sermon on the Mount; and the summing of really of that Sermon upon the Mount is found in simply one sentence, and that is the Golden Rule--"Do unto others as ye would that others should do unto you; all things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the gospel".

Another statement came vividly to my mind while Sister White was speaking, and that is that the principles of the Golden Rule .

are the true principles of Christianity, and that anything short of it is a fraud and a deception. And further, it states that before the great outpouring of the Holy Spirit that is to enlighten the earth with its glory, these principles must be seen in the lives of men and women. So it seems to me that it is no wonder that the ~~last~~ law of God has been held up before us so vividly this afternoon. I thought while the servant of the Lord was speaking, of what our Savior said about the Scribes and Pharisees. He said: "Ye tithe mint and anise and cummin, and ~~omit~~ ~~weightier~~ matters of the law, judgment and mercy". Now, brethren, I noticed several times in the talk of Sister White to us, this expression; "What are we going to do about it?"; and it seems to me that is the question that confronts us at this hour; brethren, what are we going to do about it? Now, we have been told before it was announced from this platform, to-day, we have been told, the possibilities of the last General Conference. We have been told what God wanted to do at that Conference; we have been told what He was graciously waiting to do; but we failed to do the part that we ought to have done, and consequently failed of receiving the blessing. And the saddest thought of it all is that the Cause of God is years behind as the result of our failure at that meeting.

Well, now, brethren, we have come right up to the very same point again. God in His mercy has brought us around, and He has taught us by calamities and judgments during the past year, and here we find ourselves in another General Conference face to face

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with the same proposition. Now what shall we do ? That is what the Lord asked us. What are we going to do ? Brethren, what shall we do ? Shall we simply listen to the stirring appeal that has been made in our hearing through the servant of the Lord, indited by the Spirit of God, and then dismiss this meeting, and go away to our several cares and responsibilities,

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Social meeting  
followed Dr. White's  
remarks,  
during which  
Dr Kellogg  
spoke -

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Rose

Benjamin Baker  
8759-578

Colombia Ohio history

Dr. J. H. Kellogg. I have been very much struck with what I have heard this afternoon, and I feel that the Lord has spoken to us, and I feel it is very important that such action should be taken here at this meeting ~~xxx~~ ~~xx~~ ~~xxxx~~ during this Conference that will be consistent, that will be reasonable and right in the sight of the Lord. I have been connected with this work for a long time, all my life in fact. It is now thirty years since I devoted my life to the work of the Sanitarium. I have been for thirty years in that one place. I have tried to be true to the principles of the institution, tried to stand up for what I thought was right; and it is in my heart today, as it always has been, to be loyal to all the truth, to all the work which is represented in this movement. I believe this movement is to be the greatest movement in behalf of the truth in all the world, and many years ago I consecrated my life to it. I have given my life to it so far, and I expect to give the balance of my life to it. I have not made any other plans. I feel that my work has been very imperfect, and has been full of mistakes, and I have not been what the Lord wanted me to be all these years; but I have tried to be true to the principles, true to the work, to what my work was intended to represent, and I have worked with all my heart and all my energy to carry forward the work the Lord has given me to do.

Our work has grown from a very small beginning to a large work. That is one thing that has encouraged me, and is the thing that has held me up under many embarrassments. Before the Sanitarium was built, the old building that was burned, when we had only a small, two-story building, and we had no money, Brother White took me out one day for a ride, and he said to me, Doctor, Sister White had a

remarkable dream a few days ago, two or three weeks ago, and in that dream she saw that this institution which is now so small would develop into a great institution which would be known all over the world. That seemed to me practically impossible. He said, The Lord showed to her that this institution would grow until all this place would be covered with buildings, that it would extend clear down to Manchester Street, and to Champion Street, and that there would be a great establishment here. Well, now, that seemed to me beyond my conception, but as we have gone on year after year and necessities seemed to come for enlargement, I have been to Sister White with the question Shall we enlarge? And with her encouragement we have gone on anew and enlarged accordingly until it became time to put up a hospital, and at the Conference held here thirteen or fourteen years ago, Sister White stood before the entire audience here and urged that this building should be erected. When it came time for our chapel to be built I submitted this question to Sister White, and she said we should have built it years before. At the last General Conference Sister White rose up before all of you and urged that the Sanitarium should purchase the College buildings in addition to the buildings which we then had. Now I supposed all of this was in fulfillment of what the Lord had presented many years ago, and so, although we have been careless in many ways, we have struggled on, trying to do the work which the Lord seemed to have given to us.

In the meantime we have been educating nurses and doctors, and a large number of branches have been established in different parts of the world. Our work has not been all confined to Battle Creek, but we have been doing what we thought was the Lord's will. When the fire came we sent for our leading brethren to come and advise us what should be done. The brethren came and looked the matter over

and found the situation as it is. The fire had burned part of our buildings but had not burned all. It had burned about a third of our buildings. We had twenty buildings; two were burned. We had left \$250,000 worth of property. It seemed impossible to move away. We had not enough property left to pay our debts if we moved away. Dr. Pierce sent an attorney to Battle Creek to find out whether we were going to build or not. He stayed there for several weeks. We waited. Our fire was the 18th day of February. Our corner stone was laid the 12th day of May. We waited all that time, or a greater part of that time. We were waiting, trying to see, to learn what the Lord wanted us to do. A committee of citizens called upon me after the fire and wanted to know if we were going to rebuild. I told them we did not know; we could not tell; we must wait until Providence made the matter clear to us. I sent out a hundred letters of invitation to different parts of the United States looking for invitations to other places, thinking this was an opportunity for us to leave. [?--Reporter did not hear last sentence very plainly.] I did not get from all those hundred letters that I sent to leading places, leading people--I did not get a single answer that opened the way for leaving. We tried every way to find out if there was another place for us. These brethren came and sat down with us and decided that it was the proper thing to rebuild in Battle Creek.

In making our plans we made them not quite so large as before in regard to the accommodation of patients. Before the fire our buildings were large enough to accommodate about half of our patients, only about half. We have never at any time had buildings large enough to accommodate the people who came. We have not sought



to bring people to Battle Creek in great numbers; in fact we have encouraged a great many not to come. But the character of our conditions was changed so that those who came required better accommodations. In erecting our building we have made provision for 296 patients' rooms. In our old buildings we had 341; in the buildings that were burned there were 341 rooms for visitors. In our new building we have 296 rooms for patients. We understood in our plan for our new building that we were not arranging to accommodate as many patients as before. We thought the fire would divert some of our patronage to some of our branches, and it would not be necessary to provide for so many, but we thought it best to provide for <sup>a</sup> sufficient number of patients so that those who came could get accommodated well and properly.

Now if we have made a mistake in erecting this building, the mistake can be corrected. The building can be sold, the entire institution can be sold. There are parties who will be very glad to buy. I know parties ~~xxxx~~ who would be glad to purchase it, and if there is a mistake, and it is best that the Sanitarium should be moved away from Battle Creek---or rather it is impossible to move the Battle Creek Sanitarium. The Battle Creek Sanitarium can not be moved away, because the Battle Creek Sanitarium must be at Battle Creek. If it is best that this enterprise should be abandoned at Battle Creek, then this property can be sold. There is no difficulty about it, and if this Conference will take action to that effect, that the Battle Creek Sanitarium should be sold, that it was a mistake that it should be erected there, and it should be sold, I will guarantee that it can be sold in a very short time, and on such terms as will leave the corporation in a better state financially than it would have been after the fire if we had aban-

done the enterprise as it was. So many statements that have been made can be corrected, and I hope this Conference will not adjourn without taking definite and positive action to advise the Board at Battle Creek what ought to be done under the circumstances. If this Conference will vote that this enterprise shall be abandoned at Battle Creek, the property can be sold promptly, and the enterprise there can be off your hands.

I wish to say a word further with reference to myself. I have given all of my life to this work. I have had to carry, a greater part of the time, most of the work on my shoulders. I am a small man, and I have not <sup>a</sup> very large ability. The best ability I have is the ability to work hard, to work day and night, to work almost continuously for a good many days. I hope to put in all the ability I have into my work. As I said, I have tried to be loyal to this work and to this cause. I have tried to teach loyalty to my colleagues, to the nurses and doctors that have come around me. If you will look about the world you will find that in all the sanitariums we have today the men and women that are standing true in these institutions are men and women who have been trained at Battle Creek. You will find the nurses, the doctors who are standing faithful to their posts of duty in all parts of the world are not men and women who have been trained in the institutions of the world, or in the colleges of the world, but at Battle Creek, and they are standing loyal to the principles they have learned there. If you come to Battle Creek you will find the doctors and nurses who are in the Sanitarium there are loyal to all the truth; they are standing true to the truth there. There is no other inducement in our work but loyalty and love for this truth. The wages are small. The labor is hard. There is no inducement what-

ever to remain in this work. There is no inducement to a single doctor in one of our institutions to remain for one day connected with any of these institutions excepting a love of the truth, and loyalty to this cause and to this work. Our doctors can all make more money outside of our institutions than in them. They can go on with their work wherever there is suffering, working for humanity, and they can stand for reform, and they can do everything they are doing in ~~any~~ connection with our institutions elsewhere by themselves. Some have thought best to do this, and are doing it---not very many. We have labored with all our energy to bind all of our workers, our doctors, our nurses to this work. Not a single person is received in the American Medical Missionary College unless he pledges his life to this work. Now we have been somewhat blamed for this. A brother said to me a day or two ago, Is it true, is it true that you require every college student to make a contract that they will work for the Medical Missionary Board for ten years? I said No; that is not true. What we ask is that the men and women who enter our Medical Missionary College shall pledge themselves to give their lives to the work for truth,--not for the Medical Missionary Board; but for truth and for this cause.

I want to say to you, my friends, that my life is dedicated to work for God, humanity, and truth, and I will work with you as long as you want me to work with you. I will work for this cause as long as I have an opportunity to work for this cause. I will stay by this movement which I believe to be the greatest movement in the world, so far as I have an opportunity to work in connection with it. I wonder that God has given me an opportunity to work in this cause and this truth. I thank God every morning when I awake, on

my knees, when I bow with the little ones around me that the Lord has sent to us to care for---I thank God that I love this truth. O, my friends, this truth is the greatest thing in the world to me. It is the only thing I care for, the only thing I live for; and I thank God every day, many times a day, that I found this truth, and that I know this truth. The whole purpose of my heart is to give all my life and ability, ~~my~~ and all my energy to carry this truth where it is not known; and especially to make known this great truth with all the helpfulness that God has given to us. My friends, if we only appreciated this truth, if we only realized it, appreciated how the world needs it, we could not spend our time in personal criticism. I mourn that we spend so much time that way. I determined when I came to this Conference that I would spend no time that way. If the time ever does come that we must spend as much or more time than we have spent in that way, or a large part of our time and energies, I want to say I would rather work alone. I can ~~an~~ not see how it is possible for us, with this dying world about us, with a sinking humanity before us,--I can not see how it is possible for us to sit idly by and spend our time on such questions. And it seems to me that we ought to be stirred with a zeal that would lead us to go out into the homes and the cities especially, and give all our lives and energies to help to lift up our fallen brothers, and to enlighten those who are dying. The Lord gives to us a light the world does not have, and I do hope that ~~we~~ here at this Conference we may get, somehow, our plans and our hearts cemented together so that we can go on and speak with one voice; that we can all live together, and work together, and that all this disharmony that the devil brings up, that makes a little speck look like a mountain so

that we are suspicious of one another when we can sit down together and in five minutes, talking the thing over honestly the whole thing will vanish.

This talk about an awful crisis, and awful dangers, I want to say to you, there is nothing in it; there is nothing in it. The truth of the matter is that all we want is confidence, confidence in the truth, confidence in God, and confidence in one another, and a sufficient love for truth that we are willing to bury some of our small things, our personalities, and our little personal feelings, and for the sake of humanity, and for the sake of truth, come up and work for this wonderful truth, and this wonderful work God has given us. O, my friends, I have not any personal quarrel with anybody; I have not any personal ambition, or any personal scheme; I have but one purpose in my heart, and that is to help my fallen brother, and to serve God, and to work for the truth. If you think that is not true, if you think I am not sincere about that, try me, put me to the test and see. What I am saying here I think I am speaking for my colleagues, Dr. Paulson, Dr. Kress in Australia, Dr. Rand in Colorado. There are others in charge of our different institutions; ~~everywhere~~ there are very few of them here. They can not be here; they must be at their work; they must ~~be~~ stand by it. They could not come here. We shall try to get as many of them together as we can at Battle Creek, and talk over what we can do to help spread the truth.

We have not any conspiracies. I want to say to you that as far as I know, no two men have put their heads together and said, Let us work for this, Let us stand up for one another. I have not heard of such a thing; I should feel ashamed if there were such a

thing. But I know this, my friends, that a good many of us have been on our knees together, and with tears in our eyes we have pleadd with God to make us true to truth and enable us to stand for truth no matter what became of us, and I pledged myself to that thing. There are difficulties and perplexities beyond description, but this I know, we have truth inx spite of it all. We have truth, and God is in this truth and in this movement, and I propose to stand by it and stay with it so long as God gives me an opportunity.

.....OXO.....

[Sermon, E.J.Waggoner.]

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come;" and I am glad of it to-night. Every act of our lives and every thought must have reference to the end, and I am glad there is an end coming, ~~and~~ That end will be the beginning. It will be an end of strife, and a beginning of universal peace; and I long for it to come; and I know it is coming, because the Lord has said so.

We preach the end, and in preaching the end, we preach the beginning.

Have you ever noticed that that message, the last message, <sup>to</sup> the last of the <sup>churches</sup> ~~gospel churches~~, the Laodicean church, begins: "Thus saith the Amen, the faithful and true Witness, the Beginning of the creation of God"? And so that message which pertains to the end, which has in it the promise of the coming of the Lord, the promise of the sitting upon the throne with Him in His glory; that message which pertains especially to the

end, brings us to the beginning; and this is the "witness" that is to be borne. It is the witness that is borne by the Faithful and the True; for He is the beginning, as well as the end. So when we have come to the end, we are then at the beginning; when we come really to the beginning, lo, we are at the end; for the end of this world is but the beginning of the new earth---and the world which is to come is the world that was from the beginning; so that when the end comes, we are brought back to the beginning; for the heavens must receive Him until the time of restoration of all things which God hath spoken by the mouth of His prophets since the world began.

We sometimes get in too big a hurry for the end. You will say, How can we get in too ~~big~~ great a hurry for the end? Well, we do, nevertheless, and on the principle of that old proverb that we learned as children: "The more haste, the less speed." And sometimes we get in so great a hurry for the end, that we rush on toward the end without beginning at the beginning; and then we have to go back and begin over again, and that delays the end; so our haste to the end without taking time to begin at the beginning, only puts off the time that we would so gladly see come. You know that is reasonable, is it not? It is so.

But sometimes we forget who is the beginning. We think if we must go back at the very beginning, and start at the beginning, oh, how long a time it will take for the work to be finished up and for the Lord to come! That is where we make a mistake again; for just as soon as we have come right down to the very beginning, to the A B C of the truth, lo, we are at the end; for Jesus Christ, who is the beginning, is the end



as well. "I am the Alpha and the Omega, the first and the last, the beginning and the end." And when we have come to the beginning, and to the perfection of the beginning, the end will be there; for that is the witness that is to be carried to all the world. It is the witness of Him who is the beginning, of Him who is the Faithful and the True.

When we read this message of the Lord, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," there is a grave error that we are liable to fall into,---one of the greatest errors that human beings can fall into,---and that is the error of substituting ourselves for the Lord, and putting ourselves in the Lord's place. We forget who it was that spoke these words, and we take it this way: "This gospel of the kingdom must be preached;" and we make the antecedent of that propoun "this," the thing which we are preaching; and when this thing that we may happen to be preaching, whether it may be you or I, when this thing ~~which~~ has been preached in all the world, then shall the end come. That is a mistake. Who is it that said that?---It was the Lord Jesus Christ. He stands here, embodying in Himself the fulness of the truth; and it is He that says, This gospel, this gospel which I am preaching, this gospel of which I am not only the representative, but the embodiment, this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

You and I may go over all the world, and we may preach; we may preach earnestly; but if our preaching is not the

preaching of the Lord Jesus, literally the preaching of the Lord Jesus,---that is to say, not simply the preaching about Him, but the Lord Jesus Himself preaching; then either we shall have to go over the ground again, or else somebody else will have to go over it afterward.

The end shall come, but it surely will not come until this gospel of the kingdom has been preached in all the world for a witness.

Do you know what that means? I said, We must preach--- it must be Jesus that is preaching, it must preaching, that is preaching. The apostle Paul tells us that: Henceforth know we ~~is~~ ~~not~~ no man after the flesh; yea, though we have known Christ after the flesh, yet henceforth know we Him no more [that is, the flesh], but ~~is~~ ~~not~~ this is the thing that we preach, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; ~~is~~ ~~not~~ and hath committed unto us, hath put into us, the word of reconciliation, committing to us the ministry of reconciliation. So then, we are ambassadors in the behalf of Christ, as though God were beseeching by us as formerly he did by Christ in the days of His flesh. We pray you in Christ's stead, Be reconciled to God..

The problem which the Lord has to solve, that<sup>thing</sup> which He has to demonstrate before the world, before the end can come, is to give every part of this world an equal chance. That is to say, the testimony that was presented to the people of Galilee, of Judea, <sup>whon</sup> ~~and~~ Jesus of Nazareth; was there teaching and preaching, must be given to all the world; and every kingdom and tribe and people and nation on this earth must see and hear the very same things that the people saw and heard when Jesus

the very same things that the people saw and heard when Jesus of Nazareth was here upon the earth preaching the gospel of the kingdom. And that is the gospel that must go to all the world.

How many of us dare stand up to-night, and say that so far as we have gone, we have done it? I dare not do it. I have not done it. There is something lacking. I do not know how it may be with you. I do not know how many of you have confidence to say, We have done it, and we are doing it; but O, my friends, it has got to be done, and we are the ones that the Lord wants to do it with, and He ~~man~~ is just as willing to do it with us as with any people that can come after us in our places, and shall we be the ones through whom the witness shall be given to the world?

What is that gospel of the kingdom?

Jesus came, we read in the 4th chapter of Matthew--"Jesus came up from Jordan, where he had been baptized, and received the witness of the Spirit, from the wilderness of temptation, where he had conquered Satan, and in the power of the Spirit he went through all Galilee and Judea, preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. His fame went throughout all the people and they brought him all that were sick all that were lunatic, all that were oppressed of the devil, and He healed them. "

We read in the 1st chapter of Mark, of the same time, the beginning of the ministry of Jesus : "Now after that John was put in prison, Jesus came unto Galilee preaching the gospel of the kingdom, and saying 'The time is fulfilled'. The kingdom of God is at hand; repent ye, and believe the gospel".

Then we read the calling of Simon, and Andrew, and James and John, and then He came into Capernaum and straightway on the Sabbath day he entered into the synagogue and taught. And they were astonished at His doctrine, for He taught as one that had authority and not as the Scribes. And there was in their synagogue a man ~~bleat~~ with an unclean spirit, and he cried out, saying, 'Let us alone; "--a snarl--"what have we to do with thee, thou Jesus of Nazareth ? Art thou come to destroy us ? We know thee who thou art--the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him'. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they

were all amazed, inasmuch that they questioned among themselves, saying, what thing is this? A new teaching, a new doctrine, for with authority He commandeth the unclean spirits and they come out of him".

Yes, Jesus came and brought a new doctrine into the world.

There was new teaching; such teaching as they had never heard before. What was it? The casting ~~out~~ of an unclean spirit out of ~~the~~ man was the new teaching, and that was the expression of the gospel of the kingdom. And it was of that and of such things as that, that is to say, of the power equal to that, that Jesus spoke when He said, "This gospel of the kingdom must be preached in all the world for a witness unto all nations, and then shall the end come.

Now, I believe most firmly, that the end is very near. ~~But~~ I believe just as surely--and I know--that however near that end may be, one thing must be done first; and that is, this gospel of the kingdom in its fulness--the gospel of the kingdom, as revealed in the ~~person~~ person of Jesus of Nazareth, must be set before every people in order that the witness may be given to them that cannot be gainsaid.

The 17th chapter of Luke : "And when it was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not of observation, neither shall they say, Lo here, or lo, there, for behold the kingdom of God is within you. And he said unto them--His disciples--the days will come when ye shall desire to see one of the days of the Son

of <sup>the</sup> man and ye shall not see it. And they say See here or See there  
 Go not out to them, ~~nor~~ follow them, for ~~as~~ as the lightning  
 that lighteneth out of one part under heaven shineth unto the  
 other part, even so shall also the Son of <sup>the</sup> man be in His day".

Now this last verse that I have read shows to us that these  
 words of Jesus refer ~~to~~ to His coming to the end of the world. And  
 the time of restoration of all things, so that we have the two  
 things connected, ~~which~~ this gospel of the kingdom, or this  
 kingdom of God, of which Jesus says 'It is within you', has a  
 direct reference and immediate connection with the coming of  
 the Lord. Therefore, we come to the same conclusion again--that  
 we ourselves to whom is committed the work of carrying the gospel  
 to the world, must carry it, not in our hands, not in our pocket  
 not even in our Bibles, but in our hearts. And if it is not carried  
 there it does not get to the world. I never read these words with  
 convicted--not  
 out thinking that I am condemned. I thank God "there is no condem-  
 nation to them that are in Christ Jesus"--I care not how great  
 the reproofs given from the Lord, there is no condemnation in  
 them. (Amen). And I am glad of that--that conviction is not  
 condemnation. There may be a conviction secured against us  
 every day, but it is not condemnation. God does not condemn; He  
 justifies. The greater the sin that He reveals to us, the greater  
 our lack, then the greater the justification. It is not so, that  
 people generally regard it. And I am sorry to say that God's  
 people sometimes let the devil steal a march on them, there and  
 lay them by the heels, because they think that the greater charge

that is made against them, by the Spirit of God, the greater the fault that is proved against them, then the greater the condemnation. It is not so. But the greater the fault revealed to us by the Spirit of God; the sharper the reproof, the greater the sin, that is laid bare, the greater the justification ~~thereby~~ from God, instead of the greater the condemnation. "Amen". Aren't you glad of that? (Yes). God does not want us to go about with our face hanging down, ~~and~~ our head to the ground. God <sup>d</sup> does not want us to go about as though the universe rested on our shoulders, but He wants us to go about glad, for He says that in the time that the redemption is near, and when the end of the world is about to be manifested, "Lift up your heads, and rejoice," And if there ever was a time for rejoicing, it is when the devil works the hardest: Don't you know that word in that 12th chapter of Revelation "Now is come salvation, and power, and strength, the kingdom of our God and the power of His Christ"? Why? Because the devil <sup>unto you having</sup> is come down ~~with~~ great wrath, for he knoweth that he hath but a little time. And that when the devil is down, and when he works hardest, then is the time when the kingdom of God is come.

The salvation of the Lord and the power of His Christ --- why shouldn't we be glad then? Why shouldn't we rejoice? And so it may be a crisis--oh I would to God that it were really a ~~C~~risis now, because if there is a crisis now among this people then it means a speedy improvement; it means a speedy reformation and if the devil has been working, not only in the world, but in the Church, and among the brethren, if there have been these things, if there have been misunderstandings, if there have been

bickerings, and if there have been strife, if there have been  
recriminations, --what <sup>erer</sup> it may be, if the devil has come down having  
great wrath, and he has been able to put some of that not only  
into the children of disobedience, but into those who ought to  
be the children of light, then just so surely as that is being  
done, the kingdom of our God and the power of His Christ is bound  
to clear it all away; and though it may seem to us as though  
not only the condition of the world, but the condition of the  
Church, is such that the coming of the Lord must be delayed, I  
thank God that His power is so great that in one day, in one hour,  
the whole situation may be reversed, and where there was darkness  
there may be light. It can be so: It did not take God more than  
one minute in the beginning, when darkness was upon the face of  
the deep, to say 'Let there be light', and there was light. And  
that same spirit is now hovering over the face of the deep, that  
is over the face of the whole earth, and of the kingdoms; aNo  
matter how great the turmoil of the waters. You know that the  
nations of this earth, <sup>are</sup> even to-day, <sup>by</sup> ~~are~~ represented ~~in~~ the prophecy  
as the deep, the sea, the waters, and I thank God that just as  
in the beginning the Spirit of God hovered over the face of the  
deep, and light shone out of ~~ht~~ the darkness, that same Spirit  
is hovering over the face of the deep to-day, for that scripture  
is true, that He has poured out ~~ex~~ His Spirit upon all flesh.  
and His glory is about to be revealed. Oh, brethren, let us open  
our hearts and let the light shine in. And just as surely as the  
light shines out it will shine forth, and then we have the promise



"Thou shalt call a people thou knewest not, and nations that knew not thee shall run unto thee", because of the Lord thy God and the Holy One of Israel, for He hath glorified thee".

Oh, there are wondrous things that God has for his people, but we have not got to the end yet. I mean we have not exhausted the privileges of God.

Now what is the message? What is the message? The apostle John has told us what the message is. You get it in his first epistle. Turn and read it with me.

1 John 1:1-5.

That is the message, brethren. God is light, and in him is no darkness at all, and we are to walk in him, and walk in the light, and we ourselves be lights to the world. We have not time to do anything, or to think anything that will diminish or weaken our testimony to the world. I have done that, you have done it, we have all done it. We have all been conscious of a weakening of our testimony, because we were not light, because we had darkness. We have interposed a veil between our hearts, and the glory shining from the face of God, and just to the extent that we did that, we were not the witnesses of the Lord.

Jesus says the kingdom of God is within you. He came proclaiming the word. He himself was the word. He himself was the word of God. And that is why it was that when he came, he said, The kingdom of God is at hand, for all the fulness of the power of the universe was manifested in him. In him dwelleth all the fulness of the Godhead bodily. The word of God was in him. The power was with him; and so it was that when he preached, the Kingdom of God was at hand.

The Lord has marvelous things for us; wondrous things he has for the people through us. The testimony to be given, the testimony of Jesus is to be given to the world; but it can be given only as Jesus himself dwells in us to bear witness of himself through the Spirit. And there is so much for us to learn. But Oh, when I say this, I do not mean that it is going to take a long time. We have a teacher such as the world can not give. There is no teacher like God, there is no teacher like the Spirit of God. And I know this, not only because I have heard it said, but because I have seen to some extent the demonstration of the thing; that the Spirit of God can enlighten us, and can teach us more in a single moment of time than we could learn without that Spirit in a year. It can be done. Therefore when I say we have so much to learn, I do not mean to say that it needs to take so very long a time in which to learn it. We can determine ourselves how long it will be, and or how short it will be. But one thing is sure, and we need not think that we can get away from it, and that it that nothing less than the complete fulness of ~~himself~~ the message, not only as it was proclaimed by the Lord, but as it existed in him, nothing less than that ~~minimum~~ will suffice before the Lord can come.

He was the word, the fulness of the word. What does that mean? It means that just as every word of this book testifies of him, it means just as every word of this book derives its power from him, just as no word of this book can be understood except in and through him, and just as every word of this book is necessary,---because all scripture is given by inspiration of God, and it is all profitable, and therefore necessary,---so we to whom is committed the glorious task of proclaiming the gospel of the kingdom to the world, have given to us the privilege of understanding the whole word of God.

Are we content, and have we been content with the attainment

that we have? Have we rested in inglorious ease and self-satisfaction that we knew the truth, simply because we have received certain things, which in themselves are true, and because we have received certain truths, then we have been content that we knew the truth? But, brethren, have we been studying our Bibles? Or are we content to atake a portion of it? Have we been partial in the Word? Have we thought that we knew enough to carry the gospel to the world, we knew enough because we knew more than somebody else knew, and we were content, and so we have rested, and there have been whole sections of the Bible that we have not been reigning ourselves up to to get into ourselves. And just as we have been doing that, we have failed to comprehend what was the message we had to be given to the world.

Why, brethren, all truth is one. It is all one piece. But as long as there is any portion of this word that we have not got incorporated into our very being, not simply in our hearts, but that we have incorporated into our being, how can we say that we are giving the whole message? How can we be satisfied that we are carrying the message to the world, so that somebody else will not have to go after us and make good that which we have left undone?

It is true that all truth is one; And that knowing this truth, we know that God can not have any different truth from this. But if there is one portion of the Bible that you and I as ministers of the gospel (and I do not mean simply those who have been ordained to stand in public and preach, but I mean every member of Christ's body, every one who takes his name, every one who professes the message of the Lord's soon coming,---they are all ministers) I say that if we have not got this, then there is a work for us to do, and we ought to be about it, and very speedily too.

Oh I will tell you myself. I will make the confession, that I feel day by day convicted, convicted of indolence, convicted of laziness. I will not make any confession for you. I will for myself. You can do it for yourselves if you want to, if it is borne upon you by the Spirit that you should. But I am convicted of neglect of opportunity, of indolence, because I come face to face with some portion of scripture that I do not know, and I feel ashamed of myself. I tell you this, that Seventh-day Adventists, standing before the world as the exponent of the greatest truth that was ever committed to the hands of any people, and boasting as we have done, making our best that we are a people who stand upon the Bible, a people who are Bible students,---I say we all have a right to be ashamed of ourselves that we have neglected that very thing which has been committed to us, and so much of the word of God has been left to lie idle, and we do not know it, and we think that simply because we have some truth that somebody else has not got, and we know that, why, it is a marvelous thing to them, and they think surely this people have marvelous truth. And we have been content to hear them say that, and we have looked at what we have gained, and at the little amount that we may have, more than somebody else has, and we have been satisfied with that, rather than looking forward and upward to the great amount which we have not attained to, and which we do not yet know, and are continually dissatisfied with ourselves, so that we have been turned around, and looking backward, instead of looking forward. We have been looking at what we have done, and we have talked about that, when we have come together, and that has taken away from our hearts the thought of the vast field of truth that is yet unexplored. But, brethren, it is due to the world. This is the word of God, and Jesus Christ is the word of God, because you do not find one word here that was not in him.

There is nothing superfluous here, there is nothing in him, in this that is not necessary to the fulness of Christ, and Christ himself is due to the world, because the apostle says, "We preach not ourselves but Christ Jesus the Lord." And this is the testimony that is to be given to the world. And Oh, we have not done it, have we? Shall we do it? We may, but it means a reigning of ourselves up; it means a denial of ourselves, of our flesh, of our appetites; it means a continual holding of ourselves in, not by our own power, but by the power of God, to which we hold ourselves subject; it means a continual fight with the world and the flesh and the devil already in us; that we do not relax our diligence; that we do not let our hands hang down; that we do not become satisfied with what we have attained, instead of pressing forward, forgetting the things that are behind, and reaching forward.

I do not mean that we have to repudiate any experience that we have had of blessing of God; I do not mean that we have to repudiate any truth. Oh, no. Light is all one. When we came into the meeting house here to-night, it was dark. There were just a few lights here.

By and by these lights were turned on, and the building was instantly very much lighter than it was before. It did not extinguish these other lights. They blended together, and that feeble light which we had remained still, and contributed ~~wik~~ its share to the fullness of light which we now have. So when I say we are to look forward and not backward, forgetting the things we have had, and reaching forward to the things that are before, we do not have to repudiate any truth that we held, but we must understand that the path of the just is the shining light that shines more and more unto the perfect day. It is a seed that is sown and springs up, and develops and unfolds.

So is the kingdom of God. This kingdom which is to be preached in all the world for a witness unto all nations---so is the kingdom of God as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed springeth and groweth up, he knoweth not how; it springeth up, and there is first the blade, then the ear, and then the full corn in the ear; and then he putteth in the sickle because the harvest is come. That is the history of the gospel of the kingdom, for the harvest is the end of the world. The seed is sown. It springs up, and then comes the blade, and then the ear, and the full corn in the ear, and all this must take place before the harvest can come, before the end can come.

I hold in my hand a handful of corn. That is the seed; that is good seed, you see. I cast it into the earth. ~~This first~~ I first exhibit it to some one; I let him get a good look at it; I let him turn it over, and over and over and get familiar with it, and he sees what it is. Now he knows what it is. Yes. The good seed is the word of God. He knows it. I recognize that; I

can tell that anywhere. I believe that; I shall hold to that. Four months later--three months later---in four months comes the harvest. Threemonths later, I take him along by the field, and I say, There is our seed. No! It does not bear any resemblance whatever to that that I saw; that which I saw had just this shape, just this size. I will hold to that corn, I will hold to that; you cannot deceive me; I am not going to be led astray; there is no resemblance whatever between this and that; but, my friends, you know that unless that corn is thrown into the ground he may hold that, and it is good seed, but it will not do him any good. It must either be incorporated into his body first, or cast into the ground, and sown, and then ~~developed~~ developed, go through all the changes in order that the harvest may come, or else there is no progress.

Now we are in danger of making this mistake, of thinking that the truth which we hear, which first comes to us must be kept in just that dimensions, or else it is a denial of the truth; and, brethren, let me tell you this, that unless our eyes are opened, unless we learn enough of the divine nature of Jesus that man to whom I show the seed ought to learn enough of the physical nature of things to know that corn in the hand, ~~is~~---the loose kernels, and corn in the field with the waving leaves, or with the full corn in the ear, yet unhusked, is all the same thing, and that these stalks that stand there are no repudiation whatever, and those kernels that I showed him---we must learn this, and I say that unless we know the divine nature we shall make the mistake of saying that truth that is developed into its glorious fullness is a contradiction of truth which was first sown, and it is not so; but it must go on, it must grow.



How many of you have heard this statement, similar to one I heard, I think it was yesterday morning, experienced by observation? That men who had power in the message ten, fifteen, twenty, thirty, or forty years ago, even as much as that, do not have that power in their preaching today. You all know that, do you not? I hear people say, that, I am not telling you anything new. Why is it? Now I will tell you one reason why, I do not know that this is the only reason, I do not think it is; but here is one reason, and that is enough for us to think about at the present time; it is worth thinking about. It is this. I have had the same experience, and I have made the same mistake, and so I can speak to you out of a full heart. It is something like this, just to give you my own little experience. I often have been foolish enough to fall into some time in the past. Perhaps you can say that you understand the same thing. We have had a meeting. We have had a glorious time. The Lord has helped us to present the truth that we knew found its way to the hearts of the people, and they bore witness to it. We ourselves were lifted up by it; we ourselves were quickened and strengthened by that truth, and we know that there was a general rising of the congregation, and that the Spirit had given power to the words as they found their way to the hearts of the congregation, and then we said in our hearts, we were just foolish enough to say, or to think, Now I know how to do it. I will do that again. After you tried to preach that sermon, perhaps the next day, what a disappointment it was. You did not do it, did you? No. You might have preached the same words, if you were unfortunate enough to be able to remember them, but somehow or other it did not work the same way the second time, and it never will. You can not do it twice alike. Now that will illustrate what I mean. Men have gone forth with but little knowledge

of the truth, but it was new to them, and they went forth with the enthusiasm of a new truth, and that which was new to their own souls had the power ~~that~~ with it, and men were converted. And then they said, now we have got it; now we can do it, and we will do it ~~that~~ way again; and O, I am afraid that some souls have been going on that way for years. They go a little while and they do learn, they keep learning, and they keep learning some more, but they keep learning more of just a few things, and they feel as though the truth of God were circumscribed within certain limits, and when they have got that, now they have arrived, and all they have to do---they have learned the truth, and they go to tell it, and over, and over and over, and by and by every vestige of the freshness is gone out of it for their own souls, because they are not learning anything new; and the man who does not learn something new, from his own preaching may be very sure that nobody else is learning anything new. Brethren, we do not bring any charge against them. God used them mightily; but why did he use them so mightily? Because they were true to the truth. It was not because they had all the truth that there was in the Bible, and all the truth that there was for the world. No, it was not. But it was because they were loyal to the truth that they taught, and whenever new light came forth from the word of God they stood upon it, and that is why they had the power.

Now if we look <sup>ing</sup> back at the fathers and saying that we must be loyal to them and to their memory, as we must---God has blessed them, and he did bless them; but if we, in looking at that think that we are disloyal to them, and that we are casting reflections upon their memories if we dare see more in the word than they saw, then we are saying ourselves to be disloyal to them and to the principles which they held, because it was not merely just a few circumscribed things; but it was truth---truth in all its fullness,

as God revealed it to them---and that is what gave the power to the beginning of this message.

Now when the same spirit, but not necessarily the same words, not necessarily in the same form, but in its enlarged, developed form,--when that same Spirit shall have taken hold of all of us that we will be true to the word of God, that we will walk in the light as he is in the light; when ~~we~~<sup>that</sup> shall have taken hold of all of us, then the very same power that characterized the preaching of the pioneers of this message will characterize the preaching of those who follow them. And then shall the end come.

It has been many years since I was here in California, and I go about and I see some of the gardens that I used to be so familiar with. I recognize this house--ah! that was being erected when I was here. There is a garden that was being planted. It does not look the same now. Those little shrubs that were down there are now large trees. That little palm that was so small that you could carry it around in your hand in a pot now overtops the house. It is the same tree nevertheless,---The very same plant. It does not look the same, but it is the same.

Brethren, a tree has got to grow, or else it has got to die. You may put a band around it, and say, "We have had the witness, we have had the testimony, that this is a good tree, it is a perfect tree. God Himself has planted the tree, and we know it. Now, lest we get away from this, we will put bands around that tree," ~~am~~ One of two things will take place. Either that tree will die, or else it will burst those bands asunder.

Well, this truth is not going to die; it is not in the world to die, because it is life itself. And I have that confidence in the truth which the fathers preached, <sup>in the truth</sup> which <sup>A</sup> my father preached, that it will break every band, and be a glorious tree, that shall spread out and blossom, and fill the face of the earth with fruit. It will do it. And there is the testimony that the Lord gives to us: Loose thyself from the bands of the neck, O captive daughter of Zion; arise, and sit down." Or, again; the message comes to us, that message which is the message that God is light, and in Him is no darkness at all. That comes to us: "Arise, and shine; for thy light is come." What is the light?---God is light, and God is come to us, to try us, to ~~improve~~ us, how? To see whether we will accept Him, whether we will let Him fill us with all the fulness of God, even as he ~~had~~ did Jesus of Nazareth, because Christ Himself, who is the fulness of God, dwells in our hearts by faith.

So that the light is come, and the glory of the Lord is risen upon thee; and though darkness cover the earth, and gross darkness the people, yet the Lord shall

rise upon thee, and His glory shall be seen upon thee."

O, how often I have prayed that! Not ~~unto~~ unto us, O Lord, not unto us, but unto Thy name, give glory, for Thy mercys and for Thy truth's sake. And then I can pray the Lord;--I am so glad I can pray it with full confidence: "Lord, let Thy glory be upon me." Afraid of getting lifted up, and getting exalted?---Yes, I am, but not so long as I pray that prayer. Mind you, I do not pray, Let me have glory, but, "Let Thy glory be upon me." Let men see that, Thy glory, and see that it is Thy glory, just as long as and as often and surely as we pray that prayer, that the Lord will glorify us with His glory that is upon us, that men may behold the glory of the Lord, and they recognize it to be the glory of the Lord, do you not see that God may manifest to His servants any amount of glory, and the more, the better. This is just what He has been wanting to do. All flesh shall see the glory of the Lord; for the mouth of the Lord hath spoken it. Shall He see it upon us?

When Israel came out of Egypt, and stood on the shores of the Red Sea, the message to them was: Speak unto the children of Israel, that they go forward. When they were encamped by the mountain Sinai, the message came to them, "Ye have compassed this mountain long enough." And then, when at the last they came to Jordan, Joshua, at the command of the Lord, went through the camp, and told them to make the preparations, and to watch the ark of the Lord; for, he said, ye have not been this way hitherto.

Brethren, that marks our course,---always forward.  
"Ye have not been this way hitherto." You do not know the way/ you are going. You have not been over this ground. But O, the Lord Jesus Christ has been over every step of the way, and He is the Way. And though we have not been this way hitherto, we may know that it is always new, always a new exper-  
ence, always some new development of truth; but it is the same truth. Do not be afraid, brethren, of truth. It is all the same truth. It must be the shining light. It must develop more and more, or else we will never get the gospel of the kingdom preached.

Well, do not let us make the mistake of thinking that because we were with Israel, and we wandered through the wilder-  
ness in all those twistings and turnings round about for forty years, and we obeyed the command of the Lord when He said ~~Go forward~~ "Go forward," and we obeyed the command of the Lord when He said, "Ye have compassed this mountain long enough;" and even we came to Jordan, and we recognized that we had not been that way hitherto,---let us not think that if some other poor soul has got to come from Egypt to Canaan, he has got to follow our steps, and come the long way. Let him take the short cut, and come right straight along. We have walked a good many steps that we did not need to take. Let us recognize that people who take hold of the truth now, can take hold of it and come direct in all its fulness; for just this one thing ~~I have to tell you~~ I have to tell you before closing, and I know what I am talking about, too,---that the greater the truth is, the more comprehensive it is, the more features and factors there are in the truth, the more consisely and simply can it be

presented to the world. It is the one who knows the most of the truth, who can present the most in the shortest time.

I thank God so much for a little experience I had last winter. I was led to agree to go down into the country, about one hundred and forty miles from London, to preach a sermon. A man who had begun to keep the Sabbath through reading, and who had shut up his shop on the Sabbath, day for several months, wrote to me, asking if somebody could not come down there and preach a sermon on the change of the Sabbath, and he said he would hire a hall, he would circulate posters, he would pay all the expenses of the man who should come; ~~but~~ he wanted somebody to preach on the change of the Sabbath, so that his neighbors would find out that there was something to this time, that it was not simply a fad of his that there was some basis to it; and I hastily said, writing to him, I said, I will go, if you will appoint a time---give me enough time so that I can make my arrangements and plan my work; and then, after I agreed, and he had fixed the time, I began to repent; and I thought I had gotten myself into trouble now. Why, think of it! There is a people that do not know anything about the Sabbath; they have never heard a word in their lives; they have never heard a sermon; they do not know anything about this message that we have; and there I have agreed to go and just spring on them the first thing, the change of the Sabbath. Why, I do not want to offend them; I do not want to cut them off, and drive them away.

Well, I prayed somewhat; and I found that prayer is one of the best preparations for preaching the gospel, of anything I know of. I went down there, and God enabled me to preach the gospel of the kingdom, in the Sabbath---for that is where it is found---it is all in the Sabbath---in a way that won the hearts of some of them, and fastened the attention of all of them. I never preached in my life the Sabbath question any straighter than I did to that congregation; for I thought, They may never hear it again. I presented every other phase of the truth, as well,---the coming of the Lord, and the new earth, and the hope of God's people, and with it all, and above it all, the power of creation to save a man from sin and to make him master of the devil himself, was presented to the people; and I was there convinced, as I had ~~never~~ been in thory before, practically, that the truth which we have for the world, ~~is~~ a truth which we do not have to apologize for, and ~~which~~ which will win as many of the world as are sensible of being won, is the Sabbath truth.

I began to meditate upon my own experience in the past, and upon the experience of others as I read it in reports (as I often do); and I thought that we, some of us, all of us to some extent, perhaps most of us,---are somewhat afraid of the Sabbath, and of these truths which God has given to us; and we call them, these distinctive truths, "objectionable features." But, brethren, I have come to the conviction that there is ~~nothing~~ nothing objectionable in the truth of God. It is the truth of God that must win souls, and it will be, when I find that people must guard ~~against~~ about the truth and the Sabbath, and they must prepare and work up the way, and



build up a fabric, and build up a foundation, and hesitating and fearing and trembling,---"pretty soon we are going to spring the Sabbath upon them, and then we don't know what in the world will happen,"---itis because we have not yet learned yet what the Sabbath means; for the Sabbath is God's glorious gift to man; it is the gift of rest; it is the gift of His own personal presence, the real presence. And when we learn the truth as it is in Jesus, and we get the truth as it is in Jesus, in ourselves, if we have a congregation of people ready to hear, and we may never have them again, if the Spirit of God so move, we may give the whole counsel of God to them, and see souls converted, and they will know the truth, so that, having this truth, we may see the same thing repeated that was repeated ~~in~~ forty years ago, when they would go and ~~pitch~~ pitch a tent Friday, and take it down Monday, with a congregation of believers there. That thing can be done; but do not think, brethren, that it can be done, unless you preach just a few narrow things. Don't think that it can not be done, unless you get a mighty truth, a comprehensive truth, with many, many features that were not apparent years ago, when we first got hold of it.

Dont think that all these things make the truth so complicated that people will become confused. It is not so. The greater the light that shines, the easier is it for people to see. So that, as we come to the end, and the truth shines with a broader light, a deeper light, a clearer light, <sup>than</sup> as it could ~~have~~ <sup>been</sup> done ~~have~~ ~~been~~ forty years ago, even to those faithful souls who started out with the Message. For the clearer the light and the purer the light, the more easily is it comprehended when it is preached with the power of Him whose is the Light of the world.

Brethren and sisters, shall we receive this light in all its fulness into our souls, and go forward preaching the gospel of the kingdom for a witness to all nations ?

The End.

## GENERAL CONFERENCE PROCEEDINGS.

Fourth Meeting, <sup>Tuesday</sup> March 31, 10:30 a.m.  
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Elder G. A. Irwin in the chair.

The Meeting was opened with Hymn 833 and prayer by Elder R.M.Kilgore; after which the Secretary read a condensed report of the Minutes of the Second Meeting.

The Chair : We will now have the Report of the Treasurer for the General Conference. Brother Daniells will make the Report.

Elder Daniells : It was arranged that the Treasurer should come, but owing to the very severe illness of his wife, he was unable to do so; and two or three days after reaching Oakland, we received a telegram from Brother Mitchell that his wife had very suddenly passed away. The Committee sent to him a telegram of sympathy and condolence. We regret very much that Brother Mitchell could not have come out, had the rest from the confinement he has had for two years, and have been with us during this Conference. This will make it necessary for someone else to submit the Treasurer's Report. As I talked the matter over with him very carefully before I left, perhaps I am as thoroughly acquainted with the details, the Report that he has submitted, as anyone else, so I will present it. He left one item a little indefinite, and that was the amount due laborers, for we had not audited the accounts when we left Battle Creek. Since coming to

Oakland, the Committee has audited all the accounts of laborers and so we have been able to make it definite as to the amount that is due the laborers, and this gives us a complete and accurate balance-sheet.

The Treasurer's Report was then read, as follows :-

The balance sheet was also presented, as follows:--

The auditor's statement is the following:--

It was agreed that the reports of the Treasurer and Auditor be printed and placed in the hands of the delegates before any action should be taken with regard to their approval, and it was suggested that this plan be recommended to all our Conferences, societies, and Associations.

The Chair: We will call for the report of the Atlantic Union Conference, by Brother Cottrell:--

Elder H.W.Cottrell then presented the following report:--

H.W.Cottrell: In addition to the report as such, I have a memorial I wish to present in behalf of the executive of the Atlantic Union Conference, and for the interests of the work. It is this:--

"To the General Conference assembled:

The Chair: I do not know that it is the province of this meeting to adopt these Union Conference reports. They belong properly to

the Union Conferences. They come in here simply as a matter of statistics, that they may be printed in the Bulletin, and become a matter of record. The memorial that was read at the close of the report I think should be ~~immediately~~ remembered by the Committee on Plans and Resolutions. I do not think this is the proper place to take action on it, as we expect to have such a committee, that will thoroughly consider all these propositions, and bring some definite recommendations before the Conference.

Upon motion of A.G.Haughey, it was voted to adjourn to 3 P.M., even date.

G.A.IRWIN,

Chairman.

H.E.Osborne,

Secretary.

## GENERAL CONFERENCE PROCEEDINGS.

Fifth Meeting, Tuesday, March 31, 3 P.M.

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Elder G.A.Irwin in the chair.

Prayer by Elder L.A.Hoopes.

The Chair: I understand that the large Committee chosen by the Conference to select the regular committees for this Conference, are ready to report, with one exception. In the Committee it was voted to refer the appointment of one committee to the Union Conferences. The delegates of each Union Conference were to select one member of this committee. Inasmuch as it is important that the names of these persons shall come before the Conference to receive your endorsement, so that that they can begin their work, it was suggested that if some one ~~was~~ should make a motion to ~~me~~ take a recess for a few minutes, the delegates of the Union Conferences ~~is~~ could meet to choose the members of this committee, and report their choice to the secretary of the large Committee. Then the entire report ~~could~~ be presented to you, and <sup>be</sup> published in the BULLETIN.

W.T.Knox: I move that we take a recess for a few minutes, so that this work may be finished.

The motion was seconded, and carried. The Chairman thereupon announced a recess of a few minutes.

In about twenty minutes the Chairman called the delegates to order, and asked the Secretary to read the minutes of the previous meeting.

The Secretary read the minutes of the third and the fourth meetings of the Conference, held ~~March~~ 3 p.m., March 30, and 9 A.M., March 31.

The Chair: Are there any corrections to these minutes?

L.A.Hoopes: I have no special objection to offer to the minutes; but I have been wondering whether these are really minutes, or not. It rather seems to me that we will not get all these minutes. Some items will be put into the BULLETIN, and some will be left out. If I understand it correctly, this body of delegates would like to have all the minutes of the Secretary. But, according to the motion made the other morning, it will be very difficult to ascertain whether or what is printed in the BULLETIN, what he reads, is the official record, ~~mm~~ You have asked the Secretary to make a general statement. Is not this imposing upon him a useless burden, unless you have what he reads printed in the BULLETIN as the official record of the ~~proceedings~~ proceedings? I ~~in~~ see no special light in having minutes read, unless we can have them printed in the BULLETIN.

C.P.Bellman: Inasmuch as the daily program shows that this Conference was to be held at 9:30, and we did not meet until 10:30, should not the minutes show this?

The Chair: I think ~~minutes~~ this correction can be made in the Secretary's report.

L.A.Hoopes: I move that the record of General Conference proceedings, as published in the BULLETIN, be the official



record of the Conference.

E.T. Russell: I second this motion.

The Chair: You have heard this motion. I suppose that in the minds of many of the delegates, including the Chairman, there arises the question, "Who makes up the record as printed in the BULLETIN? Are the reports of the proceedings prepared by the Secretary, or by the editors?"

L.A. Hoopes: To explain: Here is some copy that has been handed in for the editors. I suppose it is what the stenographers have taken down. But in reading this over, I find that it includes some items not mentioned in the Secretary's report. On the other hand, the Secretary's report brings to view items not mentioned in this copy. The two should be in harmony. I like both reports; but each, separately, is incomplete. That which is to be the official record, the whole body wants. If what the Secretary reads is the official record, ~~which~~ and the BULLETIN report unofficial, then this body of delegates will not have the official record at all, unless it happens to be incorporated in the <sup>published</sup> stenographic reports.

C.F. Bollman: I would suggest that the difficulty will be removed by letting the stenographers pass their notes of the business meetings, to the Secretary for preparation and arrangement, before the editors give the copy a final reading for verbal correction. By this means the Secretary, not the editors, would be responsible for the report of the business proceedings. Thus this report could be regarded as the official record of the Conference.

The Chair: There is before the house a motion that the record of the Conference proceedings, as published in the

BULLETIN, be regarded as the the official record of the Conference.

The question ~~was~~ <sup>being</sup> called for, the motion was put, and carried.

The Chair: When we adjourned this morning, there was before us no unfinished business. We had taken up general reports, and had finished hearing the report of the Atlantic Union Conference. This afternoon, the large Committee is ready to render a report. Would it not be well to receive their report, that it may be acted upon and published in the BULLETIN. As soon as possible, these committees should get to work. If there be no objection, I will call upon Brother A.T. Jones, the chairman of the Advisory Committee, for this report.

A.T. Jones: Brother G.B. Thompson, who was elected our secretary, will read the report.

G.B. Thompson [reading]: "The special Committee appointed to nominate the necessary committees, submit the following named persons:---

"ON DELEGATES: S.H. Lane, J.M. Rees, J.N. Loughborough.

"ON INSTITUTIONS: C.H. Parsons, W.T. Knox, S.H. Lane, L.R. Conradi, W.D. Salisbury.

"ON NOMINATIONS; [The names are given in the order in which the <sup>various</sup> Union Conferences handed them in]: S.N. Curtiss, G.F. Watson, M.H. Gregory, G.A. Irwin, J.V. Collie, A.J. Breed, W.J. Stone, C.M. Everest, E.J. Waggoner, L.R. Conradi, J.D. Gowell.

"ON PLANS AND ~~CONSTITUTION~~ RESOLUTIONS: H.W. Cottrell, ~~E.T. Russell~~ E.T. Russell, P.T. Magan, D. Paulson, C.W. Flaiz, W.C. White, W.T. Knox, E.H. Gates, ~~G.E. Langdon~~ G.E. Langdon,

C.N.Woodward, E.J.Waggoner, Smith Sharp.

"CREDENTIALS AND LICENSES: Wm. Covert, L.R.Conradi,  
R.M.Kilgore, W.A.Spicer, E.H.Gates.

DISTRIBUTION OF LABOR: The presidents of the Union  
Conferences.

PUBLISHING COMMITTEE: W.C.White, E.R.Palmer, C.H.  
Jones, J.H.Kellogg, L.R.Conradi, W.D.Salisbury, A.G.Daniells,  
P.T.Magan, W.A.Spicer, J.E.White, C.P.Bollman, J.B.Blosser,  
A.F.Harrison, S.C.Osborne.

"ON FINANCE: W.T.Knox, C.H.Parsons, S.H.Lane,  
L.R.Conradi, W.D.Salisbury, R.T.Dowsett, Miss E.M.Graham,  
P.T.Magan.

"ON EDUCATION: L.A.Hoopes, M.E.Cady, E.J.Waggoner,  
E.A.Sutherland, H.A.Washburn, J.S.Osborne, S.M.Butler, R.C.For-  
ter, E.K.Slade, Mrs. I.J.Hankins; and any other State ~~or~~ District  
church school superintendents who may be in attendance at ~~this~~  
this Conference."

The Chair: You have heard the report of the Com-  
mittee; what is your pleasure?

He Upon motion of C.P.Bollman, the report, as a whole,  
was adopted.

R.A. Underwood : I would like to raise a question. No-one was named as chairman for any of these Committees--will the one whose name appears first, call the Committees together, and they select their own Chairmen ?

The Chair : I think that was understood; the one whose name appears first on each of these Committees will take the liberty to call the Committee together, and then you can organize yourselves for business after that. And I would suggest that that be done as soon as possible; that you arrange to announce some time or place of meeting before this Conference finally dismisses this afternoon. Now this completes the work that is before us; unless there is something special to be brought up we will call for the Report of the Treasurer of the General Conference Association. Brother Lane will take the time.

Elde S.H. Lane: I am not the Treasurer of the Association, but I have been its President for some time, and as Brother Mitchell is not present, perhaps it properly falls to me to make the report. I ask the indulgence of the Chairman and of the congregation, and especially the delegates, while I shall make a few remarks. I will try to be definite, and as brief as possible. I would like to say a good many things this afternoon and the only hesitancy I have in saying them, is that perhaps someone will think that I am attacking past administrations, or speaking of men. I am not. But in the necessity of my ideas

I shall have to speak of policies; and I wish to state that the first financial policy of this people was to go to the people and get the money; and when the money was in hand, to purchase what was desired. When the work first started, it started in relation to the publishing work, as far as finances were concerned. It was soon seen that a printing press was necessary. The constituency at that time was very small, and Brother White, and Brother Bates went to the few believers and laid before them individually, the wants of the cause. And those few nobly sacrificed to furnish the means. In 1855, when the printing office was moved from Rochester, New York, to Battle Creek, Michigan, the title to all the property, which was personal, and personal only, was invested in Brother White. He would tell us at each Conference how the work was progressing. His health was quite poor; in 1855 when he first came to Battle Creek, with the printing office. Indeed, he was so delicate in health, that he was using restorative means almost constantly, and he felt as though there ought to be some men chosen to take charge of the accumulated property, which, as I said before, was personal, consisting of simply a handpress and a few cases of type. All the type and paraphernalia outside the press, was packed in one large box. The other day when visiting my aged parent, I saw the box in our granary. I would be glad if you could see it, for you would know the dimensions of the printing association at that time. The press went down in the ruins of the Review and Herald office building. The old box, and

the old press, I think, are the only things ~~remaining~~-left-- and the box is in better shape to-day than the press.

After a time, trustees (I think Brother Loughborough was one of them) were selected and the property was held by Trustees. In 1861 a legal corporation was formed, and the Review and Herald property went into that corporations hands, and is in the hands of the corporation to-day. Now I will not follow the history as I might, but simply state that after a time ~~there~~ there was formed what is known as the General Conference Association, which is the legal part of the General Conference. There was a time when that Association was made a general association. All the money gathered from all sources, outside of the tithe, as far as the general work was concerned, ~~went~~ went to the hands of the General Conference Association, and when institutions were started and churches were purchased, and the work was opened in any field the General Conference Association was drawn upon, and it forwarded means. That arrangement was kept intact until, the Foreign Mission Board was established, and it became an incorporated body and then the General Conference did not handle mission money, and as the General Conference was more thoroughly organized, it handled its own tithes, and the General Conference Association has had to do with all our larger institutions, and has held the deed of them. Thus, when Union College was built, it was deeded to the General Conference Association. And when it was completed, the people in the district, and throughout the country--for there

was a general call made--had raised the money, mostly however in the district. Had all the arrangements that were entered into been successful, it would have been opened without debt, but the financial crash of 1893 came on; much of the property that they had donated to them was sold at ~~far~~ poor prices, did not bring in for them what was bargained. There was a large shrinkage and the General Conference Association forwarded some money to them. I single out this institution as a sample of what was done for other institutions; and when the assets of the General Conference Association were made up, ~~zz~~ they were made up of all the means that had been put ~~into~~ these different institutions, unless the institutions themselves were estimated. So that when the General Conference Association held all the Institutions, it had assets that far exceeded its liabilities. But after all, if you stop to think, you will see that they were not assets in reality.

We never expected to sell Union College. I don't suppose it ever will be sold, but it will be used for the education of young men and women for all departments of the cause. And what is true of this school is true of other schools; but as the division of the property has been made, and the different districts will receive--and some have received--deeds of the various properties in the hands of the General Conference Association, it has very materially affected the assets and resources of the General Conference Association. And I have placed the statement that was

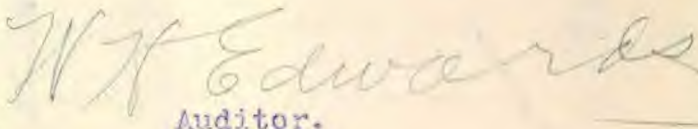
given last year on the board, and have also placed on the same board and on another board, the assets and liabilities as they stand to-day. For several years, whenever a report has been asked for, from the General Conference Association, the Report has consisted of the face of the ledger. If you say, why has this been so, the only reason I can state is that it was commenced so and has been continued. The first item--mark you, this is not the Report for this year, but as it was last year, the 1st of January 1900.

(THE REPORT THEN FOLLOWED).



BATTLE CREEK, MICH., February 12, 1903.

This is to certify that I have checked the books of the General Conference Association Treasurer for the year ending December 31, 1902, by receipt and check stubs and vouchers as far as I could find them. The books have been well kept, and the trial balance of January 1, 1903 shows the ledger to be in equilibrium. The cash in drawer and bank deposit agrees with the amounts taken off the books.

  
Auditor.

R

41-45

Mch 31

GCP

I will now give you the report for the year ending December 31,  
1902:--

*Report of the Treas. of Miss Ord  
was presented by Ed A. G. Davis*

Upon motion of H.W.Cottrell it was voted to adjourn ~~to~~ to 9:30

A.M., April 1.

G.A.Irwin,

Chairman.

H.E.Osborne,

Secretary.

## Sermon by Elder W. A. Spicer,

S.D.A.Church, Oakland, Calif., Mch.31, 1903, 7:30 P.M.

Opening hymn No. 1195.

Prayer by D. W. Lindsay.

Second song: Tenor solo.

W.A.Spicer: I will read from the 110th Psalm these words of inspiration: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." These words are addressed by the Father to the Son. And then the words that I would like to take as the text, "Thy people shall be willing in the day of thy power."

I am glad there are no uncertainties about the triumph of the work. God's people shall be willing in the day of his power, and when God's people are willing, absolutely willing, will it not be the day of his power? But we are living in the days when the mighty power of God is to be revealed, and there is to be no longer delay. In this day, the day of his power, in our day, God's people are to be willing. I like to look ahead through the mazes of the battle and see the triumph of the victorious, and God in the book of Revelation, and in the prophets altogether has spoken to us through his prophets, describing the triumph of his cause of righteousness in the earth. In the Revelation John saw this blessed message that we talk of in our Conference, flying through the midst of heaven, to every nation kindred, tongue, and people, and he saw it reach them all. He saw that message gather out the people of whom the angel said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus". And he saw the company of the redeemed whose robes had been washed in the blood of the Lamb, standing around God's throne upon mount Zion. O, I am glad we have the victory before us. I am

glad that while we fight the battle here that we may know that out from the conflict will emerge a victorious people, triumphant over sin and over the world by the grace of ~~the~~ Lord Jesus. God has set his hand to finish the work. It will be done, it will be done in this day. There are no uncertainties about it. O, the only thing for us to settle is that we shall individually be in the ranks of the victorious, for O, God has promised the triumph of this message, and this people, and the prophets of God have seen by vision that triumph in the City of God, and O, when the hosts of God enter into the City, we must be there, must we not? It is encouraging to think of that.

If Luther, when he fought, standing almost alone, for God, with all the power of the Empire arrayed against him, and all the learning and the wisdom of the world against him, I say if he could have seen the fruit of that stand that he took, if he could have seen away on into the future, and have seen what he did for the world at that time, would it not have strengthened his hand as he stood there before that great diet surrounded by the power and the glory of the earth? And is it not an encouragement to those who are fighting in the battle ~~of the faithful~~, <sup>if they have</sup> down in their hearts, the knowledge of certain victory. Ah, God has given to us who fight that knowledge. There is certain victory before us, and God's people shall be willing in the day of his power. God's people then shall be willing to be saved from sin. For, O, the word is, "Be ye clean that bear the vessels of the Lord." Nothing that defiles can enter into the kingdom of heaven. We must here in this world overcome sin. Then God's people shall be willing to let the sin go in the day of his power. Are we willing, am I willing? O we must settle it face to face with God that ~~every~~ every sin must go and the heart must be surrendered to the cleansing power of the

blood of Jesus, and the whole Church is to have that experience, and I thank God that this Church, this people is to have that blessed experience that the people whom God has called out of the world in that great advent movement in the days of our fathers, that that people, cleansed from unrighteousness and from sin is to sweep, one of these days, into the City of God. For as I read in Deuteronomy in the words of Moses to the people whom God had gathered and led out of Egypt with a high hand,--"He brought them out from thence that he might bring them into the land which he had promised." O, God brought this people out from the world in the days of our fathers that he might bring us into the land of promise. Why, when Israel was marching in the wilderness, meeting temptations, struggling against sin, battling with dangers without and within, we may well understand that in many hearts there might have come in the thought, Well, may be we shall wander forever thus; but the moment the suggestion came they could see all about them, and they were a people without a country, there in the wilderness, they were a people on the march through the wilderness to a place which God had prepared for them. O, God has brought this people out that he might bring them into the land of promise, and we have no home short of the land which God promised to our fathers. We look about us and we can not think of settling down, can we? and becoming, as other people, building up a good work in the world perhaps, teaching merely ethical principles, doing good, and settling down in companies and churches, and organized to live in the world with the thought that thus it shall be indefinitely.

Ah, the very historical position we occupy, the very fact that there is a people in the world today called Seventh-day Adventists, is evidence that God has a people on the march toward the

promised land, and that is the only resting place for our feet; that is the only land where we can settle down and until we reach the land we must march on, and march on steadily toward the land of promise.

It has been a matter of encouragement to me to read some of the promises which God has given to the Church as a whole. I will read from the third of Zechariah, beginning with the first verse. "And he showed me Joshua, the High Priest, standing before the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire?" In that day Jerusalem had been warned by the Lord, but had persisted in unbelief until judgments had fallen upon the devoted City, but now God was gathering his people. His promise was that Zion should be rebuilt, that he himself would be a wall of fire round about his people, and Joshua here stands for Jerusalem. This represents not simply Joshua's experience personally, but as the high priest he stood there for Jerusalem, and for his people, and so when Satan pointed out the sins of the people, the sins of Zion, a kingdom's unrighteousness, uncleanness, claimed Zion still as his prey, the Lord said, The Lord rebuke thee, O Satan, the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire? There was to be no failure of God's loving hand reached down into the very fire when it seemed that Jerusalem would be consumed, his loving hand plucked his people from the very fire as a brand plucked from the burning, and then I read further: "Now Joshua was clothed with filthy garments, as he stood before the angel, and he answered and spake unto those who stood before him, saying, Take away the filthy garments from him, and unto him he said, Behold I have caused iniquity to pass from

thee, and I will clothe thee with change of raiment. And he said, Let them set a fair mitre upon his head; so they set a fair mitre upon his head, and clothed him with garments, and the angel of the Lord stood by." God took the iniquity away. He said, Take it away, take ~~it~~ off from him, the garments of unrighteousness, and clothe him with a change of raiment, and Joshua stood for the people of the Lord, for Zion, beloved of God.

God saved his people. God clothed them with his righteousness, taking away the uncleanness, and putting the fair mitre upon the brow of his people. And we know this that the prophecies of Zechariah regarding the rebuilding of Jerusalem, the restoration of the people and their redemption from captivity have special significance also to us in these last days when again God is to build up the tabernacle of David that is fallen down. Zion is to be restored again, and he is to take a people redeemed from this world, and from sin, into the everlasting kingdom. O, God's people will be all willing in the day of his power, willing to have theirsine taken away, willing to allow God to have the service of the life, and truly, we must yield the sin to God in order to do the work of preparation for the coming of the Lord. For We read in the 52nd chapter of Isaiah these words, which may very properly be read immediately following those in the book of Zechariah. "Awake, awake! Put on thy strength, O Zion, put on ~~thy~~ thy beautiful garments, O Jerusalem, the holy City, for henceforth there shall no more come into thee the uncircumcised and the unclean." And then this chapter goes on to speak of the feet of the messengers upon the mountains and out in the world's high ways, proclaiming the message of the coming of the Lord. And then it says, "The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth ~~shall~~ shall see the salvation of our God. So

What we know that the people who prepare the way of the Lord, the people whose feet going out to the ends of the earth carrying the knowledge of ~~the~~ salvation are a people cleansed from unrighteousness, a people having put on their beautiful garments, having been circumcised in heart. All unrighteousness put away, so that henceforth the Lord says there shall no more come into it the uncircumcised and the unclean. We need not wonder then, that God's call to us to rise up and finish the work, and carry the message to the world is also a call to us to humble our hearts before the Lord, and submit our lives to his gracious will.



Are we ready for God so to let His power come down upon His people, that henceforth the unclean, the uncircumcised, will not dare to ally themselves with God's work and with God's truth? O, I thank God that His ~~sinners~~ people shall all be willing in the day of His power, ---willing to let the thing (?) go, willing to let the heart break before God. And O, I am glad that God can save unto the uttermost all those that come unto Him. And it is that uttermost salvation that we need, preachers and people.

It is worth while remembering that God does not save any of us as preachers, but only as sinners saved <sup>the</sup> by grace does He? But only as sinners. And it is helpful for me to remember, in the work of God, that we can not win souls as professional preachers, but only as sinners saved by the grace of Christ, preaching the gospel of that precious experience and that precious salvation to other sinners. And I am glad that in that work all the people may join, until there shall be a whole people whose feet shall lead them out in the world's highways and byways, of whom the world shall say, as the prophet says, "These are the ministers of our God." A blessed ministry of life and salvation, carried to sinners who need to know that there is a Saviour. And the world is full of people who need to know the simple truth that the Lord Jesus came into the world to save sinners, and they need to know that the ~~renewing~~ Saviour is coming again, and they need to know the third angel's message, that is the power of God to save their souls from the dangers that are coming upon the earth. Not only will God have a people willing to be saved, and willing to

be used, but O before the face of that people, as they look out upon the field, and step forth into the world, His Spirit will be found preparing willing hearts to ~~receive~~ receive the truth.

I have just lately been down into the West India Islands, a field that I had never visited before; and I have been blessed by experiencing this truth again afresh and anew, that we may take this message of the coming of the Lord, the warning against the iniquities of the world and the worship that the enemy has set up in the world, ---we ~~may~~ may preach that simple message to souls away out in the lands where they do not know anything about a large people, seventy thousand strong in America. We can preach it to a people who do not know about our institutions and our organization. But the simple souls down in the mountain valleys, out in the forests, over in the Islands of the sea, and that simple story of the coming of Jesus and of the preparation to meet Him, is the power of God to make Seventh-day Adventists out of those people. It draws them from the world, and they lose this blessed truth, even as we love it. <sup>9</sup> O, God has a people in all the world, and He is making hearts willing to be saved. He is preparing the way before us, so that our workers testify that they find people, those who do receive the truth, who are ready to take hold of it, and they take hold of it with a zeal and an earnestness that shows that God has been preparing them for the very message that we bear. And when we find such souls as that in the regions that we are touching, O, how can we help thinking of the regions unentered, of the fields that have never been touched by the foot of the representative of this precious message?

O, down in those lands the people are receiving from God the willing heart!

As we talked about the ranks at home lining up for the final work, about standing shoulder to shoulder, and pressing the battle through every land to finish the message that God has committed to us, simple people who have never had the advantages that we have had in this land, with their eyes brimming with tears and their hearts bursting with earnestness, pledged themselves to stand by us, to give of their lives and of their service to the blessed work of God.

I met, down in the Essiquibo region of South America, on an island in the mouth of the Essiquibo River, a little company of Seventh-day Adventists. They came into the little meeting-hall from the fields upon which they were working, every face as black as night, hands hardened by toil, dressed very simply. Most of the women had red bandana handkerchiefs around their heads. But O, I never enjoyed better talking about getting ready to go to heaven, about getting ready to go to live with the angels, about finishing this blessed work; for all their hearts responded with gladness, and they said, We will get ready to meet Jesus when He comes. And not only that, but O, they ~~want~~ want to be fellow workers with us in pushing the battle to the very gate.

I told these simple people of the plan of campaign that this people had entered upon,---that the design was to extend the line of battle, and throw our forces all around the world, and around the world, until every land should be entered, until at least a few workers should be sounding the truth in every land and in every tongue.

I gave, as an illustration of that, the order of battle that Gideon observed. He did not bunch his men all together in one place, and push them into the camp of ~~the~~ the Midianites; but, breaking them up, and extending the line, he placed one man here, another there, another yonder, until the whole valley was surrounded, --- companies stretched around the camp; and then they shouted, "The sword of the Lord and of Gideon." and God Himself wrought the victory. O, these people caught the idea, and they said they would stand in that line of battle as witnesses for God in that Essiquibo ~~in~~ district.

I suggested to them, ~~what~~ "What if, when the work is done in every other land, and the angels looked down upon the world, they should say, 'It is all finished except this jungly Essiquibo district! How would you feel about it?'" O, with great earnestness they said, "It shall never be. By the grace of God, we will bear the witness in this field where God has planted us, and where He has shown us the truth."

O friends, if but we can plant the little centers of light, the little companies, all around this great, dark world of ours, one of these days the ranks of God's people will raise the sound of victory, "The ~~the~~ sword of the Lord," and God Himself will give us the final victory, and the work will be done.

It did me good to see the power of the naked truth alone upon ~~the~~ hearts ~~in~~ away out in the world's wilderness. God has a people whose hearts He is making willing in all parts of this dark world that He loves. And o, how can we help

loving this world that God loves, if God but puts His love in our hearts, and we receive it? We must do that. Do you love the world? Do you love everybody in the world? O, I know, by personal experience, too, that just as long as there is held hardness and enmity against one soul in this world, all the world is a dreary prison-house. You can not go far enough away to find a place of liberty. But O, when the man loves the world that God loves, when the love of God is warm in the heart, ~~in~~ this is a splendid world in which to work for sinful men, is it not? a ~~A~~ glad world in which to work; for a man

REPROACH.

You remember that littleword in the 58th chapter of Isaiah—the word 'delight'. We are to call the Sabbath a delight. We are familiar with the fact that it means 'Eden'. We are to call the Sabbath 'Eden'. It is just a little bit of Eden that God still allows to remain in this world although everything else is touched by the curse, as pure, as holy, as blessed, as when God first made it in Eden. And it comes to us every week suggesting to us the rest, and the holiness of Eden; and we are to keep it holy. But before we can keep God's Sabbath holy, we ourselves must be made holy. Sin must be put away, and we must rest in the salvation of God; then every Sabbath we are just to find out whether we would like to live all the time in a holy place. It comes to us as a little bit of Eden, and we are to rest, and allow the Lord to save us from all sin and ut the rest in our hearts; and oh when God gets a people, every one of whom is desirous only of living that life of holiness, living in the midst of righteousness purity continually, He will have a people to whom He can give the possession of the land; and God's people shall be willing in the day of His power." And that blessed Sabbath truth that God has given to us, is a power to refine ~~xxx~~ lives. Wherever I went among the people surrounded by iniquity and immorality, surrounded by a low idea of morals even, I found everywhere this blessed Sabbath truth God has given us, the Sabbath of the Lord, had changed the lives of the people, had lifted them up, had made them industrious, had put within their hearts desire for holiness and

for righteousness, so that it was remarked by the world round about that this message somehow had reforming power upon the lives of the people. And so it has. It is the message that will save a people in every land, of every color, of every shade of religious belief, and put within them some desire for righteousness and for power over sin, and iniquity that will make them industrious and they will their hearts with a desire to be used of God in pushing forward His work.

I thank God for the truth that He has given us in that blessed Sabbath. Sometimes people wonder just how it will about the heathen nations; the lands lying in the very darkness of heathenism abroad. Are they ready to receive the light of the Third Angel's Message? I thank God that just as surely as God has a people in every land that God's people in the heathen lands shall be willing in the day of His power. b

I will relate one incident in our work in India. A young man, a Hindoo, a student in the University just about to complete the law course, came into our Mission to teach the language to some of the workers. While there, his attention was drawn toward the truth. Especially it seemed to him that the Sabbath truth was one that first of all commanded his obedience. And while still not knowing the essentials of Christianity, while still not understanding the prophecies and the coming of the Lord, and various other truths, somehow when he heard that the seventh day was the Sabbath of the God that made the heavens and earth, the Spirit of God flashed the conviction upon his heart that the Creator of

all things wanted him to rest upon the Sabbath, and he said, 'I will do it'. And he began to cease attending the <sup>University</sup> lectures on the Sabbath. Oh it is natural in the divine way of God's working that the Sabbath truth should be the very truth to be carried to the heathen lands, for why is it that the heathen are in darkness? It is because they do not know God. And what has God given to the world as the sign by which men may know that He is the living God? He has given to them the "Sabbath as the sign between Me and you that ye may know that I am the Lord". And to what people has He committed this blessed truth of the Sabbath of the Lord? To the Seventh-day Adventist people. Then what people has God made debtors to the heathen ~~world~~ ~~lands~~ world more than any other people? To this Seventh-day Adventist people. And oh we may well thank God that in the forefront as the very seal of the message, He has given us the blessed sign by which men shall know that he is the living God. that sanctifies. But then let us make it in our hearts the very sign of the sanctifying power of God. And then carry the blessed word of salvation out into the world, the needy world, the sinful, suffering world that God loves



But she was afraid to sleep in the temple where stood the image of the only deity that she knew. She was afraid to be in the dark alone with ~~Kalli~~; and when I tell you how ~~Kalli~~ looks, you will perhaps not wonder that the poor old soul did not dare sleep in the temple of her goddess. She stands, in the image, the figure, life size of a woman, if the shrine is large, with hair streaming back, eyes wild and glaring, tongue protruding from the mouth; in one hand she holds a knife, in the other hand she holds by the hair the head of a man, and she stands on the headless trunk of a man. Of course all carved in wood. And this is the goddess ~~Kalli~~, worshiped by seventy millions of people in India.

Do you blame the poor old soul for not wanting to sleep along side of such a hideous image as that? And yet from the cradle to that point, almost the grave, that poor old soul had never heard about a God in heaven that loved people.

I passed on from here, and after arranging matters in the village, I persuaded the villagers to this agreement: that if I would furnish the money, they would furnish the labor, and we would build a house for the poor old soul. How much do you think it cost? Just three rupees, ninety-three cents. It does not cost much to build a hut in India. A wall of mud, and even in India, thickly populated as it is, earth is still cheap. It may be had for the taking. It is about the only thing that may be had for the taking. For when they go out in the jungle, they must pay the zamindar that owns the land for the few crooked sticks, and they must pay for the rice straw to thatch the roof; they must pay for the few sticks or boards or bamboo for the door, and then the house is done.

And I heard not long ago from India that that poor old soul is still alive, and telling them how thankful she is for the house.

When I got out of the village I met her returning, and I had to use very quick effort to keep the poor old lady from getting down and kissing my feet when I told her we had arranged for her to have a house to shelter her gray hairs from the storm. And then I told her of the God in heaven again, who loved people, who loved the unfortunate, who loves those that are in distress and in need; and she promised me that as long as she lived in that house she would thank Jesus in heaven for the gift of it. I said to her, "Remember ~~Ka~~li did not give you that house." "Oh," she said, "~~Ka~~li can do no good. ~~Ka~~li can do no good."

Isn't it pitiful? And yet it is one of the fascinations of working in the great dark lands abroad, that you can do so much good with so little effort; to live in a land where even a pleasant word, a smile as you pass some one in the highway, brings light and appreciation into the face of the stranger that you pass; where so little an investment of effort or of capital will bring joy and blessing into the hearts that know nothing of a God of love

BY ELDER SPICER'S REQUEST, THE TRANSCRIPT WAS NOT COMPLETED.