GENERAL CONFERENCE DAILY BULLETIN, VOL. 3 (1889)

October 25, 1889

**“Why We Oppose Religious Legislation” General Conference Daily Bulletin 3, 7.**

E. J. Waggoner

**[The service Thursday evening, October 24 was a discourse on the above subject by Elder E. J. Waggoner, of which the following is a resume.]**

This is a subject that should be clearly defined in the mind of every individual, especially of those who act as teachers either in public or private, or who have the power to influence public opinion to any degree whatever. Those who favor religious legislation very naturally imagine that opposition to their movement is actuated by selfish motives. They think that our only reason for opposing it is the fear that it will tend to inconvenience or endanger us. We say it is very natural that they should imagine that opposition to their movement is wholly selfish, because religious legislation is actuated by nothing but the most selfish motives. To anticipate direct argument, we might call attention to the fact that their suspicion of our motives gives evidence of their real ideas of the natural results of the success of their movement. If they did not know that their movement cannot fail to result in persecution, they would not think that our sole reason for opposing it is the danger of being persecuted. But this, we may say, scarcely enters into the account at all. Our reasons for opposing religious legislation are not personal, but general, and of such a nature that we think all candid persons can appreciate them when fairly presented. {GCB/GCDB October 25, 1889, p. 79.1}

The first reason that we present-not the strongest, yet in itself amply sufficient, and one that will appeal most strongly to the largest number of people-is that religious legislation tends directly to the overthrow of civil liberty; it is based on the principle that minorities have no rights that majorities are bound to respect. As the matter of religious legislation is a live issue at the present time, we will take for our proofs and illustrations items from the working of the movement in this country. {GCB/GCDB October 25, 1889, p. 79.2}

And first it will be necessary to show that religious legislation is sought for at the present time. This we can do by the statements of those who are working for a national Sunday law. In his plea before the Knights of Labor, for help in securing a Sunday law, the Field Secretary of the American Sabbath Union said:— {GCB/GCDB October 25, 1889, p. 79.3}

“A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out, and you take the rest out.” {GCB/GCDB October 25, 1889, p. 79.4}

Rev. J. H. Knowles, editor of the *Pearl of Days*, said in an editorial of January 25, 1889:— {GCB/GCDB October 25, 1889, p. 79.5}

“It will become more and more apparent that the real defenders of the day are among those who regard it a divine, not merely a human institution.” {GCB/GCDB October 25, 1889, p. 79.6}

Col. Elliot F. Shepard, in accepting the presidency of the American Sabbath Union, said:— {GCB/GCDB October 25, 1889, p. 79.7}

“The work, therefore, of this society is only just begun. We do not put this work on mere human reasoning; for all that can be overthrown by human reason. We rest it directly and only on the divine commandment.”—*Pearl of Days, Jan. 25, 1889*. {GCB/GCDB October 25, 1889, p. 79.8}

Article 3 of the constitution of the American Sabbath Union reads thus:— {GCB/GCDB October 25, 1889, p. 79.9}

“The object of this American Sabbath Union, is to preserve the Christian Sabbath as a day of rest and worship.” {GCB/GCDB October 25, 1889, p. 79.10}

And finally, the Blair Sunday-Rest bill, which was so heartily indorsed by this Union and the National Reform Association, expressly declared that it should be construed,— {GCB/GCDB October 25, 1889, p. 79.11}

“To secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day.” {GCB/GCDB October 25, 1889, p. 79.12}

This evidence might be multiplied, but it is sufficient to show that Sunday legislation is religious legislation, and nothing else. Now let us examine its nature and results. {GCB/GCDB October 25, 1889, p. 79.13}

In Prof. Herrick Johnson’s address before the American Sabbath Union, on the Sunday newspaper, an address which the Union circulated broadcast over the country as an official document, there are four propositions laid down, the fourth one of which, taken from an Illinois Supreme Court report, is as follows:— {GCB/GCDB October 25, 1889, p. 79.14}

“Every individual has the right to the enjoyment of the Christian Sabbath without liability to annoyance from the ordinary secular pursuits of life, except so far as they may be dictated by necessity or charity.” {GCB/GCDB October 25, 1889, p. 79.15}

This proposition is a sound one. We have no fault to find with it in itself, but only with the way it is applied; for the Sunday-law advocate’s idea of giving people a right to rest on Sunday is to compel everybody to rest. The proposition that every individual has the right to the enjoyment of a rest on Sunday is no more self-evident than that every individual has the right not to rest on that day, but to rest on some other day. Both these propositions being true, it is very clearly seen that ample provision is already made against anybody being unnecessarily disturbed on his chosen day of rest. We concede that everybody who wishes to rest upon Sunday has the right, and should be protected in the right, to do so undisturbed. But the very essence of Sunday-legislation, and the only foundation upon which it rests, is the theory that those who choose to rest on any other day than Sunday have no right to the enjoyment of that rest undisturbed, and have no right to refrain from resting on Sunday. {GCB/GCDB October 25, 1889, p. 80.1}

That this is what is implied by the proposition laid down by Mr. Johnson, and indorsed by the American Sabbath Union, is clearly shown by their official statements. Thus Dr. Edwards, in an address before the National Reform Convention held in New York in 1873, having stated that the National Reform movement is opposed to atheism in the government, gave his idea of atheism as follows. Said he:— {GCB/GCDB October 25, 1889, p. 80.2}

“The atheist is the man who denies the being of a God and a future life. To him mind and matter are the same, and time is the be-all and the end-all of consciousness and of character. {GCB/GCDB October 25, 1889, p. 80.3}

“The deist admits God, but denies that he has any such personal control over human affairs as we call providence, or that he ever manifests himself and his will in a revelation. {GCB/GCDB October 25, 1889, p. 80.4}

“The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ, as sheer imagination, or-worse-sheer imposture. {GCB/GCDB October 25, 1889, p. 80.5}

“The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy. {GCB/GCDB October 25, 1889, p. 80.6}

“These all are for the occasion, and so far as our amendment is concerned, one class.” {GCB/GCDB October 25, 1889, p. 80.7}

Here we find that when the National Reform movement shall have succeeded, the individual who does not regard Sunday will be counted as an atheist. Now, listen to what Dr. Edwards said of atheists in the same address:— {GCB/GCDB October 25, 1889, p. 80.8}

“What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic, for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator.” {GCB/GCDB October 25, 1889, p. 80.9}

This is simply saying that under the National Reform regime, the man who should dare to observe another day than Sunday would be considered as having no rights whatever, and entitled to no respect. If he should dare to publicly declare his belief, his insanity would be considered dangerous, and he would be shut up. {GCB/GCDB October 25, 1889, p. 80.10}

This has been stated even more plainly in an article in the *Christian Statesman*, July 7, 1887, entitled “The Bible in the Public Schools,” which was editorially commended as “a masterly article.” The writer said:— {GCB/GCDB October 25, 1889, p. 80.11}

“Some advanced champions for freedom of conscience and the rights of men, in Britain and the United States, cannot be accommodated. In this category must be classed agnostics, atheists, and scientific infidels. For my part, without hesitation or apology, I deny such men any reasonable claim to conscientious convictions and privileges at all.” {GCB/GCDB October 25, 1889, p. 80.12}

Now substitute in the above Mr. Edwards’s definition of an atheist, and you have the simple statement that under National Reform government, people who do not observe Sunday,—no matter how strictly they may observe another day of the week,—will not be considered as having any claim to conscientious convictions and privileges,—they will not be considered as having any rights whatever. {GCB/GCDB October 25, 1889, p. 80.13}

Now, listen to another statement. It is from the *Christian Nation*, of September 15, 1886. This is one of the official organs of the National Reform Association, and therefore may be depended upon as properly representing National Reform. I read:— {GCB/GCDB October 25, 1889, p. 80.14}

“Neither does National Reform propose to deprive any citizens, without forfeiture, of any just and inalienable civil right.” {GCB/GCDB October 25, 1889, p. 80.15}

But we have already shown from high authority that National Reformers consider that atheists-among whom are classed all who differ with them in religious faith, and especially those who differ with them in respect to the precise day of the week which should be observed-have no rights whatever; so that all a man will have to do to forfeit his rights in their estimation will be to disregard Sunday, or to religiously observe another day in its stead. Now, mark, according to the statement that I have just read, National Reformers deliberately propose to deprive such citizens of just and inalienable rights. {GCB/GCDB October 25, 1889, p. 80.16}

And this is exactly what the advocates of religious legislation will do. The success of their movement cannot fail of resulting in religious persecution. With the above deliberately-expressed intention to deprive men of just and inalienable rights, place another equally base avowal by Rev. Dr. A. D. Mayo, at the Cincinnati National Reform Convention, in 1872. After declaring that the people of the United States would acknowledge God in the Constitution, he said:— {GCB/GCDB October 25, 1889, p. 80.17}

“They will protect the rights of every citizen, and persecute no man for his religion, until that religion leads him to disobey the law which expresses the will of the majority concerning the moral duty of the citizen.” {GCB/GCDB October 25, 1889, p. 80.18}

Of course they will persecute. If they succeed in getting the laws that are desired, they cannot do otherwise. For the State is bound to enforce all the laws on its statute books. If it has laws concerning religion and religious practices, it must enforce them, or else have its authority despised. But the punishment of a man because he differs with others in matters of religious faith and practice, is simply religious persecution. {GCB/GCDB October 25, 1889, p. 80.19}

Mr. Blair declared (Senate Hearing, p.97) that the only object of the proposed national Sunday law is to make efficient the existing Sunday laws of the States. Yet inefficient as he considers them, they have proved efficient enough in Georgia, Tennessee, and Arkansas to deprive men of property, of liberty, and, indirectly, even of life. Now listen to what Rev. J. M. Foster, District Secretary of the National Reform Association, said when pressed to give his opinion of those outrages:— {GCB/GCDB October 25, 1889, p. 81.1}

“As to the alleged cases of persecution in three States, I have read the description of the cases in Arkansas, and they are not of the public-spirited class that is willing to suffer for the common good. The old man and his son of seventeen, whose horse was sold for $27, and the man whose young wife and child died while he was in prison, brought that evil on themselves by breaking the law.”—*Christian Statesman, Oct. 10, 1889*. {GCB/GCDB October 25, 1889, p. 81.2}

It is not too much to say that such talk is fiendish. Let no man say that persecution will not follow the passage of religious laws. It cannot be otherwise. And it will not be the vicious and depraved who will be the most active in the persecution. No; it will be the very men who are considered the guardians of public morals. Men who are personally very pleasant and amiable may make the worst sort of persecutors, when they get so blind that they can regard as a common criminal the one who disregards an unjust human law in order that he may obey a just and divine commandment. One of the strongest indictments against religious legislation is that its tendency is to transform naturally amiable men into cold-blooded demons of cruelty. {GCB/GCDB October 25, 1889, p. 81.3}

Human rights are God-given; and since God is no respecter of persons, it follows that he has given to all men the same rights; and thus the Declaration of Independence simply formulated a Heaven-born truth when it declared that all men are created equal, and are endowed by their Creator with the inalienable right to life, liberty, and the pursuit of happiness. That is, all men are created equal with respect to the rights with which they are endowed. Every man has a God-given right to find his pleasure, enjoy liberty, and pursue happiness in his own way. Of course it is understood that no one shall interfere with another; for all are to be equally protected; and if all are equally protected, none will be interfered with. Now it needs no argument to show that one man’s violation of Sunday does not deprive another man of his privilege to rest. That ten men in any community who do not observe Sunday, do not in the slightest degree interfere with the right and liberty of the thousands of others to observe that day, is clearly shown by the fact that in scores of instances a single individual observes the seventh day regularly and strictly, and is not hampered in that observance in the least by the fact that thousands of others openly disregard it, and have no respect for his observance of it. {GCB/GCDB October 25, 1889, p. 81.4}

The proposition that every individual has the right to the enjoyment of Sunday, rightly interpreted, is only the inverse of the proposition that every individual has the right to the observance of Saturday, or of any other day, or, so far as man is concerned, of no day at all. But Sunday laws, as before stated, make no provision for the rights of any except those who observe Sunday, and deliberately propose to deprive all others of their God-given rights. As the *Christian Nation* says, they propose to deprive certain individuals of inalienable rights and privileges. Thus by their own mouth it is proved that religious legislation, as embodied in the movement of the National Reform Association and the American Sabbath Union, is a direct blow at the foundation of our government, and is directly in opposition to the Declaration of Independence,—the charter of American liberty. It is un-American, and that alone should be sufficient to condemn it. The man who in a public assembly would declare that the framers and signers of the Declaration of Independence were misguided men, and that their work was a fraud, would be set down as the worst kind of an anarchist. The preacher who should make such a statement would lose his congregation. The teacher who would make such a declaration to a class, would be expelled from the public schools. Yet the National Reform Association and the American Sabbath Union make the same declaration no less boldly, although not in express terms. They have, however, boldly and openly railed against the statement of the Constitution, that governments derive their just powers from the consent of the governed. {GCB/GCDB October 25, 1889, p. 81.5}

We say, then, that their movement ought to be opposed, because it is of the very essence of anarchy. It does not help the matter to say that those whose rights are thus disregarded are only a few; although Sunday-law advocates think to console themselves with this idea. Thus Dr. Edwards said:— {GCB/GCDB October 25, 1889, p. 81.6}

“The parties whose conscience we are charged with troubling, taken altogether, are but few in number. This determines nothing as to who is right; but the fact remains, and is worthy of note, that, taken altogether, they amount to but a small fraction of our citizenship.” {GCB/GCDB October 25, 1889, p. 81.7}

Almost every lecturer in behalf of Sunday legislation lays great stress upon the assertion that the observers of the seventh day “amount to but about seven-tenths of one per cent of the entire population;” and that, therefore, they are too insignificant to be noticed, or to have their rights and privileges taken into account. {GCB/GCDB October 25, 1889, p. 81.8}

But right here is a principle which they overlook: It is not whether a few individuals who observe the seventh day may be ignored on that account, but whether the Government can afford to disregard the rights of people simply because they are in the minority. Let the Government once start upon the line of doing injustice to even a single individual, and there is no telling where it will stop. If a law may be enacted which will trample upon the rights of one individual, the same principle will allow the enactment of a law that will ignore the rights of many. If a few people may have their rights ignored because they differ with the majority as to the precise day of the week to be observed religiously, a few other people may have their rights ignored because they differ with the majority on some other subject. Moreover, majorities and minorities are subject to fluctuation. Politics are changeable, and the side which has the majority to day may, within a year, be represented only by a feeble minority; so that if the Government once starts upon a career of injustice, not a single individual will have any guarantee of safety. {GCB/GCDB October 25, 1889, p. 82.1}

We have been proceeding upon the supposition that those who observe Sunday, and those who are working for national Sunday laws, are in the majority; but this is a great mistake. The population of the United States is between 60,000,000 and 70,000,000; of this number the best statistics-those which are furnished by the religious denominations themselves-show that less than 15,000,000 are even professors of religion. Only that number of people have their names on church books. According to the admission of leading men in this Sunday-law movement, a large per cent. of this number pay no more regard to Sunday than do non-professors. Therefore it is self-evident that the attempt to secure Sunday-laws, and to have the Government enforce them, is an attempt by a very small minority to control the country. {GCB/GCDB October 25, 1889, p. 82.2}

The petition that has been presented to Congress had, according to the highest estimate of its friends, only 14,000,000 indorsers; and of this number the larger portion never saw the petition. The Methodist Episcopal Church, the Baptist Church, the Presbyterian Church, north and south, and the Reformed Church are counted as having indorsed the petition; and yet it was only a few delegates from these bodies that indorsed it; and on the strength of this so-called indorsement, the entire membership was counted, to make six millions of the fourteen millions. Leave out the vast number who had never seen the petition, and that six million would dwindle down to a small fraction of one million. Then, notwithstanding the fact that the Presbyterian Church was counted with the other denominations,—which together only made up six millions of the fourteen million,—that church appears the second time in the same list of fourteen million, thus furnishing 700,000 more to the list, all of which should be omitted. {GCB/GCDB October 25, 1889, p. 82.3}

Then again, a letter from Cardinal Gibbons, personally indorsing the movement, was counted as adding 7,000,000 to the list, all of which should be deducted. {GCB/GCDB October 25, 1889, p. 82.4}

Then the Woman’s Christian Temperance Union, 200,000 strong, was added, to help swell the fourteen-million list. But the very name of the Association shows that all of its members are also members of various Christian churches; and, therefore, they were counted in the denominations that are represented by wholesale. {GCB/GCDB October 25, 1889, p. 82.5}

Then again, the Knights of Labor were counted over two-hundred thousand strong, to help swell the list. But in the first place, many of these are members of churches, and so had already appeared in the count of those churches; in the second place, of the 219,000 Knights, probably not more than 200 were present in the Assembly which passed a vote favoring the petition. And, lastly, the fraud that was perpetrated in counting the entire body of the Knights of Labor as favoring the Sunday-law petition, is shown by a recent dispatch from Milwaukee to the *Chicago Tribune*. It stated that the Sunday-closing question was likely to cause a great deal of trouble to politicians in Wisconsin. It mentioned the effort that was being made by some of the churches to secure Sunday legislation, and closed thus:— {GCB/GCDB October 25, 1889, p. 82.6}

“The proposition to hold a State mass convention for the purpose of organizing all over the State, has met with a great deal of favor, and will probably be put in effect sometime during the winter. The workers are also trying to interest the Knights of Labor in the movement.” {GCB/GCDB October 25, 1889, p. 82.7}

This would sound very strange in the face of the fact that it has been certified to Congress that the Knights of Labor, 219,000 strong, have already indorsed the movement, did we not already know that that representation was a base fraud. {GCB/GCDB October 25, 1889, p. 82.8}

By this brief analysis of the pretended fourteen million-signature petition, we have shown that an exceedingly small per cent. of the population of the United States is working for Sunday laws; but there is another point which will very largely cut down even this small minority. The petition certifies that each one of its indorsers is an adult resident of the United States, 21 years of age, or more; yet the entire membership of all the churches was counted, although it is well known that every large denomination has a large percentage of members who are less than 21 years of age. That this fraudulent representation was deliberately planned, is shown by the confession of the leading worker-the Field Secretary of the American Sabbath Union. In attempting to defend himself and his co-workers from the charge of deliberate fraud in the matter, he made the following statement under oath:— {GCB/GCDB October 25, 1889, p. 82.9}

“It is implied that some fraud was perpetrated because the whole membership of churches petitioning was given, not those above 21 only; but the records quoted show that there was no attempt to deceive. It is impossible to tell how many in a denomination are under 21, and so the whole number is given.” {GCB/GCDB October 25, 1889, p. 83.1}

Who cares how many in a denomination are under 21 years of age? What has that to do with the securing of a Sunday law? The petition has nothing to do with the number in any denomination who are under 21 years of age, or who are over 21 years of age. All it has to do is with the individuals who voluntarily sign it. If those who framed and circulated the petition had been honest in their intention, the question of how many in any denomination were or were not under 21 years of age would not have troubled them at all. {GCB/GCDB October 25, 1889, p. 83.2}

But they were determined to swell their list of petitioners by every means possible. They could have guessed the number of church members who were above 21 years of age, and put that number down; and thus have presented a little more nearly the appearance of honest dealing; but they resolved to run no risk of making a mistake in number, and so they put down the whole number, thus deliberately perpetrating a base fraud. It may well be said that no attempt was made to deceive, because the fraud is so transparent that no one in his senses could be deceived; but the imposition was none the less on that account. {GCB/GCDB October 25, 1889, p. 83.3}

If any one asks what this has to do with the reasons why we oppose religious legislation, we reply that it has a great deal to do with it. Truth is never advanced by fraud; it cannot be. Truth never seeks to gain its ends by trickery, for that would defeat them. Truth has a natural and irreconcilable repugnance for error and falsehood, but wickedness can be fostered only by deceit. Therefore when any movement seeks to advance itself by any fraudulent means, there can be no better evidence that it is a wicked affair. In every age, from the time of Constantine until now, religious legislation by civil power has been built up by fraud, vindictive selfishness, and perjury. {GCB/GCDB October 25, 1889, p. 83.4}

From what has already been given, therefore, it is plainly evident that the movement in this country for a national Sunday law is a movement for religious legislation, and that this movement is a most wickedly selfish attempt on the part of a few people to get control of the Government; a deliberate design to overturn the just and inalienable rights of the majority who either conscientiously differ with them, or else are indifferent; and a settled determination to persecute even to death those who do not tamely yield to their usurpation of authority. It is the worst phase of anarchy that has ever appeared in this country, and should be opposed by every true American citizen. {GCB/GCDB October 25, 1889, p. 83.5}

Another, and the chief reason why we oppose religious legislation is that, no matter how sincere and conscientious its advocates may be, its influence can be only to bar the progress of true religion, and to propagate immorality. The proof of this is ample. We will begin with the argument for the suppression of Sunday newspapers. The *National Presbyterian*, of January, 1889, in an editorial on “The Church and the Sunday Newspaper,” said:— {GCB/GCDB October 25, 1889, p. 83.6}

“The responsibility of the church for the continued existence of the Sunday newspaper is beginning to attract the attention of thoughtful men. It is a fact which it is idle to attempt to conceal, that it is sustained by the patronage of the members of the Evangelical churches. It is the support given them by this class, and this alone, that makes it practicable to continue the publication of these papers. The responsibility, then, of this great and growing evil is with the church.” {GCB/GCDB October 25, 1889, p. 83.7}

The *Chicago Advance*, of January 24, 1889, contained an article by Rev. Geo. C. Noyes, D. D., entitled “The Sunday Newspaper-An Exposition,” in which it was stated:— {GCB/GCDB October 25, 1889, p. 83.8}

“If all the Christian people in the land who read or advertise in the Sunday papers were to withdraw their patronage, the publication of every one of them would cease within a month. Upon Christian people rests the responsibility of their continued publication.” {GCB/GCDB October 25, 1889, p. 83.9}

The Rev. Herrick Johnson, in his published speech upon the Sunday newspaper, brings this indictment against it:— {GCB/GCDB October 25, 1889, p. 83.10}

“It is tempting hundreds and thousands to stay away from the sanctuary, and making it manifold harder for the truth to reach those who go. Ruskin says, in view of the thronging activities of our times, the rush and roar of our busy life, the push and press and ambitions of trade, a minister on Sunday morning has just ‘thirty minutes to raise the dead in.’ The Sunday newspaper is another huge stone laid on that sepulcher, making it just so much harder to raise the dead.” {GCB/GCDB October 25, 1889, p. 83.11}

Again he says:— {GCB/GCDB October 25, 1889, p. 83.12}

“This is the fearful indictment against it: That it is keeping an army of workmen from the day of rest they ought to have. It is educating an army of newsboys to trample on the Sabbath, and so counteracting the best influences that Christian people are seeking to throw around them.... It is honeycombing society with false notions about the Sabbath; and it is deadening the spiritual sensibilities even of many of the people of God.” {GCB/GCDB October 25, 1889, p. 83.13}

Now, here is an acknowledged evil in the church; professed Christian people are having their spiritual sensibilities deadened, and are openly violating their church obligations; and what is the remedy proposed? Is it a revival of religion? or increased zeal on the part of the ministry? Oh, no; it is to have the State suppress the thing which is leading them astray. What is the plan proposed to enable the minister to reach the people? Is it to ask the aid of the Holy Spirit? Not at all; it is only to ask the aid of the State to suppress the Sunday newspaper. Thus the effect of religious legislation is to substitute the power of the State for the power of the Spirit of God. It surely can need no argument to show that the religion thus fostered will be only a hollow shell. It will be State religion, and not the religion of the Spirit of God. {GCB/GCDB October 25, 1889, p. 83.14}

The State may force people to church, and may enforce a form of religion, but the Spirit of God alone can reach the heart; and without this power an enforced form is worse than useless, since many people will trust in that form, and will rest content with that alone. It is a most humiliating confession of weakness and wickedness, when the church asks the aid of the State. Take the statements cited from the *National Presbyterian* and the *Advance*. Appeals for Sunday laws, based on such statements, amount to just this: “We have so much evil in the church-so many disorderly members-that we are unable to do anything; there are not enough conscientious members to discipline the disorderly ones, and not enough of the Spirit of God in the church to convert them; and so we must have the help of the State to enforce church discipline, and establish a form of godliness.” {GCB/GCDB October 25, 1889, p. 84.1}

They do not realize that this is simply to reject God and to trust in the power of man. Says Bishop Vincent: “The church makes a great mistake when it seeks to secure worldly position, and to influence temporal power.” “The abomination of abominations is the aspiration after temporal power on the part of the church. All the church wants is spiritual power, and this goes out when temporal power is invoked.” {GCB/GCDB October 25, 1889, p. 84.2}

Those who appeal to the State to help the church in its struggles, should learn a lesson from Ezra. When he was on his journey from Babylon to Jerusalem to build the city, he had to pass with women and children through a hostile country. He was greatly troubled; but instead of asking the king for a troop of soldiers to protect his company, he fasted and prayed to the Lord. Says he:— {GCB/GCDB October 25, 1889, p. 84.3}

“For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this; and he was entreated for us.” Ezra 8:22, 23. {GCB/GCDB October 25, 1889, p. 84.4}

The church has preached to the world about the power of God; yet, unlike Ezra, it is not ashamed to ask the world for help, instead of trusting in God. Thus they confess their lack of knowledge of God. Two great evils must result from this course: First, the world will no more believe that there is any such thing as the power of the Holy Spirit, and it will think itself supreme. Second, both the church and the world will be plunged more deeply into sin; because the church is appealing for help against an evil, to the very source of that evil. The world cannot purify the world. A worldly church cannot clear itself of worldliness by the aid of the world. Therefore Christians should oppose religious legislation for the honor of God, and for the preservation of his truth. {GCB/GCDB October 25, 1889, p. 84.5}

But I have a still stronger indictment in this line to bring against religious legislation. It is that such legislation naturally tends to the grossest immortality, and, what is worse, leads the vicious to think that they are Christians. Ground for this charge is found in the following statements. Dr. Edwards in his New York address before referred to, said:— {GCB/GCDB October 25, 1889, p. 84.6}

“And yet another objection is that the laws of Moses will have to be re-enacted and enforced among us, and that these laws are not at all fitted to our times, our freedom, our civilization. I confess that I am not at all afraid of Moses.... Now, if there be anything in the laws of Moses which the coming of Christ and the subsequent overthrow of Judaism did not abrogate, let them be pointed out,—there cannot be many of them,—and we are prepared to accept them and have them re-enacted.” {GCB/GCDB October 25, 1889, p. 84.7}

Again, in the hearing on the Sunday-Rest bill before the Senate Committee on Education and Labor, Senator Blair asked the question— {GCB/GCDB October 25, 1889, p. 84.8}

“Suppose that human beings trying to live in accordance with the will of God, re-enact his law, and write it in their statute books; is it wrong for society to put into its public laws the requirements of the obedience to God and his law?”—*Hearing, p. 65*. {GCB/GCDB October 25, 1889, p. 84.9}

And when this question had been answered by the statement that the effect of Sunday legislation is to call the attention of the individual to human authority, to the exclusion of the divine, Mr. Blair replied:— {GCB/GCDB October 25, 1889, p. 84.10}

“The will of God exists. He requires the observance of the seventh day, just as he prohibits murder; and as we re-enact his law in making a law and re-enforcing it against murder, so all the States have enacted laws against the desecration of the Sabbath, going further or not so far, according to the idea of various Legislatures.”—*Ib. p. 66*. {GCB/GCDB October 25, 1889, p. 84.11}

Just think of it! Re-enacting the law of God! And not simply re-enacting it, but even going farther than God, according to the ideas of State Legislatures! Was greater presumption ever dreamed of? What could more perfectly meet the description of the power that should oppose and exalt itself above all that is called God or that is worshiped? {GCB/GCDB October 25, 1889, p. 84.12}

But listen to two more statements on the same point. In the *Christian Statesman*, of May 30, 1889, Mr. Crafts said:— {GCB/GCDB October 25, 1889, p. 84.13}

“The laws of our statute books that re-enact the seventh commandment are as distinctly Biblical in their origin as the laws that re-enact a part of the fourth commandment.” {GCB/GCDB October 25, 1889, p. 85.1}

And Mr. Blair, continuing his remarks before referred to, said:— {GCB/GCDB October 25, 1889, p. 85.2}

“Now the question comes right to this point: God having ordained the Sabbath, as you concede with all religious organizations, here is the national Government, which alone can make that law of God operative in this sphere of national action. Why should not the national Government, then, re-enact that conceded law of the Almighty, and make it effective?”—*Hearing, p. 66*. {GCB/GCDB October 25, 1889, p. 85.3}

Here we see an utter ignoring of the power of the Spirit of God to influence men. The national government alone able to make the law of God effective!! We have already noted the blasphemous presumption of such an idea, but now after one more citation we wish to call special attention to the result upon the people. In the *Christian Nation* of December 5, 1888, the Rev. N. M. Johnston, speaking of Christ’s work on earth, said of him:— {GCB/GCDB October 25, 1889, p. 85.4}

“He healed disease; an intimation that when his gospel shall prevail, and wickedness be suppressed by law, then pestilence and disease shall be unknown.” {GCB/GCDB October 25, 1889, p. 85.5}

Now note the following points:— {GCB/GCDB October 25, 1889, p. 85.6}

1. The law of God is spiritual. God requires truth in the inward parts. He has declared that outward compliance with his requirements amounts to nothing, unless the service is from the heart. His word declares that hatred is murder, and that a lustful desire or look is adultery. No sign may be made that man can see, but God who looks upon the heart, sees violation of his commandments. The Pharisees, who appeared righteous outwardly, unto men, but were corrupt within, were denounced in most unmeasured terms. See Matthew 23:26-28. {GCB/GCDB October 25, 1889, p. 85.7}

2. As wickedness has to do with the heart, so has morality; and nothing but the Spirit of God can reach the heart. No law, not excepting the law of God, can put down wickedness. The only righteousness that is worthy of the name is the righteousness of faith. The apostle Paul declared that he did not want to be found at the last day having the righteousness of the law, but only with the righteousness which is by the faith of Jesus Christ. {GCB/GCDB October 25, 1889, p. 85.8}

3. Since the law of God has to do with the thoughts and intents of the heart, it is evident that no human law can enforce obedience to it, nor punish for disobedience thereof. A man may be as corrupt at heart as Satan can make him, and yet if he preserves a fair exterior, men may call him good. Therefore it follows that, {GCB/GCDB October 25, 1889, p. 85.9}

4. When the State assumes the power of re-enacting and making effective the laws of God, it will declare men to be moral who are grossly corrupt. And since the natural tendency of men is to self-satisfaction, the result will be to fasten men in chains of vice. It will be useless to preach the gospel to men whom a power which they are taught to believe has authority above God, has declared to be righteous. And so the so-called Christian nation will be a nation where murder, adultery, and theft will be clothed with the garb of Christianity. Thus the abettors of religious legislation take away the key of knowledge, not entering into the kingdom of God themselves, and hindering those who would. {GCB/GCDB October 25, 1889, p. 85.10}

To sum up: we oppose religious legislation by civil governments, because it is unjust, and inconsistent with that civil liberty which is inalienable, and God-given. Especially is it un-American, directly subversive of that which the founders of this Government fought and labored to establish and maintain. Still more do we oppose it, because it is anti-Christian, tending only to immorality and practical idolatry. It repudiates the power of Christ and the Holy Spirit; it treats the word of God as a common thing, subjecting it to the judgment of men and the caprices of politicians; it even denies God himself, by attributing to fallible mortals the authority which belongs to him alone. {GCB/GCDB October 25, 1889, p. 85.11}

It is, in fact, of the very essence of heathenism; for while a true theocracy is the best government that could be imagined,—God himself being ruler,—when men appoint themselves vicegerents of God, they do just what the heathen did. Therefore, we call on all true Americans—upon all lovers of the liberty bequeathed to us by our fathers in the immortal Declaration of Independence; and with a still louder call we appeal to all lovers of God, of the Bible as his inspired word, and of the pure gospel of the Lord Jesus Christ, to unite with us in warning the people against this monster of injustice and mystery of iniquity—religious legislation. {GCB/GCDB October 25, 1889, p. 85.12}

GENERAL CONFERENCE DAILY BULLETIN, VOL. 4 (1891)

**[March 6, 1891 - April 13, 1891]**

**REVIEW AND HERALD EXTRA**

March 6, 1891

*VOL. 4. - BATTLE CREEK, MICH., FRIDAY, - NO. 1*

**PROGRAM FOR GENERAL CONFERENCE MARCH 5-25, 1891**

Thursday, March 5. {GCDB March 6, 1891, p. 1.1}

10:00 A. M. Organization of Conference; address of president; appointment of committees.  
3:00 P. M. International Tract Society; address of president; appointment of committees.

*Friday, March 6*. {GCDB March 6, 1891, p. 1.2}

10:30 A. M. General Conference; reports of District superintendents.  
3:00 P. M. International Sabbath-school Association; address of president; appointment of committees.

7:00 P. M. Address by Elder S. N. Haskell, subject, The Claims of India and China upon Us.

Sabbath, March 7. {GCDB March 6, 1891, p. 1.3}

10:45 A. M. Sermon by Elder S. N. Haskell.  
2:30 P. M. Sermon by Mrs. E. G. White.

Sunday, March 8. {GCDB March 6, 1891, p. 1.4}

9:00 A. M. General Conference; reports of district superintendents continued; report of general canvassing agent.  
10:30 A. M. General Conference; report of educational secretary.  
3:00 A. M. International Health and Temperance Association; address of president. Appointment of committees.

Monday, March, 9. {GCDB March 6, 1891, p. 1.5}

9:00 A. M. Address by Dr. J. H. Kellogg, subject, Medical Missions.  
10:30 A. M. General Conference; Foreign Mission secretary’s report.  
3:00 P. M. International Tract Society; reports of corresponding secretaries.

Tuesday, March 10. {GCDB March 6, 1891, p. 1.6}

9:00 A. M. Address by Elder C. L. Boyd, subject, The Work in South Africa.  
10:30 A. M. General Conference; reports of standing committees.  
3:00 P. M. General Conference; special demands of home fields.

Wednesday, March 11. {GCDB March 6, 1891, p. 1.7}

9:00 A. M. Address by Elder H. P. Holser, subject, The Work in Europe.  
10:30 A. M. General Conference; unfinished business.  
3:00 P. M. International Tract Society; report of canvassing work, district agents, etc.

Thursday, March 12. {GCDB March 6, 1891, p. 1.8}

9:00 A. M. Addresses by Elder S. N. Haskell and Brother Spicer, subject, Our Work in England and the Colonies.  
10:30 A. M. General Conference; report of Committee on Consolidation of Publishing Interests.  
3:00 P. M. International Sabbath-school Association.

Friday, March 13. {GCDB March 6, 1891, p. 1.9}

9:00 A. M. Address by Elder A. T. Jones, subject, Religious Liberty.  
10:30 A. M. General Conference; reports of committees.  
3:00 P. M. General Conference; report of Religious Liberty work.  
7:00 P. M. Address by Elder J. N. Loughborough, subject, Early Experiences.

Sabbath, March 14. {GCDB March 6, 1891, p. 1.10}

10:45 A. M. Sermon by Elder U. Smith, subject, The Spirit of Prophecy, and Our Relation to It.  
2:30 P. M. Sermon by Mrs. E. G. White.

Sunday, March 15. {GCDB March 6, 1891, p. 2.1}

9:00 A. M. International Tract Society; reports of committees.  
10:30 A. M. General Conference; report of treasurer, and statistical reports of secretary.  
3:00 P. M. International Health and Temperance Association.

Monday, March 16. {GCDB March 6, 1891, p. 2.2}

9:00 A. M. Address by Dr. J. H. Kellogg; subject, Our Orphans.  
10:30 A. M. General Conference; consideration of finances.  
3:00 P. M. International Tract Society.  
Tuesday, March 17.  
9:00 A. M. Address by Elder S. N. Haskell; subject, Foreign Missions.  
10:30 A. M. General Conference; foreign missions.  
3:00 P. M. International Sabbath-school Association.

Wednesday, March 18. {GCDB March 6, 1891, p. 2.3}

9:00 A. M. International Health and Temperance Association.  
10:30 A. M. General Conference; miscellaneous business.  
3:00 P. M. International Tract Society; miscellaneous business.

Thursday, March 19. {GCDB March 6, 1891, p. 2.4}

9:00 A. M. Address by Elder W. C. White, subject, South America.  
10:30 A. M. General Conference; reports from publishing houses.  
3:00 P. M. International Health and Temperance Association.

Friday, March 20. {GCDB March 6, 1891, p. 2.5}

9:00 A. M. General Conference; reports from health institutions.  
10:30 A. M. General Conference; ministerial study.  
3:00 P. M. (To be filled.)  
7:00 P. M. Address by Prof. W. W. Prescott, subject, the Calling and Work of the Ministry.

Sabbath, March 21. {GCDB March 6, 1891, p. 2.6}

10:45 A. M. Sermon by Elder S. N. Haskell.  
2:30 P. M. Sermon by Elder A. T. Jones.

Sunday, March 22. {GCDB March 6, 1891, p. 2.7}

9:00 A. M. International Sabbath-school Association.  
10:30 A. M. General Conference; miscellaneous business.  
3:00 P. M. International Tract Society.

Monday, March 23. {GCDB March 6, 1891, p. 2.8}

9:00 A. M. Foreign Missions; Educational Enterprises.  
10:30 A. M. General Conference; miscellaneous business.  
3:00 P. M. Sermon by Elder J. N. Loughborough, subject, Early Experiences. - No. 2.

Tuesday, March 24. {GCDB March 6, 1891, p. 2.9}

9:00. (To be filled.)  
10:30 A. M. General Conference; miscellaneous business.  
3:00 P. M. General Conference; miscellaneous business.  
7:00 P. M. Address by Elder O. A. Olsen, subject, The Work for the Coming Year.

Wednesday, March 25. {GCDB March 6, 1891, p. 2.10}

10:30 A. M. General Conference, closing session; miscellaneous business.

A course of Bible study will be conducted each day, except Friday, during the Conference, beginning at 7 P. M. {GCDB March 6, 1891, p. 2.11}

The meeting at 9 A. M. will continue until 10:10 A. M.; the meeting at 10:30 A. M. will continue until 12:30 P. M. each day; the meeting at 3 P. M. will continue until 5 P. M. {GCDB March 6, 1891, p. 2.12}

**THE PRESIDENTS’ COUNCIL**

The council of presidents of Conferences and tract societies met one week before the General Conference as per appointment. The presidents of nearly all of these organizations were present, and a very precious season of consultation was enjoyed that was certainly profitable to all. {GCDB March 6, 1891, p. 2.13}

A meeting of two and one half hours’ duration was held each forenoon, while the afternoon was spent in the canvassers’ convention. {GCDB March 6, 1891, p. 2.14}

The subjects considered were of deep interest, and related mainly to the proper education of laborers and the mental and spiritual improvement of those who are now in the field. As the urgent calls for help from all parts of the world were mentioned, we were made to sense the great importance of giving careful attention to this work. The Bible work was also considered and called forth some very profitable discussion. A work can be done by this class of laborers that is much needed in the advancement of the cause. {GCDB March 6, 1891, p. 2.15}

The remarks of Sister White upon this subject were especially good. She dwelt upon the importance of selecting persons for Bible workers who have a deep Christian experience, and who cannot be turned aside into a spirit of lightness and frivolity that so effectually renders them powerless in leading souls to Christ. {GCDB March 6, 1891, p. 2.16}

A very encouraging report was presented by Prof. Prescott, in regard to our schools and colleges. Recommendations in regard to these and other important subjects were prepared after careful consideration, to be presented to the Conference, a full report of which will appear as they come before that body. All the brethren present expressed their hearty appreciation of the benefits of the Council. {GCDB March 6, 1891, p. 2.17}

**GENERAL CONFERENCE PROCEEDINGS FIRST MEETING**

THE twenty-ninth session of the Seventh-day Adventist General Conference convened in the Tabernacle at Battle Creek, Mich., at 10 A. M., March 5, 1891. Credentials were presented by 102 delegates, representing twenty-nine Conferences and four mission fields as follows:- {GCDB March 6, 1891, p. 3.1}

**DISTRICT NUMBER ONE. - ATLANTIC**

Maine - T. S. Emery, J. B. Goodrich. {GCDB March 6, 1891, p. 3.2}

New England - O. O. Farnsworth, H. J. Farman. {GCDB March 6, 1891, p. 3.3}

New York - S. H. Lane, A. E. Place. {GCDB March 6, 1891, p. 3.4}

N. S., N. B., P. E. I. - H. W. Cottrell. {GCDB March 6, 1891, p. 3.5}

Canada - R. S. Owen. {GCDB March 6, 1891, p. 3.6}

Pennsylvania - J. W. Raymond, E. J. Hibbard. {GCDB March 6, 1891, p. 3.7}

Vermont - T. H. Purdon, F. S. Porter. {GCDB March 6, 1891, p. 3.8}

Virginia - R. D. Hottel. {GCDB March 6, 1891, p. 3.9}

W. Virginia——— {GCDB March 6, 1891, p. 3.10}

**DISTRICT NUMBER TWO. - SOUTHERN**

Southern Mission - L. H. Crisler, G. T. Wilson, A. F. Harrison. {GCDB March 6, 1891, p. 3.11}

Tennessee River - J. H. Dortch. {GCDB March 6, 1891, p. 3.12}

**DISTRICT NUMBER THREE. - LAKE**

Illinois - A. O. Tait, G. B. Starr, G. H. Baber. {GCDB March 6, 1891, p. 3.13}

Indiana - R. B. Craig, J. M. Rees, Victor Thompson, F. D. Starr. {GCDB March 6, 1891, p. 3.14}

Michigan - I. D. Van Horn, J. Fargo, L. McCoy, J. O. Corliss, R. C. Horton, D. E. Wellman, Dr. H. S. Lay, Wm. Ostrander, E. S. Griggs. {GCDB March 6, 1891, p. 3.15}

Ohio - Geo. A. Irwin, O. J. Mason, E. J. Van Horn. {GCDB March 6, 1891, p. 3.16}

**DISTRICT NUMBER FOUR. - NORTHWEST**

Iowa - J. H. Morrison, C. F. Stevens, L. T. Nicola, A. P. Heacock, H. Nicola, J. M. Willoughby. {GCDB March 6, 1891, p. 3.17}

Minnesota - R. C. Porter, C. M. Everest, Allen Moon. {GCDB March 6, 1891, p. 3.18}

Nebraska - J. N. Loughborough, L. A. Hoopes. {GCDB March 6, 1891, p. 3.19}

South Dakota - W. B. White, N. P. Nelson, Valentine Leer. {GCDB March 6, 1891, p. 3.20}

Wisconsin - M. H. Brown, A. J. Breed, F. H. Westphal. {GCDB March 6, 1891, p. 3.21}

**DISTRICT NUMBER FIVE. - SOUTHWEST**

Arkansas - J. G. Wood. {GCDB March 6, 1891, p. 3.22}

Colorado - Joel R. Palmer, E. R. Jones. {GCDB March 6, 1891, p. 3.23}

Kansas - C. A. Hall, C. McReynolds, L. Dyo Chambers, O. Hill, N. P. Dixon, J. A. Morrow. {GCDB March 6, 1891, p. 3.24}

Missouri - R. S. Donnell, N. W. Allee, H. L. Hoover. {GCDB March 6, 1891, p. 3.25}

Texas - W. S. Hyatt, W. T. Drummond. {GCDB March 6, 1891, p. 3.26}

**DISTRICT NUMBER SIX - PACIFIC**

California - N. C. McClure, C. H. Jones, J. H. Durland, T. A. Kilgore, M. C. Wilcox, Geo. H. Derrick. {GCDB March 6, 1891, p. 3.27}

North Pacific - J. E. Graham, Isaac Morrison, J. M. Cole. {GCDB March 6, 1891, p. 3.28}

Scandinavian work in America - O. A. Johnson. {GCDB March 6, 1891, p. 3.29}

**DISTRICT NUMBER SEVEN. - FOREIGN**

British - W. A. Spicer, Ellery Robinson. {GCDB March 6, 1891, p. 3.30}

Central Europe - H. P. Holser. {GCDB March 6, 1891, p. 3.31}

Denmark - O. A. Olsen. {GCDB March 6, 1891, p. 3.32}

Norway - O. A. Olsen. {GCDB March 6, 1891, p. 3.33}

South Africa - C. L. Boyd. {GCDB March 6, 1891, p. 3.34}

Sweden - J. M. Erickson. {GCDB March 6, 1891, p. 3.35}

**DELEGATES AT LARGE**

U. Smith, A. R. Henry, C. Eldridge, W. W. Prescott, H. Lindsay, L. C. Chadwick, A. T. Jones, E. J. Waggoner, O. A. Olsen, S. N. Haskell, D. T. Jones, W. C. White, R. M. Kilgore, R. A. Underwood, A. T. Robinson, F. L. Mead, J. E. Froom, W. R. Smith, E. E. Miles, W. H. Edwards. {GCDB March 6, 1891, p. 3.36}

After the organization of the Conference prayer was offered by Elder S. N. Haskell, who earnestly invoked the blessing of God on the Conference and on the work of the third angel’s message throughout the world. {GCDB March 6, 1891, p. 3.37}

The following cablegram received from Norway was read by the president:- {GCDB March 6, 1891, p. 3.38}

**CHRISTIANA, NORWAY,**

8:12 A. M., March 5, 1891. {GCDB March 6, 1891, p. 3.39}

Edwards, Battle Creek, Michigan, U. S. A. {GCDB March 6, 1891, p. 3.40}

Conference. Greeting. Jeremiah 29:11-13. {GCDB March 6, 1891, p. 3.41}

(Signed)  
SCANDINAVIA.

**ADDRESS OF ELDER O. A. OLSEN**

PRESIDENT OF THE GENERAL CONFERENCE. {GCDB March 6, 1891, p. 3.42}

We are again privileged to meet in General Conference. We are happy in greeting so many of our fellow laborers - representatives from all parts of the field. We extend to all a most hearty welcome. We have looked forward to this gathering with much interest. The evidences that we have been led by God to our present position and work, were never clearer than now; the last events in the great lines of prophecy are fulfilling before our eyes. The providence of God is opening the way in a remarkable manner for the truth to go to the different nations and tongues of the earth. We have been very desirous that we might see much of God’s blessings, and share in a large outpouring of his spirit during this Conference, which will enable us to properly understand the nature of our work, and give wisdom to deal with every question that may come up, and lead us to right conclusions in all our deliberations. {GCDB March 6, 1891, p. 3.43}

During the interval since our last General Conference, your committee has labored with faithfulness to discharge the duties and responsibilities connected with the work. We cannot hope that our work has been without fault, still we have seen many evidences of God’s favor, and have realized his presence with us in our councils and labors, and now as we deliver up our responsibility to the Conference assembled, we pray that God may give wisdom to this body to direct it aright in all that shall be done. {GCDB March 6, 1891, p. 4.1}

**A REVIEW OF THE FIELD**

It may be of interest to take a brief review of the field and of the different lines of work that have been in progress since the last session of the Conference. In doing this we shall meet with some very encouraging features and others not so much so. {GCDB March 6, 1891, p. 4.2}

The first thought that naturally presents itself is the condition of our workers. While our laborers generally have been in good health, our hearts have been made sad by a number of deaths since our last Conference, at which time we followed the remains of our dear brother, Elder J. E. Swift, to the grave. Since then Elder John Sisley has died in Illinois; Elder Samuel Fulton in Oregon; Elder J. E. Robinson, president of the Atlantic Conference, and my brother, Elder A. D. Olsen, in Colorado; Elder E. A. Briggs in California; and finally Elder E. E. Marvin, president of the Tennessee River Conference, in Tennessee. All these were proved and faithful men, capable of being trusted with important responsibilities. Besides these we mourn the loss of quite a number of less experienced laborers. How sad to have to lay away efficient men at a time when there is such a need of faithful laborers! {GCDB March 6, 1891, p. 4.3}

Since the season of prayer in October for the raising up of laborers, and for the restoring to health of those who were sick, we have seen some tokens of encouragement. We are very glad to report some improvement in Elder Butler’s state of health; but, in addition to his own feebleness, Sister Butler has been severely afflicted, the last year, by a stroke of paralysis. Later intelligences report an improvement in her condition, and give reason to hope that Sister Butler will at least partially recover. May God’s special blessing rest upon these old veterans in the work. We commend them to the prayers of those assembled at the Conference, and our people everywhere. {GCDB March 6, 1891, p. 4.4}

Elder J. G. Matteson, who has been very feeble for some time, has been enabled to continue his work of writing and translating, and reports improvement in his general health. Elder E. W. Whitney, whom we feared would be carried away with consumption, is also much improved, and seems to have a fair prospect for years of usefulness in the cause of God. For this we feel very thankful. We also extend our sympathy to Elder E. W. Farnsworth, a member of the General Conference Committee, who is prohibited from meeting with us because of the feebleness of Sister Farnsworth. We also commend them to the prayers of our people. {GCDB March 6, 1891, p. 4.5}

The spiritual condition of our churches and people in general is not what we would desire. Living in such a time as we do, carrying the responsibilities that we are, and in view of the light and truth committed to us, we ought to be a most devoted and consecrated people. We have reasons for encouragement. There seems to be a waking up to the importance of this matter. Our churches are hungering for spiritual food, and Christ says, “Blessed are they which do hunger and thirst after righteousness, for they shall be filled.” {GCDB March 6, 1891, p. 4.6}

**MINISTERS’ SCHOOL**

Two ministers’ schools have been held since our last general gathering. The first one commenced immediately after the close of the last General Conference, and continued twenty weeks; the second one of sixteen weeks has just closed, and we are glad to say that they have been a success even beyond our expectations. The number in attendance at the first ministers’ school held in the winter of 1888-9, reached a little more than fifty, and in the last one the regular attendance has reached over one hundred and thirty. We can but feel that the increase in attendance and interest in the late school was largely due to the success of the first one. The amount of good accomplished by these schools it is impossible for us to estimate. The blessing of God has been present in a large measure. The students have not only received a better knowledge of the truth, but the converting power of God has been manifested in a marked degree. We feel assured that the influence of the schools will have an excellent effect upon the work wherever it reaches, and in order to give as large a number as possible some of the benefits of such a school, we have arranged to devote one hour each day during the Conference to Bible study, at which all in attendance are cordially invited to be present. {GCDB March 6, 1891, p. 4.7}

**DISTRICT WORK**

At the close of the last General Conference, the home field was divided into six General Conference districts, and a member of the General Conference Committee was placed in charge of each, as general superintendent. The plan has worked well; and as far as we have learned, the arrangement is very satisfactory to the State Conferences, and should be continued. In some cases, sickness and other unavoidable circumstances, have hindered the superintendents from giving as much of their time to their districts as would have been desirable. {GCDB March 6, 1891, p. 4.8}

**CAMP-MEETINGS**

Forty-eight camp-meetings have been held, besides a number of State and general meetings, also ministerial and canvassers’ institutes in various places. As the superintendents will report the work in their districts, we will leave it for them to give further particulars. Four camp-meetings have been held in Europe, one in Central Europe, and one in each of the following countries, Denmark, Sweden, and Norway. {GCDB March 6, 1891, p. 5.1}

**THE CIRCULATION OF LITERATURE**

The better organization of the canvassing work all through our Conferences has resulted in a large increase in the circulation of our literature. Then in connection with this comes the work of our State and International Tract Societies; by the united efforts of all these agencies a very large amount of reading-matter has been circulated, and all this with the Spirit of God working on the hearts of the people has opened the way for the truth in a very marked manner. {GCDB March 6, 1891, p. 5.2}

**AGITATION FOR RELIGIOUS LEGISLATION**

The agitation for religious legislation has continued since our last General Conference. The Breckenridge bill in the House of Representatives last winter, created considerable interest, but this only opened the way for the circulation of a large amount of reading-matter bearing on this important subject. The indictment and trial of Brother R. M. King of Tennessee has also created a good deal of interest and comment. The carrying up of this case from one court to another has given great publicity to our work, and we feel to heartily commend the National Religious Liberty Association for the noble work it has done in agitating and bringing before the citizens of this country the principles of Religious Liberty, and for its efforts to maintain the United States Constitution as it is. {GCDB March 6, 1891, p. 5.3}

**EDUCATIONAL INTEREST**

We can report an increased interest in education among our people in every part of the field. All of our schools are in a prosperous condition. Battle Creek College has been full for some time and remains so. The Healdsburg College has a larger attendance than last year. South Lancaster Academy is crowded to its utmost capacity, and the outlook for the future of that institution is most encouraging indeed. Besides the schools mentioned, we have Conference schools in Minnesota, Kansas, and Upper Columbia, all of which are well patronized. {GCDB March 6, 1891, p. 5.4}

At its last session the General Conference voted to build a college in the West. This was afterwards located in Lincoln, Neb. The school buildings are now well under way, and will be ready to open September next. Our business agent, Brother A. R. Henry, will present a report of this enterprise, therefore we shall not enter into particulars here, but we will only add that the enterprise could have been further along, if the money had come in more promptly. {GCDB March 6, 1891, p. 5.5}

At present there is a call for a school in District No. 2, also in the northern part of District No. 6; the Upper Columbia and North Pacific Conferences have each had a Conference school in the past. At present there is one at Milton, Ore., with an attendance of about 150 students. A movement is now on foot to locate a union school at some central point in this part of the country. {GCDB March 6, 1891, p. 5.6}

The educational interest is also extending to other countries. Australia and New Zealand are earnestly calling for a school, and there are good reasons why they should have one. Scandinavia also makes demands for schools. All of these calls should receive such consideration as circumstances may warrant. {GCDB March 6, 1891, p. 5.7}

**FRENCH, GERMAN, AND SCANDINAVIAN SCHOOLS**

In the winter of 1889-90, we had our first French, German, and Scandinavian schools; they were held at Battle Creek, Mich. A French and German school has also been held here the past winter, with increased success. {GCDB March 6, 1891, p. 5.8}

The Scandinavians are showing a commendable interest in the matter of education; fifty students were in attendance at the school last winter. We have at present an advanced class of twelve students in Copenhagen, Denmark, and four in Stockholm, Sweden. These are studying with a view of directly entering the work. At the Union College we expect to have complete schools in German and Scandinavian, as well as in English. The French school will continue as heretofore in connection with the Battle Creek College. Some of the students now studying in Copenhagen and Stockholm are preparing themselves to teach in their respective languages at the Union College. This is an advanced step in our work. The cause is much in need of laborers in foreign tongues, but we cannot expect to see any large increase in the numbers of laborers, until we get schools established to educate our young people. The same principle and the need of schools applies equally to the other nationalities and tongues, as well as to those here mentioned. {GCDB March 6, 1891, p. 5.9}

**THE PUBLISHING WORK**

The past Conference year has been a successful one in the publishing work. There has been a larger circulation of literature bearing on the present truth than any year before. The Central Publishing House at Battle Creek is nearing the end of its first charter, but steps have already been taken, and a reorganization perfected enabling the Association to carry the work forward on the same plan, when the present charter expires June next. {GCDB March 6, 1891, p. 6.1}

The Pacific Press too is now crowded with work. Its branch offices in New York and London are also serving an important purpose. We have very encouraging reports from our foreign offices. Late reports from the “Echo” office at Melbourne show the publishing work there to be in a very satisfactory condition. Our publishing house in Christiana has added a new cylinder press the last year, and the managers report that they could make good use of another, if they had it. For several months they have been so crowded with work that they have found it necessary to run several hours over time every day. Our publishing house in Basel is also doing good work, and as the president is present, he will be able to give us many particulars in regard to the work there. {GCDB March 6, 1891, p. 6.2}

**HEALTH INSTITUTIONS**

Our health institutions are having an increased patronage, the health and temperance principles, which they represent, are steadily gaining favor. I think it is evident to all that for a time in the past we have not appreciated the importance of this branch of the work as we ought to have done. A number have taken a course of instruction at the Sanitarium, and have gone out as instructors in hygienic cooking, etc. Their work has been more favorably received than we at first expected, and it is much appreciated, especially by the more intelligent class of people. {GCDB March 6, 1891, p. 6.3}

**FOREIGN FIELDS**

Up to the time of the last General Conference we had had no Foreign Mission Board to look after the work in foreign fields; previous to that time the General Conference Committee had taken supervision of all the work in the foreign, as well as the home field, but at that Conference a Foreign Mission board was created by adding six members to the General Conference Committee of nine, making a Board of fifteen in all. We think this was a very timely act. The Board has taken a lively interest in all our foreign mission work. They have done much already towards systematizing and organizing the work that is now in progress; they are also taking pains to study the great field, so that they may be more fully acquainted with its various interests and wants. {GCDB March 6, 1891, p. 6.4}

We are glad to report prosperity in all our foreign mission fields. In some respects the work in foreign countries has gone ahead of the work in the home field. The British Mission has had an increase of laborers. A large number of colporters were sent there early in the year, and most of them have been doing good work. In Central Europe the work has advanced. Elder Conradi has conducted a successful mission in Hamburg. There are now thirty in attendance from the surrounding countries; such as Russia, Bulgaria, Holland, Austria, and others. In Russia the advancement has been truly marvelous. Four years ago there were only about forty Sabbath-keepers, and now there are over four hundred. Brother Conradi reports ten organized churches. Several number sixty members each. Though there are many hinderances and obstacles in the way, still the truth is making steady headway. In Northern Europe also we have reason for encouragement. {GCDB March 6, 1891, p. 6.5}

The sale of our books has been unexpectedly large in view of the poverty of the country. The tent meetings and other efforts in new places have resulted in bringing a goodly number into the truth. The work in Australia and New Zealand is very encouraging indeed. We have been greatly cheered by the report of their late Conference and Institute. Three brethren were ordained to the ministry, and several others in Australia received license to preach. They are even going ahead of some of our largest and best established home Conferences. They are also sending more students to our schools in this country, in proportion to their numbers, than are some of our strong Conferences here in America. Their zeal is worthy of emulation. The canvassing work, re-organized by Brother E. M. Morrison, is moving forward most encouragingly. {GCDB March 6, 1891, p. 6.6}

We also have encouragement from South Africa. As Elder C. L. Boyd is with us he will be able to give us much interesting information from that field. {GCDB March 6, 1891, p. 6.7}

During the year we have been able to send missionaries to the West Indies. Elder D. A. Ball, from Pennsylvania, in company with Brother Wm. Arnold, started for the West Indies last fall, and we hear good reports from them. {GCDB March 6, 1891, p. 6.8}

**THE MISSIONARY SHIP**

It was voted at our last General Conference that we build or buy a ship of suitable size, and have it fitted out for labor among the islands of the Pacific. The ship was built on the Pacific Coast, and was fitted up with great care for safety and convenience. She is named “Pitcairn” after the remarkable island of the same name. She was dedicated September 30, and sailed from San Francisco Oct. 20, 1890. We have just received the glad new of her safe arrival at Pitcairn, November 25. She remained there three weeks, then sailed for Tahiti, where she arrived December 24. {GCDB March 6, 1891, p. 6.9}

Letters from Elder E. H. Gates and others give a very thrilling report of their voyage, and express the fullest confidence in the belief that God has blessed and guided them in a very signal manner. Their meeting with the brethren, on the arrival at Pitcairn Island, was a most touching one. They remained at Pitcairn three weeks. Baptized 82 (all the adults and some of the youth). They organized a church with the same number of members. We feel greatly gratified over these results; and we know that the good news will cheer the hearts of the members of our Sabbath-schools, and our brethren everywhere. We feel greatly cheered by the prospect that this will prove very successful means of bringing the gospel of Jesus Christ to thousands of the South Sea islanders. {GCDB March 6, 1891, p. 6.10}

We also mention with great interest the missionary tour of Elder Haskell; he has just returned, and we are all made to rejoice at meeting him once more, and extend to him a most hearty welcome. We have already been cheered by the interesting reports of his travels and experiences, and the wonderful manner in which God’s providence has gone out before us everywhere, and before the Conference closes, we may expect to hear much more in the same line, therefore we will not take time to mention any particulars. We will only say in a word, that the field is open everywhere, and the Macedonian cry is coming from every country; that time is short, and the end is near, must be evident to all. It stands us in hand to carefully consider our relation and duty to these people that are so much in need of help. {GCDB March 6, 1891, p. 7.1}

**FINANCES**

The question of funds with which to carry on the work is very closely connected with every enterprise. We cannot go very far in any enterprise but that it takes means. The enlargement of the work in every direction will call for a corresponding increase in contributions with which to carry it forward. Our financial report will show that the annual contributions to the foreign missions for 1890 fell a good deal below the amount contributed the year before. There was also a falling off in the first-day offerings, taking all the contributions together including the Sabbath-school offerings, there is even then a shortage over the previous year. This with the increased demands for funds has brought us into a very straight place. {GCDB March 6, 1891, p. 7.2}

Among the new enterprises requiring a large outlay of means was the mission ship, which cost nearly $18,000. Also the building of the Union College, to which we voted $20,000, half of which amount has been paid. Besides these there have been other large enterprises in behalf of the home work, such as paying the district canvassing agents and district Sabbath-school superintendents. Considering all these things, we have reason for great thankfulness that we have got along, as well as we have. Since the organization of our foreign mission board, we have been enabled to expend the means to the best advantage in every respect, so that though the work has enlarged in every place, yet the money expended has been less than in former years; all must realize that the General Conference Committee and the Foreign Mission Board are only the servants of the General Conference for carrying into effect the plans that you here decide upon, but these committees cannot do more than you furnish them means to do with. {GCDB March 6, 1891, p. 7.3}

We are glad to be able to say that while we have been in great perplexities at times, and hardly knew what to do, yet when we came to the point where something had to be done, God’s Spirit would so move upon his people that his providence could be seen to open the way to help us through the emergency. At one time we could not send any money to central Europe or to Scandinavia for three months, and our work there was brought into a very great straight; but just then, when they had to have help or disaster would follow, we were able to render it. We feel it our duty to place these things before our people in their true light. {GCDB March 6, 1891, p. 7.4}

We are much encouraged over the last contributions to the foreign missions, for the present year. There has been a large increase over the previous year, more than $24,000 has been received up to the present date. Our brothers and sisters who have come forward so nobly in this time of need to help with their contributions have our sincere thanks. Our people have always been a liberal people, and have shown a willingness to help in every time of need, and we are sure that when the wants of the cause are properly set before them, they will respond both cheerfully and liberally. The question of finances is an important one, and should receive careful attention from the General Conference. {GCDB March 6, 1891, p. 7.5}

We also mention with gratitude the substantial assistance the General Conference has received in the donations made by several of the State Conferences, since the last General Conference. Michigan has donated $13,000, $5,000 at its Conference in 1889, and $8,000 in 1890. The North Pacific Conference donated $2,500, California $2,200, and Colorado $500. If it had not been for this timely help, I do not know what we could have done. This help has been greatly appreciated. {GCDB March 6, 1891, p. 7.6}

**SUGGESTIONS FOR THE FUTURE**

Having taken a brief survey of the work and noted a few of its interesting features, we will submit a few thoughts in reference to future plans and lines of work. Among the first and most important is - {GCDB March 6, 1891, p. 7.7}

**THE DEVELOPMENT OF LABORERS**

This question has not received all the care its importance deserves. Our licentiates should receive more attention. In the past they have been left altogether too much to themselves; and as a result, many of them have become discouraged and failed, and others have not developed the efficiency that might have been expected. At a time when there are so many urgent calls for help, and such a demand for faithful laborers, we cannot be indifferent to this important subject. {GCDB March 6, 1891, p. 8.1}

The question of the ministers’ schools and institutes should receive attention from this body. We are of the firm conviction that there should be a regular plan of study arranged for our ministers, and that there ought to be ministers’ institutes or brief periods of instruction in each District every year, which all our laborers could attend. While the ministers’ schools before mentioned have been a success, and will result in much good, such schools cannot meet all the necessities, from the fact that but a comparatively small number of our ministers can attend them, and yet all stand in need of just such help, therefore we recommend that this body consider this matter, and take such steps as will secure for all our ministers the opportunity of attending ministers’ institutes or schools from two to six weeks every year. We believe that such a measure would bring about much more efficiency in our ministry, and through it to the work everywhere. {GCDB March 6, 1891, p. 8.2}

**BIBLE WORK**

Some years ago the Bible work received much attention, and city missions were established in quite a number of our large cities, but more recently this branch of the work has not been pushed so energetically. From the experience of the past it is manifest, that Bible work conducted by persons of proper experience and age has resulted in much good, also that it many times reaches a class of people that is not so readily reached by any other means. In view of this and the demand for this line of work in many places, we recommend that more attention be given to this subject. It would be our mind that the greatest care should be taken in selecting persons for this kind of work, also that a more liberal and thorough course of instruction be arranged for those who are engaged in Bible work. {GCDB March 6, 1891, p. 8.3}

The subject of medical missionaries and medical Bible workers might with profit be considered in the same connection. It would add very much to the efficiency of Bible workers if they had a knowledge of hygienic nursing, which they could combine with their Bible work. {GCDB March 6, 1891, p. 8.4}

**THE DISTRIBUTION OF LABORERS**

This will be one of the most perplexing matters that will come before this body. Much prayer and careful thought has already been given this subject by your committee. It is the scarcity of proper persons fitted for important and responsible positions that makes this subject so perplexing. We favor just as few changes as circumstances will allow, but you will find that to make certain changes will in turn necessitate other changes. At present there are men that have more lines of work than they can do justice to, and therefore the work is suffering. {GCDB March 6, 1891, p. 8.5}

Then here are the foreign fields. This message is to go to every nation, kindred, tongue, and people. The way is open now as never before to send laborers to many of the foreign lands. The time has come when we should advance into regions beyond. What we need everywhere is consecrated talent - money and men wholly devoted to God. If we relate ourselves properly to God, he will work for us, for he has gone out before us. {GCDB March 6, 1891, p. 8.6}

**DISTRICT CANVASSING AGENTS AND DISTRICT SABBATH-SCHOOL SUPERINTENDENTS**

The district canvassing agents appointed at the close of the last General Conference have served an important purpose, and have added much to the success of the canvassing work; we therefore recommend that this line of work be continued. {GCDB March 6, 1891, p. 8.7}

But we can hardly say the same of the district Sabbath-school superintendents. Not because we in the least undervalue the importance of the Sabbath-school; no, no; but in view of the scarcity of laborers, we cannot find the proper men that can devote the necessary time to this work. We therefore suggest, - {GCDB March 6, 1891, p. 8.8}

1. That the president or the vice-president of the Sabbath-school Association, give his entire time to this line of work. {GCDB March 6, 1891, p. 8.9}

2. That the presidents of the State Sabbath-school Associations give more attention to this work, and to planning and laboring for the children and youth in their respective States. {GCDB March 6, 1891, p. 8.10}

We have been made sad at seeing so much indifference manifested in reference to the salvation of our children and youth; more recently this subject has received some attention at our camp-meetings and other places, but still more interest ought to be taken in our young people. We urge upon our ministers to give this subject more attention, not forgetting the words of our Saviour, “Feed my lambs.” Now, if this is done, and we see no reason why it should not be, we think that the wants of the Sabbath-school could be met without the aid of district superintendents, at least for the present, when there is such a scarcity of laborers. {GCDB March 6, 1891, p. 8.11}

**THE CONSOLIDATION OF PUBLISHING INTERESTS**

At the time of our last General Conference we recommended this subject as worthy of consideration by this body. The result was the appointment of a representative committee of twenty-one, to take the matter under advisement, learn what could be done, and if the way was open, to go on and effect such consolidation. This committee has done all that circumstances would permit, and will render its report to this body at the proper time. {GCDB March 6, 1891, p. 9.1}

Our publishing work is a very important auxiliary, and is in no way a personal enterprise. All that we desire is that in every part and in every respect it may be made to fully meet the demands of the cause, and serve the purpose which its founders and supporters intended from the beginning. The more thoroughly the canvassing work is organized, the greater will be the sale of books, and we fully believe that all the net earnings of our institutions above what is needed to carry on the business should go to the general cause, and be used for the advancement of the work in new fields. {GCDB March 6, 1891, p. 9.2}

**FIELDS NOT YET ENTERED**

We call the attention of this body to such fields as South America and the west coast of Africa, from which earnest appeals for help have been coming. We might go on mentioning any number of countries and peoples where the way is open, and where we ought to organize aggressive work, but we cannot take up your time to speak of them now. The world is open. We ought to begin a work among the Jews, and that subject ought to receive more than a passing notice. But the countries already mentioned ought to receive help soon. There are a number of Sabbath-keepers in each of these countries, but as yet nothing has been done except to correspond with them, and to send them literature. {GCDB March 6, 1891, p. 9.3}

**OUR FINANCES**

We have a standing finance committee which will present at the proper time a report, in which they will show the present standing of our finances, and also that of our several foreign missions and home enterprises. We shall also ask the committee to study this subject with reference to the future. We further suggest that as different lines of work are brought before the meeting, and advance steps are contemplated, that the committee, or whoever may present the same, at the same time present the plan by which it can be carried into effect. To vote that such and such things shall be done, and make no provisions by which to carry them into effect, leaves the committee in extreme embarrassment. We think it would be a good idea for every committee that may wish to report some advance step or new line of work which will require an outlay of money, to first submit it to the Finance Committee, before bringing it before the General Conference, and then present with the measure the manner in which the means shall be secured to carry it into effect. {GCDB March 6, 1891, p. 9.4}

**THE WORK OF THE CONFERENCE**

We shall find that our time will be limited. There will be many and important questions and measures that will come up for consideration. To expedite the work, and to have some of the more important measures better matured, we called a council of the presidents of the Conferences to consider and deliberate on different matters preparatory to bringing them before this Conference. {GCDB March 6, 1891, p. 9.5}

With reference to the presentation of business we suggest that we follow the plan recommended at our last session; viz., that after business is first presented, it be referred to one or the other of the committees, or laid over before final action, thus giving time for careful thought and investigation by each member of the Conference. In this way much valuable time may be saved, and every measure receive proper consideration. {GCDB March 6, 1891, p. 9.6}

With this brief review of the field and the work, and with these suggestions, we submit these matters to you. We pray that God’s blessing may attend this session of the Conference in a marked manner, and that his Spirit may guide in all we do. {GCDB March 6, 1891, p. 9.7}

**COMMITTEES APPOINTED**

As the By-laws authorize the Chair to appoint the standing committee, we submit the following:- {GCDB March 6, 1891, p. 9.8}

On Credentials of Delegates - Allan Moon, W. B. White, C. A. Hall. Meet in the north vestry. {GCDB March 6, 1891, p. 9.9}

On Nominations - C. H. Jones, J. Fargo, S. H. Lane, H. Nicola, W. S. Hyatt. Meet in the room over the south-west vestibule. {GCDB March 6, 1891, p. 9.10}

On Resolutions - W. W. Prescott, U. Smith, A. T. Robinson, H. A. St. John, E. J. Waggoner. Meet in the west end of the south vestry. {GCDB March 6, 1891, p. 9.11}

On Ministerial Credentials and Licenses - R. A. Underwood, I. D. Van Horn, R. S. Donnell. Meet in the east end of the south vestry. {GCDB March 6, 1891, p. 9.12}

On Auditing of Conference Accounts - J. Fargo, A. R. Henry, M. H. Brown, L. McCoy, C. Eldridge, G. A. Irwin. Meet in the General Conference room. {GCDB March 6, 1891, p. 9.13}

On Distribution of Laborers, to act with the General Conference Committee - J. N. Loughborough, H. W. Decker, A. R. Henry, H. P. Holser, J. H. Morrison, J. W. Raymond. Meet in the room over the north-west vestibule. {GCDB March 6, 1891, p. 9.14}

On Finances - D. T. Jones, W. C. White, A. R. Henry, L. C. Chadwick, H. Lindsay. Meet in A. R. Henry’s room. {GCDB March 6, 1891, p. 9.15}

On Education - W. W. Prescott, S. N. Haskell, G. W. Caviness, R. C. Porter, L. H. Crisler, H. P. Holser, O. A. Johnson. Meet over the south-west vestibule. {GCDB March 6, 1891, p. 10.1}

On Home Missions and Bible Work - R. M. Kilgore, S. N. Haskell, W. H. Wakeham, L. C. Chadwick, N. C. McClure, D. T. Jones, G. B. Starr. Meet in east end of south vestry. {GCDB March 6, 1891, p. 10.2}

On Foreign Missions - W. C. White, H. P. Holser, C. H. Jones, J. H. Durland, C. L. Boyd. Meet at W. C. White’s office. {GCDB March 6, 1891, p. 10.3}

Judiciary Committee - L. Dyo Chambers, J. B. Goodrich, J. E. Graham, C. F. Stevens, J. P. Gardiner, F. D. Starr. Meet over north-west vestibule. {GCDB March 6, 1891, p. 10.4}

Pastoral Committee - A. J. Breed, J. G. Wood, T. H. Purdon. Meet in west end of south vestry. {GCDB March 6, 1891, p. 10.5}

A letter from the Seventh-day Adventist church on Pitcairn Island was read, of which the following is a copy:- {GCDB March 6, 1891, p. 10.6}

**PITCAIRN ISLAND, DEC. 16, 1890**

To the General Conference of Seventh-day Adventists Assembled in Business Session, greeting. {GCDB March 6, 1891, p. 10.7}

We, the members of the Seventh-day Adventist church of Pitcairn Island, in the South Pacific Ocean, having been regularly organized by ministers holding credentials from your body, do hereby petition to be taken under the watch care of the Seventh-day Adventist General Conference. {GCDB March 6, 1891, p. 10.8}

The number of persons on the island is one hundred and twenty-seven, including the little children, and eighty-two of these are members of the church, having been baptized according to the gospel commission. We have thoroughly studied the doctrines of the Seventh-day Adventist church, and are fully in harmony with them as far as we understand them now. {GCDB March 6, 1891, p. 10.9}

Owing to the fact that we seldom have money, and find it difficult to dispose of our products, we are not able to send tithes to you often; but we are in harmony with the tithing system, and will carry it out as far as we are able, and will also make such other donations as we are able, to assist in carrying out the work of the third angel’s message. Please to accept of our regards and our love to all the brethren in the Lord. {GCDB March 6, 1891, p. 10.10}

In behalf of the church.  
SIMON YOUNG, *Elder*.  
MATTHEW E. McCOY, *Clerk*.

The request was referred to the Judiciary Committee. {GCDB March 6, 1891, p. 10.11}

Elder E. H. Gates reports $23.12 tithes in his hands from the Pitcairn church, and $14.70 donations for foreign missions. {GCDB March 6, 1891, p. 10.12}

**INTERNATIONAL TRACT SOCIETY PROCEEDINGS FIRST MEETING**

THE first meeting of the fifteenth annual session of the International Tract Society was called according to program Thursday at 3 o’clock, P. M., with the president, L. C. Chadwick, in the chair. The meeting was opened with hymn No. 1057. Prayer was offered by Elder O. A. Olsen. Following is the list of delegates present at this meeting:- {GCDB March 6, 1891, p. 10.13}

**DISTRICT NUMBER ONE. - ATLANTIC**

Atlantic - H. E. Robinson, D. C. Babcock, Chas. F. Parmele, Mrs. E. W. Harris, Mrs. M. D. Counselman, T. A. Kilgore. {GCDB March 6, 1891, p. 10.14}

Maine - J. B. Goodrich. {GCDB March 6, 1891, p. 10.15}

Maritime Province - F. W. Morse. {GCDB March 6, 1891, p. 10.16}

New England - E. E. Miles, A. T. Robinson. {GCDB March 6, 1891, p. 10.17}

New York - S. H. Lane, A. E. Place, N. Z. Town. {GCDB March 6, 1891, p. 10.18}

Pennsylvania - E. J. Hibbard, E. W. Snyder. {GCDB March 6, 1891, p. 10.19}

Province of Quebec - D. Dingman. {GCDB March 6, 1891, p. 10.20}

Virginia - R. D. Hottel, A. C. Neff, C. D. Zirkle, Amy A. Neff. {GCDB March 6, 1891, p. 10.21}

Vermont - A. C. Bourdeau, F. S. Porter. {GCDB March 6, 1891, p. 10.22}

West Virginia - S. F. Reeder. {GCDB March 6, 1891, p. 10.23}

**DISTRICT NUMBER TWO. - SOUTHERN**

Florida - L. H. Crisler. {GCDB March 6, 1891, p. 10.24}

Georgia - C. F. Curtis, Mrs. G. T. Wilson. {GCDB March 6, 1891, p. 10.25}

North Carolina - C. D. Wolf. {GCDB March 6, 1891, p. 10.26}

Tennessee - J. H. Dortch. {GCDB March 6, 1891, p. 10.27}

**DISTRICT NUMBER THREE - LAKE**

Indiana - F. D. Starr, R. B. Craig, V. Thompson. {GCDB March 6, 1891, p. 10.28}

Illinois - J. M. Craig, J. E. Froom, A. J. Olsen, R. M. Kilgore, G. B. Starr, Mrs. G. B. Starr, A. O. Tait, Mrs. W. C. Wales. {GCDB March 6, 1891, p. 10.29}

Michigan - R. Stewart, H. M. Kenyon, C. H. Knight, T. M. Stewart, J. O. Corliss, Mrs. J. O. Corliss, Wm. Ostrander, H. S. Lay, D. Wellman, M. S. Burnham, Mrs. Wm. Hall, U. Smith, Mrs. F. H. Sisley, Mrs. C. E. L. Jones, Mrs. S. L. Strong, Mrs,——Giles, R. C. Horton, J. T. Gowel, Ella Carman, Hattie House, Mamie K. Byington, A. J. Haysmer, S. S. Smith, J. Fargo, L. L. M. Griggs, E. E. Griggs, J. M. Rhodes, H. Miller, Mrs. H. Miller, Mrs. M. Cornell, Mrs. M. C. Ashley, Mrs. M. A. Edwards, Mrs. S. H. Curtiss. {GCDB March 6, 1891, p. 10.30}

Ohio - E. J. Van Horn, R. A. Underwood, O. J. Mason, M. W. Lewis. {GCDB March 6, 1891, p. 10.31}

**DISTRICT NUMBER FOUR. - NORTHWEST**

Dakota - W. B. White, N. P. Nelson, N. W. Kauble. {GCDB March 6, 1891, p. 10.32}

Iowa - L. T. Nicola, H. Nicola, Delia Fitch. {GCDB March 6, 1891, p. 10.33}

Minnesota - Allen Moon, R. C. Porter, F. L. Mead, C. M. Everett, H. Hilliard, Mrs. H. Hilliard. {GCDB March 6, 1891, p. 10.34}

Nebraska - J. N. Loughborough, L. A. Hoopes. {GCDB March 6, 1891, p. 10.35}

Wisconsin - M. H. Brown, Paul E. Gros. {GCDB March 6, 1891, p. 10.36}

**DISTRICT NUMBER FIVE. - SOUTHWEST**

Arkansas - D. Nettleton. {GCDB March 6, 1891, p. 10.37}

Colorado - J. H. Palmer, G. O. States. {GCDB March 6, 1891, p. 10.38}

Kansas - C. A. Hall, L. D. Chambers, N. P. Dixon, L. M. Crowther. {GCDB March 6, 1891, p. 10.39}

Missouri - J. S. Hall, N. W. Allee, J. Klostermyer, R. S. Donnell, H. L. Hoover, L. Hildrith. {GCDB March 6, 1891, p. 10.40}

Texas - W. S. Hyatt, W. T. Drummond, W. A. McCutchen. {GCDB March 6, 1891, p. 10.41}

**DISTRICT NUMBER SIX. - PACIFIC**

California - M. C. Wilcox, C. H. Jones, E. J. Waggoner, J. H. Durland, Mrs. J. Gotzian, Anna L. Ingels. {GCDB March 6, 1891, p. 11.1}

North Pacific - J. E. Graham, Isaac Morrison, J. M. Cole. {GCDB March 6, 1891, p. 11.2}

**DISTRICT NUMBER SEVEN. - FOREIGN**

Great Britain - W. A. Spicer. {GCDB March 6, 1891, p. 11.3}

Central Europe - H. P. Holser. {GCDB March 6, 1891, p. 11.4}

Scandinavia - Z. Sherrig. {GCDB March 6, 1891, p. 11.5}

South Africa - C. L. Boyd, Mrs. C. L. Boyd. {GCDB March 6, 1891, p. 11.6}

Australia and New Zealand - S. N. Haskell. {GCDB March 6, 1891, p. 11.7}

**ADDRESS OF THE PRESIDENT**

In presenting some thoughts with reference to the International Tract Society and its work, I shall not attempt to go back into its early history, with which many of the delegates present are familiar; but will confine my address principally to some features of the work which have been undertaken and accomplished by the Society since our last annual session held in November, 1889. As all are aware some change was made at that time in the officers of the Society. On account of the extended absence of Elder Haskell who had been the president of the Society since its first organization, the last session decided to elect your speaker as president for the ensuing year and a vice president was chosen who was closely connected with the work of our General Conference, and an Executive Board was elected who could meet quite frequently for counsel with reference to all plans and methods of work for the Society. This change in the presidency was entirely unexpected to me, and I was unable to arrange my work in Pennsylvania so as to leave it and assume my new duties till the 10th of January, 1890. Since that time I have tried to give personal attention to the work of the society, and a large portion of time has been spent in actual office work. {GCDB March 6, 1891, p. 11.8}

During the 16 months since our last annual session of the society, our Executive Board has held 20 meetings, and the many plans which have been devised during this time have been the results of these meetings and the councils of the Executive Board rather than any decisions of the president or vice-president. {GCDB March 6, 1891, p. 11.9}

About the 1st of December, 1889, the Board decided to open a branch office in the city of Chicago. Sister M. L. Huntley, who had for many years served efficiently as secretary of the society, was put in charge of that office with a competent assistant, and the territory in which the society is working; namely, the world, was divided between the two offices. There were many reasons for opening the Chicago office, which it is not necessary for me to notice in this connection. Suffice it to say that the results of the work there have been very satisfactory to the president and to the Board. {GCDB March 6, 1891, p. 11.10}

At the time of our last annual session, the office help of the society consisted of four ladies; Sisters M. L. Huntley, F. H. Sisley, Clara E. L. Jones, and Addie S. Bowen. At the present we have but one of these workers. We cannot find language to express the loss which this society sustained in the death of Sister Maria L. Huntley. She had been connected with the society from the beginning as its secretary, and had a personal supervision of much of its work; and the correspondence, both in home and foreign fields, had been largely conducted by her. Those who had been connected with the society as assistants had depended almost entirely upon her for counsel and advice in plans of work which they were to carry out. {GCDB March 6, 1891, p. 11.11}

When the news of her death was received, it seemed as though it would be impossible to find anyone to take her place, and indeed it was impossible to find anyone to take up the work which she laid down, and carry it forward in as efficient a manner as she might have done had she been spared; and many excellent plans which she might have carried out must necessarily be left without completion. Perhaps I could not pay a higher tribute to her memory than to say to you that when the little leaflets containing a memorial of her life and death were sent out to our numerous correspondents in different parts of the world, nearly all of whom were strangers to her except as they had become acquainted by correspondence, the responses that were received were without exception filled with expressions of appreciation of her Christian influence and regrets at her death. {GCDB March 6, 1891, p. 11.12}

Sister Sisley was obliged to resign her position as one of the corresponding secretaries soon after the election of officers, on account of ill health. Thus we lost the benefit of her experience and connection with the society. Sister Bowen, who was with the society in Chicago at the time of Sister Huntley’s death, having a burden for the Bible work, and having taken some classes in the Central Bible school, and having been engaged in office work for about twelve years in America and Europe, decided to change her work, and returned to Pennsylvania several months ago, and is now engaged in Bible work in one of the large cities of that Conference. {GCDB March 6, 1891, p. 11.13}

Thus we have only one of our original workers connected with our office at present. Mrs. C. E. L. Jones, who had been chosen before our last annual session to have charge of the health and temperance work, is still doing efficient service in that department. Notwithstanding these facts, our force of workers has been increased by the selection of new material, till we now have five employed in the main office at Battle Creek besides the president, and three in the Chicago office. Mrs. S. L. Strong was selected to take the place of general corresponding secretary for the main office, and has the charge of a large proportion of the correspondence both in home and foreign fields. Miss Jennie Thayer, who has had long experience in tract society work, was selected to take the place in the Chicago office, made vacant by Sister Huntley’s death. {GCDB March 6, 1891, p. 11.14}

Three of the graduates from our College were selected at the close of the last College year, and have since been engaged in the work of this society. Miss M. K. Byington as book-keeper, has charge of our books and mailing lists at the main office, and Miss Alice Bosworth acts in the same capacity in the Chicago office, while Brother C. G. Howel has labored with the president as stenographer, and assists him in his work in many ways. Miss Mary Simkin has been placed in charge of the Religious Liberty department of our work, and Miss Tena Jensen has charge of our Scandinavian work. {GCDB March 6, 1891, p. 12.1}

It would be impossible for me to bring into this short address a detailed account of the work done by our different secretaries or the results accomplished; hence we have provided that one entire meeting at this session shall be devoted to reports from the secretaries, which will present as much of an idea of the scope of the work done and the results which have been seen, as possible. {GCDB March 6, 1891, p. 12.2}

A few words with reference to the general work which has been done. The society rendered very valuable assistance in sending out a large amount of reading-matter that was prepared for use during the week of prayer in 1889. It also aided in sending out the maps to the Sabbath schools. In harmony with a vote taken at the last session, the society increased the size of the *Home Missionary*, and made it a twenty-four-page monthly. The paper received a hearty support during the year 1890, and our mailing list reached about 6,500. This paper is being continued this year in the same form; and if we can judge by the words of commendation which come to us from many sources, it is still being well received. I will not take time to explain the scope which the paper is intended to take, or the field it is intended to fill, as this will come in later, in reports of committees. {GCDB March 6, 1891, p. 12.3}

An effort was made to start a French and German correspondence by placing a secretary in our office who was acquainted with these two languages. But the work was only nicely commenced when the secretary, Miss Marie Roth, was obliged to discontinue it on account of ill health, and nothing has been done since, except that some interesting correspondence which she had begun was continued by Brother Vuilleumier and others of the French society located in Battle Creek. {GCDB March 6, 1891, p. 12.4}

Our effort to maintain a Scandinavian department has been more successful, as will be seen when the report of the Scandinavian secretary is presented. {GCDB March 6, 1891, p. 12.5}

The society has placed in its main office a valuable library which contains samples of all the publications issued by our own publishing houses, and also a valuable line of books upon missionary and other interesting topics, which have been collected from the productions of other publishers. We have placed a similar library, although much smaller, in our Chicago office. {GCDB March 6, 1891, p. 12.6}

An effort was made several months ago to adopt a regular course of study upon different foreign fields, and the methods of work which have been adopted by different missionary societies which have entered these fields. The results of this study have been very satisfactory indeed, although during the last few weeks, on account of the pressure of office work, we have been unable to maintain the regular study. {GCDB March 6, 1891, p. 12.7}

We have also tried to make our offices places of instruction and training for secretaries of State societies, and two persons have each spent several weeks with us, gaining a practical experience in office secretary work. We believe that much more ought to be done in this line in the future. {GCDB March 6, 1891, p. 12.8}

The society has also tried during the year to examine and select a line of books upon missionary topics and general religious subjects, which have not been handled to any extent by our publishing houses, that might be recommended to our members throughout the field for use in their libraries and homes. We have succeeded in selecting a list which in many respects we deem very valuable, and believe that much good will be accomplished by their circulation. {GCDB March 6, 1891, p. 12.9}

One feature of our work which may not be especially mentioned in the reports of our secretaries is the ship-work that we have been sustaining in different parts of the field. The principal points that we have supplied with publications are Liverpool, England, New York City, Baltimore, Md., and Hong Kong, China, and have frequently assisted in many other places. {GCDB March 6, 1891, p. 12.10}

Our publishing houses, especially the Review and Herald, have assisted us very much in our work by making liberal donations of books, some of which were slightly damaged, and others were old editions which had been replaced by new ones; but all of which we have made most excellent use of in our gratuitous work in different parts of the world. {GCDB March 6, 1891, p. 12.11}

Soon after our last annual session, the International Tract Society was requested to undertake the work of handling the literature of the National Religious Liberty Association. Our Executive Board held a joint meeting with the Executive Committee of the Association, and arrangements were made by which we could carry out this request. The N. R. L. Association has furnished its literature at the cost of production to the International Society, and the International Society has generously handled this literature without commission, doing the work gratuitously and assuming the responsibility of carrying and collecting all accounts. This plan made it necessary to provide for a Religious Liberty department and choosing some one to have the special oversight of it. The statistical reports which have appeared in the HOME MISSIONARY since the beginning of 1890 and the report of the secretary of the N. R. L. department of our society, which will be presented at our next meeting, will show something of the nature and amount of work we have done in this direction. {GCDB March 6, 1891, p. 13.1}

The Health and Temperance department of our work, nominally established before our last annual session, has been given more attention during the last year and the secretary of that department has used large quantities of health publications and is seeing some very encouraging results, as her report will show. {GCDB March 6, 1891, p. 13.2}

There has been a marked increase during the year in the active work done by the society over that of any previous year since its organization. In former years when its secretary work was all done by one person, and it had no regular method for the distribution of literature, its work was done largely by correspondence and furnishing publications to others for distribution. But owing to the increase of our office facilities and force of help and the division of our work into departments and systematizing it, we have not only continued to furnish publications to ship missionaries in different parts of the world who have distributed them to good advantage, but we have been able to do a large amount of actual work in our own office, as the reports of the secretaries will show. There is no limit to the amount of work we might do in the great field which is spread out before us, if we had the means to secure publications, and had the devoted workers to send them out. {GCDB March 6, 1891, p. 13.3}

Our treasurer’s report will cover a period of eighteen months and will show that during the year ending June 30, 1890, the gratuitous work done by our two offices was over $4,700. During the six months ending Dec. 31, 1890, the gratuitous work has been nearly $2,900, making a total for the eighteen months of about $7,600. There is one peculiarity about the work of the International Society; the more it does, the more it loses, as we have no sources of profit from the distribution of our literature, our only income being the receipts from life memberships and such donations as are made to us from time to time. {GCDB March 6, 1891, p. 13.4}

In addition to the lines of work above mentioned, we have tried to assist our State societies in their work by sending them plans and suggestions from time to time which we have reason to believe have been sources of benefit to them. We have also made an effort to assist our workers in foreign fields both by supplying them with publications and by corresponding with them in reference to their plans of labor. {GCDB March 6, 1891, p. 13.5}

The principal work of our Chicago office has been to send publications and correspondence into destitute portions of the South. Large quantities of Religious Liberty publications have been sent there, and if we can judge from the extracts from letters that the secretary of that office has furnished at different times, there is a large number of prominent men in the southern field who are accepting and endorsing the correct principles on the subject of religious liberty as a result of our efforts. We have also, through the Chicago office, done what we feel to be a commendable work by supplying publications to a large number of schools in the southern field. {GCDB March 6, 1891, p. 13.6}

In October last we located our Scandinavian secretary in Chicago to continue the work which had been commenced at our main office, and also to take charge of the two new Scandinavian papers which have been started by the Foreign Publication Committee. I will not attempt to go into the details of the work, as the reports from the secretaries of the Chicago office will give much more complete information than I could possibly do. {GCDB March 6, 1891, p. 13.7}

As president of the society, I have since our last annual session attended seven general or State meetings and twelve camp-meetings, distributed in the following territory: New England, Atlantic, Pennsylvania, New York, Ohio, Indiana, Michigan, Illinois, Wisconsin, South Dakota, Iowa, Nebraska, and Kansas. At all of these meetings I have tried to labor as best I could for the interests of the missionary work both home and foreign, and assist in such other lines of work as I had opportunity. We have tried to present the needs of the foreign mission fields in all these meetings, and are glad to hear of some encouraging results from the efforts put forth in this direction. {GCDB March 6, 1891, p. 13.8}

During the year, the General Conference Committee has seen fit to recommend that the International Tract Society be more directly connected with the canvassing work by choosing its president as general canvassing agent. At future meetings we shall have reports from the canvassing work in different parts of the world. The State agents’ convention which has just closed a very profitable ten days’ session, has developed facts in regard to this work which prove conclusively that it is becoming more and more important, and its importance is becoming recognized more than ever before. {GCDB March 6, 1891, p. 13.9}

The field in which the International Society does its work is the world. We have borne the name of International for some time, and have been trying with the facilities with which we have had to work to make it international in character. The relation which we sustain to our State tract societies and organized tract societies in foreign fields is simply advisory; but in the vast field where there are no organized tract societies, we have tried to turn our special efforts and do actual missionary work such as our State societies are trying to accomplish in the fields which they occupy. {GCDB March 6, 1891, p. 14.1}

Last year a standing committee of five was appointed to examine the constitution of our society, and also the constitution of the State societies, and report at this session. This committee has been badly scattered, but has done its work as best it could by correspondence. We have made recommendations to the State societies with reference to their constitutions, which have been adopted in a large number of societies. We have collected much information from the various State societies, bearing upon the question of the constitution; but from the uncertainty of the plans which may be made during the meetings of the General Conference, and the bearing which they may have upon the work of the International Society in the future, we have not thought best to report any definite recommendations at this time. The report of the committee will explain itself with reference to its recommendations. {GCDB March 6, 1891, p. 14.2}

As to the results of our work since our last session I will undertake to say but little. Our secretaries’ reports will show some of the encouraging results which have been seen, and from these we can safely hope that the judgment will reveal much good which at present is unseen. I have thus far referred somewhat to what we have done. I will now call attention to a few things we have not done. {GCDB March 6, 1891, p. 14.3}

By referring to the Year Book for 1890, page 83, resolution No. 4, we find that the Executive Board was requested to secure a boat for use in the ship mission at the New York harbor. A committee was appointed to have charge of this matter and will report at a future meeting, giving the reasons why we have not carried out this request. {GCDB March 6, 1891, p. 14.4}

Resolution 7 adopted last year was a request to the Executive Board to hasten the work of translating tracts into foreign languages. This matter was placed in the hands of a committee, the majority of which were connected with our work in Europe, thinking that some definite arrangements might be made with the translators and publishers in London for carrying out this request. But owing to the uncertainty of the plans for conducting the publication of our foreign works, nothing whatever has been accomplished. {GCDB March 6, 1891, p. 14.5}

Resolution 8 of last year instructed the Board to produce or secure the production of a series of small tracts on practical subjects especially adapted to meet the demand which we find for such literature. But we found that we had no authority to act in this matter, as such work was in the hands of the Book Committee of the denomination. So we did all we could do, and appointed a committee to suggest a list of subjects to the Book Committee with the request that they secure the production of tracts upon such subjects. This committee did its work, but as yet has seen nothing accomplished by the Book Committee. {GCDB March 6, 1891, p. 14.6}

The last resolution adopted at the last session was to the effect that the next regular session of the society should be held in Dist. No. 1. There were many reasons why we did not carry out this resolution. Among these was the fact that a meeting held in that locality would not be a representative meeting, and but little could be accomplished. Hence the Board postponed the meeting till this time, when it could be held in connection with the General Conference. These are a few of the plans which were made last year that we have not been able to carry out. And I feel that I am safe in making the general statement that we have done only a small part of the work which might have been accomplished in the same length of time in the great field before us, if we had means with which to work, and trained workers to assist us. {GCDB March 6, 1891, p. 14.7}

A few words in closing, with reference to the work to be done at this session. The General Conference Committee has provided six meetings in its program for this society, and we shall find an abundance of matter to occupy the time thus allotted us. There are many important questions to be settled. The future work of the society should be carefully outlined in a general way. The constitution should be so amended as to be adapted to the future work of the society whenever a definite decision is reached as to what that work shall be. Plans should be made by which the society can be regularly supplied with sufficient funds for carrying on at least a portion of the work which it sees it might accomplish. Personally I can see no reason why the International Tract Society should not receive a regular appropriation from the funds placed in the hands of the Foreign Mission Board, as its work is largely done in foreign fields, and it has been demonstrated by our work in the West Indies that the seed which has been sown with little time and expense by this society, is now commencing to bear an abundant harvest when even a single laborer is sent to develop it. {GCDB March 6, 1891, p. 14.8}

The canvassers’ convention which has just closed, has made several recommendations which should be considered by this society; and as far as consistent, we should support plans which that convention has adopted. We should also consider the relation which this society shall sustain to our publishing work, and whether it ought not to be the publisher of our foreign books, many of which can be sold to much better advantage with the imprint of this society, than if they have the imprint of any local publishing house. I can see what to our minds is an excellent opportunity for encouraging and developing our plans of work and our sphere of usefulness. These and many other questions should receive careful attention. {GCDB March 6, 1891, p. 15.1}

I would suggest that the society provide at this meeting for the selection of the following committees: 1, a Committee on Nominations; 2, a Committee on Resolutions; 3, a Committee on Constitution and Future Work; 4, a Committee on New Books; 5, a Committee on Finance. There may be special committees which will need to be appointed during the session; but it seems that these should be selected as soon as possible and given an opportunity to prepare their work. {GCDB March 6, 1891, p. 15.2}

As our work as a denomination expands and develops, we should expand our methods accordingly. My year’s connection with the work of the International Society has led me to believe that it has an important sphere of usefulness, and I trust that during the meetings we hold at this session we may have the Spirit of the Lord to direct us in all our deliberations, that such plans may be made as will be attended by his blessing in carrying them out. {GCDB March 6, 1891, p. 15.3}

After the reading of the president’s address, Elder Haskell expressed his thankfulness for what was being accomplished. He had been thinking of the small beginning of the work of the society, in the efforts of a few individuals who had little idea that the work in which they engaged would grow to its present dimension. In his recent journey through foreign fields, he had found many instances in which publications sent out when the work first commenced had left an influence which might still be traced. In India and other points, he found those not of our faith, who were familiar with our publications, and who were taking pains to systematically distribute them. The Lord has prepared the way, and it is for us to walk in that way with zeal and consecration. {GCDB March 6, 1891, p. 15.4}

On motion, the president, was empowered to appoint the committees for the session. The committees appointed were as follows:- {GCDB March 6, 1891, p. 15.5}

Nominations - A. T. Robinson, J. N. Loughborough, Geo. A. Irwin. {GCDB March 6, 1891, p. 15.6}

Resolutions - M. C. Wilcox, C. Eldridge, W. S. Hyatt. {GCDB March 6, 1891, p. 15.7}

Constitution and Future Work - W. C. White, H. P. Holser, Allen Moon, R. A. Underwood, L. Dyo Chambers, E. E. Miles, E. J. Hibbard. {GCDB March 6, 1891, p. 15.8}

New Books - J. H. Durland, F. D. Starr, E. J. Waggoner, F. L. Mead, O. A. Johnson, John Vuilleumier, P. W. B. Wessels, G. H. Baber, T. Valentiner. {GCDB March 6, 1891, p. 15.9}

Application was made for admission into the International Society on behalf of the newly organized Southern and Montana societies, and action in the matter was postponed until the question as to the advisability of organizing tract societies in mission fields could be discussed. {GCDB March 6, 1891, p. 15.10}

The Chair stated that at the next meeting of the society, reports would be made by secretaries having charge of special lines of works. The meeting then adjourned. {GCDB March 6, 1891, p. 15.11}

**BIBLE STUDY**

A feature which promises to be of much interest during the Conference, is the class organized for Bible study. This was begun Sunday, March 1. At first it was decided to hold this at 9 A. M.; but so much interest was manifested on the part of the Battle Creek church, the students of the College, the helpers at the Sanitarium, and hands in the Review Office, that the time was changed to 7 P. M., in order to accommodate all. {GCDB March 6, 1891, p. 15.12}

Thus far the study has been conducted by Prof. W. W. Prescott, on the subject of the Bible as the inspired word of God. Only a few of the many excellent thoughts presented during the first four lessons can be more than suggested here. The lessons are given from the standpoint that all present believe the Bible to be true. And believing this, the scriptures themselves should decide for us what is the truth of their inspiration. {GCDB March 6, 1891, p. 15.13}

2 Timothy 3:16 shows that *“all Scripture is given by inspiration of God, and is profitable*.” The word “inspired” signifies *God-breathed*. Then the word is the breathing forth of God’s own infinite thoughts. There can be no degrees of inspiration. We accept the entire word as coming alike from God. {GCDB March 6, 1891, p. 15.14}

As soon as we decide that one portion of the Scripture is more inspired than another, we have a man-made Bible, which is really no standard of right and wrong. While we regard certain texts not so fully inspired as others, those texts cannot have the influence on us that they otherwise would. While we doubt portions of Scripture, we have but a doubting faith. But when we accept *“all Scripture”* as being inspired of God, it immediately becomes profitable and a source of strength. {GCDB March 6, 1891, p. 15.15}

In 2 Peter 1:21 it is stated that holy men were *moved* by the Holy Ghost to write the prophecy. It came not by the will of man. Then, since all the writings of the Bible were prophetic, or inspired, and were spoken only as the writers were *moved* by the Holy Ghost, every word of the Bible is the exact language of God. {GCDB March 6, 1891, p. 16.1}

Hebrews 1:1, 2 very clearly states that *God spake* in time past by the prophets, and in these last days by his Son. If God spoke, it was not man. *Man* was only the mouth-piece. It was *God* who spoke. Then we should lose sight of the human agency and see in the Bible the *word of God only*. {GCDB March 6, 1891, p. 16.2}

The object in studying the Bible should not be for information merely, but that the word may be a means of grace to us. The word is *living* and *powerful* (Hebrews 4:12; Jeremiah 23:29); it is Spirit and life (John 6:3); it is a living principle (1 Peter 1:23). It is thus shown that God puts his own power in his word. And if that word is abiding in us, it will give us strength against temptation. {GCDB March 6, 1891, p. 16.3}

Christ’s use of Scripture in Matthew 4, shows us how to meet temptation. When the Tempter assails us, if we meet him with the word of God, there is a power in the word that will always put him to flight. {GCDB March 6, 1891, p. 16.4}

March 8, 1891

*VOL. 4. - BATTLE CREEK, MICH., SUNDAY, - NO. 2*

**GENERAL CONFERENCE PROCEEDINGS SECOND MEETING**

THE second meeting of the Conference was held Friday, March 6, at 10:30 A. M. Prayer was offered by Elder J. N. Loughborough. The minutes of the previous meeting were read and approved. {GCDB March 8, 1891, p. 17.1}

H. E. Robinson of the Atlantic Conference; F. M. Wilcox of New York; I. H. Evans and Eugene Leland of Michigan; H. F. Graf of Minnesota; W. H. Thurston of Wisconsin; I. N. Williams of Pennsylvania; and C. M. Kinney of the Southern field having arrived since the last meeting, took their seats as delegates in the Conference. {GCDB March 8, 1891, p. 17.2}

On motion, the Chair was authorized to increase the Finance Committee to nine. S. H. Lane, R. C. Porter, R. S. Donnell, and H. W. Decker were subsequently named by the Chair as the additional members called for on this committee. {GCDB March 8, 1891, p. 17.3}

The Committee on Credentials of Delegates, made the following report:- {GCDB March 8, 1891, p. 17.4}

Inasmuch as there are no delegates present from Australia and New Zealand; and as Elder S. N. Haskell has lately returned from these Conferences, and it was designed by them that he should act as their delegate; therefore, - {GCDB March 8, 1891, p. 17.5}

We recommend, That he be accepted by this Conference as their representative; and, - {GCDB March 8, 1891, p. 17.6}

Whereas, Brother S. F. Reeder was selected by the West Virginia Conference, to act in place of Brother Stone, to represent said Conference in this body, but has received no credentials; we therefore, - {GCDB March 8, 1891, p. 17.7}

Recommend, That he be accepted as a delegate from that Conference. {GCDB March 8, 1891, p. 17.8}

|  |  |  |
| --- | --- | --- |
| ALLEN MOON, | ] | *Com. on Credentials* |
| W. B. WHITE, | ] | *of Delegates*. |
| C. A. HALL, | ] |  |

The report was referred to the General Conference Committee. {GCDB March 8, 1891, p. 17.9}

The regular business of the day - reports from district superintendents - was then taken up. {GCDB March 8, 1891, p. 17.10}

**REPORTS OF SUPERINTENDENTS OF DISTRICTS NUMBER ONE, A. T. ROBINSON, SUPERINTENDENT**

Since my appointment as superintendent of District No. 1, I have attended fifteen general and State meetings, outside of my own home Conference. These meetings, six of which were camp-meetings, were in the following Conferences; Atlantic, Maine, New York, Pennsylvania, Vermont, Virginia, and West Virginia. The district embraces the above-mentioned Conferences, also the New England Conference (composed of New Hampshire, Massachusetts, Rhode Island, and Connecticut), in which Conference I have labored quite a portion of the time in local Conference work; also the Canada Conference, and the Mission Field, composed of New Brunswick, Nova Scotia, and Prince Edwards Island, which I have not visited. It will thus be seen that in this district there are thirteen States, and quite a portion of the Dominion of Canada. {GCDB March 8, 1891, p. 17.11}

By way of adding to the importance of this field, we might note the fact that while the territory comprising these thirteen States is only about one twelfth of the area of the United States, it contains about one third of its population. Of the fifty-eight cities in this country, with a population of over fifty thousand, twenty-eight are within the limits of this district. The fact that besides the thirteen State Legislatures, there is also the capital of the nation, makes this, in some respects, the most important division of our home field. As I have traveled from State to State, I have realized something of the magnitude of the work to be done, and would emphasize, at this point in my report, the importance of a man being placed in charge of the work in this district who can devote his entire time to district work. {GCDB March 8, 1891, p. 17.12}

There are sixty-four ministers laboring in the district, divided as follows: Atlantic, five; Canada, two; Maine, seven; New England, eleven; New York, eleven; Nova Scotia, one; Pennsylvania, fifteen; Vermont, eight; Virginia, two; and West Virginia, two. This is the same number of laborers as was reported at the time of last General Conference, although of those reported at that time, three have been sent to foreign fields, two have removed to other fields in this country, one has fallen in death, and two have given up the ministry, making eight in all, whose places have been filled by others who have entered the work of the ministry. The present number of churches in the district is 169, being an increase of 11 over last year. The present membership is 4,302, being an increase of 347 over last year. The increase in membership is divided as follows: Atlantic Conference, 98; Canada, 7; New England, 67; New York, 24; Pennsylvania, 136; and Nova Scotia, 15. The amount of tithe raised last year was $34,700.21, being $6,547.28 more than was raised last year. The total amount contributed for the support of foreign work the past year was $6,430.55. The Christmas offerings for the present year, were $4,050.80, an increase over the amount so raised last year, of $1,495.55. {GCDB March 8, 1891, p. 18.1}

The Atlantic Conference was organized in September, 1889. The work in this new Conference is now in a very encouraging condition. They have a regularly organized tract society, and Sabbath-school Association, which are in a flourishing condition. As has already been noticed in this report, the membership has nearly doubled during the past year, and there has also been a corresponding increase in other aspects of the work. The tithe paid the past year was $3,789.42, an increase of $3,105.69 over the amount paid last year; and there has also been an increasing liberality manifested in the support of the foreign mission work. {GCDB March 8, 1891, p. 18.2}

The General Conference has manifested a liberal policy toward strengthening the work in this new field, and we believe that the general good of the cause demands that such support be continued, as the Atlantic Conference is destined to be the theater of action in the fulfillment of the events which the sure word of prophecy has assigned to this nation. Through the work of the National Religious Liberty Association, in its efforts to defeat certain measures which have been brought before the United States Congress, our work has been brought to the favorable notice of many men of influence in the nation, and God has raised up friends for our cause. The question of Sunday legislation has been brought up in several of the States in this District during the past year, and has resulted in bringing our special work more or less into prominence. {GCDB March 8, 1891, p. 18.3}

Through the efforts of the Woman’s Christian Temperance Union, of Vermont, a joint resolution was recently introduced in the Legislature of that State, asking the commissioners to close the World’s Fair on Sunday. This measure passed the House without discussion, but met much opposition in the Senate, some of the senators having become much interested in the literature of the National Religious Liberty Association which our brethren distributed quite liberally among them. But the bill finally passed the Senate, and three days later another bill was introduced, to amend the statute in regard to Sunday observance, to prohibit all assemblies, other than for religious purposes on Sunday, etc. Elder Purdon secured the promise of two of the most influential members of the House, to oppose the bill if it should be introduced. He also spoke an hour before the committee to whom the bill was referred. {GCDB March 8, 1891, p. 18.4}

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| NAME OF CONFERENCE. | Churches. | Membership. | Gain of members over last year. | Tithes,year ending June 30, 1890. |
| Atlantic | 7 | 249 | 98 | $3,789 42 |
| Canada | 6 | 148 | 7 | 516 28 |
| Maine | 24 | 452 | ......... | 1,979 46 |
| New England | 24 | 803 | 67 | 8,386 37 |
| New York | 30 | 850 | 24 | 5,607 97 |
| Maritime Provinces | 4 | 46 | 15 | 371 91 |
| Pennsylvania | 48 | 1,050 | 136 | 9,833 03 |
| Vermont | 18 | 473 | ......... | 3,035 65 |
| Virginia | 4 | 114 | ......... | 445 04 |
| W. Virginia | 4 | 117 | ......... | 735 08 |
| Totals | 169 | 4,302 | 347 | $34,700 21 |
| First-day offerings, year ending June 30, 1890. | S. S. don. to foreign missions, year ending June 30, 1890. | Christmas offerings, 1889. | +Total support of foreign missions,year ending June 30 1890. | Christmas offerings 1890. |
| 175 76 | 236 54 | 257 58 | 669 88 | 700 84 |
| 20 30 | 41 46 | 40 60 | 102 36 | 99 08 |
| ........ | 77 97 | 15 41 | 93 38 | 137 25 |
| 609 68 | 484 86 | 656 52 | 1,751 06 | 1,426 77 |
| 374 76 | 221 08 | 444 67 | 1,040 51 | 439 26 |
| ........ | 18 71 | .......... | 18 71 | 13 00 |
| 514 93 | 422 79 | 552 19 | 1,489 91 | 668 23 |
| 169 34 | 201 46 | 484 26 | 855 06 | 520 94 |
| 41 19 | 19 59 | 38 02 | 98 80 | 46 96 |
| 55 11 | 20 26 | 66 00 | 141 37 | 119 72 |
| $1,961 07 | $1,744 72 | $2,555 25 | $6,261 04 | $4,172 05 |

+ In addition to the amount given as total support of Foreign Missions, $164.35 has been donated by individuals. {GCDB March 8, 1891, p. 18.5}

The bill was soon after reported to the House, with the decision of the committee that it ought not to pass. {GCDB March 8, 1891, p. 19.1}

A day or two ago I received intelligence that a committee of leading ministers in the city of Boston have petitioned the Massachusetts Legislature for a strict Sunday law. The N. E. secretary of the N. R. L. Association has had an interview with the chairman of the committee before whom the hearing is to be held, who promised to notify him when the hearing is to be. {GCDB March 8, 1891, p. 19.2}

The work in New York is in quite a prosperous condition. The plan of work in that Conference, of late, has been to work among the churches, spending some time with each church in a sort of revival effort, which is reported to have been a success in every instance, not only in building up the work in the churches so visited, but in accessions to their numbers, even in places where a strong prejudice had existed. The heavy indebtedness which has been carried by the Conference and Tract Society for some years in the past, has been reduced to a nominal sum, with a good prospect that in a few months it will be entirely wiped out. {GCDB March 8, 1891, p. 19.3}

We have not received any very recent report of the work in Pennsylvania, but from the knowledge gained of that field, by attending three general meetings, since the last General Conference, I am impressed that the work is moving forward in a prosperous condition. Pennsylvania, although one of the more recently organized, has become both numerically and financially the strongest Conference in the District, and I see no reason why the work will not continue to grow in that State. {GCDB March 8, 1891, p. 19.4}

There are many encouraging omens in our work in the New England Conference, of which I might speak. Some of the same line of work to which I have referred in speaking of the work in New York, has been carried on during the winter, with very satisfactory results, especially during and since the week of prayer. We note one point of special interest, which is the work in our cities. It has long been a difficult problem, as to how the truth was to be introduced into our large cities, especially Boston and the cities adjacent thereto. But we regard this problem as in a fair way of being solved by several companies of canvassers who have located in these cities, and are making a thorough and systematic effort to place our books in the homes of the people. {GCDB March 8, 1891, p. 19.5}

The attendance at the South Lancaster Academy has greatly increased within the past two years, and the present accommodation for students is crowded to the utmost capacity. The several Conferences in the district are quite well represented by students in attendance at the present time. {GCDB March 8, 1891, p. 19.6}

The Canvassing Work in the District. - Considerable advancement has been made in the canvassing work in our district since the last General Conference, and especially during the past year. The work has been more thoroughly organized in the Maritime Provinces and in Maine, Vermont, and the Virginias; so that we now consider it on a good healthy basis in all parts of the district. Elder Miles, our district agent, has labored faithfully to bring the work up to the highest possible degree of efficiency. He has attended some twenty State meetings and institutes, besides making many efforts of a more local nature. {GCDB March 8, 1891, p. 19.7}

Individuals and companies in various places are reported as having embraced the especial truths for this time by the reading of the books thus furnished them by the canvassers, and several of these persons are now connected with the work, as canvassers or in some other capacity. We have been at a loss to know how to follow up and develop the interest awakened by the books, as our ministers and Bible-workers are so few. I am glad that a committee has been appointed by this Conference, who will give careful thought to this question. {GCDB March 8, 1891, p. 19.8}

The retail value of orders taken in the district during the year 1890, so far as given in the reports published from week to week, is $127,746.77. According to the reports, more than ninety per cent of the orders taken have been delivered, and probably if full reports had been received, the above amount would represent not far from the actual sales of the year. This result is very gratifying, as compared with what was done in this line two or three years ago, when the entire book sales of the denomination did not exceed this amount. {GCDB March 8, 1891, p. 19.9}

The tabular report on the previous page shows a summary of the numerical and financial standing of the cause in District No. 1. {GCDB March 8, 1891, p. 19.10}

**NUMBER TWO, R. M. KILGORE, SUPERINTENDENT**

District No. 2 embraces nine southern States, as follows: Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Florida, Georgia, North Carolina, and South Carolina, with a population of over 12,000,000. There is but one organized Conference in the district, the Tennessee River Conference, which embraces those portions of the States of Kentucky and Tennessee lying west of the Cumberland mountains. The eastern part of these two States form the Cumberland mission field. All the other States in the district are also mission territory. {GCDB March 8, 1891, p. 19.11}

Since last General Conference five ministers have been laboring in these mission fields. Six new churches have been added, making at present an aggregate of twenty churches and 394 members, who have paid tithes to the amount of nearly $3,000, making an increase of tithes above that reported last Conference of $1,500. Adding to these figures the statistics showing the standing of the Tennessee River Conference, we have a total in the district of seven ministers, two licentiates, twenty-seven churches, 556 members, and tithes paid, $4,500.49. {GCDB March 8, 1891, p. 20.1}

At the general council held at Atlanta in November, 1890, the district was organized by forming the following departments, operative under the General Conference; viz., The Southern Tract Society, with twelve local societies, and 70 members; the Southern Sabbath-school Association, with 29 schools. Treasurers have also been appointed for the different States, to whom the tithes are to be sent, and by them the same is forwarded to the treasurer of the General Conference. {GCDB March 8, 1891, p. 20.2}

In the district, three tents have been operated the past season, one in Kentucky, one in Tennessee, the other in Georgia, each with a good degree of success. By these efforts, together with other meetings held in school-houses, halls, and churches, more than 100 members have been added to our numbers. One camp-meeting in the Tennessee River Conference, and a general council and institute held at Atlanta, Ga., constitute all the general meetings held in the district. {GCDB March 8, 1891, p. 20.3}

There have been about 30 canvassers engaged during the past year, who have sold our subscription books to the value of $24,621.35. In order to supply the demand, the Review and Herald have had to ship books by the car-load to the Atlanta repository. An open door is offered in District No. 2, for a large number of canvassers to engage in the work of scattering the seeds of present truth, with assured success as a missionary work, and with remunerative financial returns to all who will work with zeal and love for those who are in the darkness of error. {GCDB March 8, 1891, p. 20.4}

The State of South Carolina has not yet been supplied with even a canvasser; and so far as we know, there is not a soul in the State who is heeding the message. But little is being done in Mississippi and Alabama. The wants of these States in this respect cannot be fully appreciated or understood by those who have not been on the ground. To say that they are destitute does not express it. There is a crying need for willing, devoted, courageous canvassers, who will enter these fields with our books, plant the seeds of truth, and thus prepare the way for the living preacher. Something must be done to set the truth before these people. {GCDB March 8, 1891, p. 20.5}

We can truthfully say that there is a good degree of courage manifested on the part of all the workers in the district. Those who were laboring in this district at the time of the last General Conference, are still hopeful, and God is blessing their efforts. Elder Purdham, of Louisiana, has been enabled to organize some new churches, and add to those already existing. He has, however, met with some severe opposition. At one place the enemies of good order and religion forbade water in the public stream for baptism, and subsequently burnt one of our meeting-houses. Elder Crisler has been engaged again in the work, during the past year, and is much encouraged with the success attending his labors. Some new companies of believers, and among them some very interesting cases, have been brought to the deciding point through his efforts. {GCDB March 8, 1891, p. 20.6}

Elder G. T. Wilson and wife, by the recommendation of the General Conference Committee, about one year ago, were removed from the West Virginia Conference to Georgia, where they have labored successfully the past year. They are very much interested in their work, and devoted to the people of this mission field. D. T. Shireman and wife have recently been located in North Carolina, where they are now laboring with hope and courage. Some success is attending their labors. The former occupant of this field, Elder J. W. Bagby, is now laboring in Illinois. We have now one colporter, who is just entering upon the work in the State of Georgia, and will give his whole time to it. {GCDB March 8, 1891, p. 20.7}

There are some things that this Conference should consider, which have a bearing upon the interest of the cause in District No. 2. {GCDB March 8, 1891, p. 20.8}

1. The death of our lamented brother, Elder E. E. Marvin, who has filled so well the office of president of the Tennessee River Conference the past year or more, has created a vacancy to be supplied, and this Conference should consider well the situation, and recommend an efficient minister to fill the place. {GCDB March 8, 1891, p. 20.9}

2. There should be a sufficient corps of laborers supplied in those fields where the work is opened up, to successfully carry forward their tent meetings without endangering the lives and health of the workers thus engaged. {GCDB March 8, 1891, p. 20.10}

3. Those States which are not supplied with ministerial laborers, should have some provision made for them. {GCDB March 8, 1891, p. 20.11}

4. To what extent shall we extend the colporter work in the South? {GCDB March 8, 1891, p. 20.12}

5. Some provision must be made for the support of medical, or health and temperance missionary workers in this district. {GCDB March 8, 1891, p. 20.13}

6. What shall be done for the cities of the South and to supply ship missionaries for such cities as New Orleans, Mobile, Pensacola, Jacksonville, Savannah, Charleston, and Wilmington? {GCDB March 8, 1891, p. 20.14}

7. The greatest call and most imperative demand of all for the advancement of the third angel’s message in the southern field, is for a school where workers may be developed on southern soil to labor in this field. The circumstances which meet us in this section of the country are peculiar, and to make rapid the advancement of the cause in this field, it is necessary that this Conference should take immediate steps to set on foot some measure which will provide for relief in this direction. {GCDB March 8, 1891, p. 20.15}

I would call the attention of this Conference to the fact that in all the educational work connected with the denomination no provision has been made for the development of workers to labor especially among the colored people. Here is one race of people within our own borders, for whom we as a people, have done very little. {GCDB March 8, 1891, p. 21.1}

We therefore urge upon this Conference the consideration of this matter, and ask this body to make some provision for the training of workers from the rank and file of this people, to labor effectually with those of their own race. We repeat, that in no section of the country can there be a more pressing demand, or a louder call for school advantages, than that which comes from this portion of our land. {GCDB March 8, 1891, p. 21.2}

In closing, I will refer to another want which I think, if supplied, would not only advance the work in this southern field, but would also be a great blessing to those who engage in it. I refer to the demand for experienced men and women who are dying spiritually in some of our churches, because they find no field of usefulness in which they can devote their ability to helping others. Cannot something be done to call out this latent talent in our churches, and locate these brethren and sisters in different places, where like beacon lights they may be the means, in the hands of God, of bringing the light of the last warning message to many cities, towns, and neighborhoods where churches may be raised up, and sustained through their instrumentalities? {GCDB March 8, 1891, p. 21.3}

There is indeed a loud call, an open door, throughout the South, to many of our devoted and conscientious brethren and sisters; and we ask, Why cannot Battle Creek, and others of our large churches, be prevailed upon to supply some of this demand? Some who have gone are now doing good work, and are greatly blessed. We are certain that others who will go with proper motives, and labor with wisdom, will be richly rewarded for the sacrifice they might make in this direction. {GCDB March 8, 1891, p. 21.4}

**NUMBER THREE, O. A. OLSEN, SUPERINTENDENT**

This District is composed of the Conferences of Michigan, including Ontario, Illinois, Indiana, and Ohio. There are no specially marked features to report in the work in this district. The camp-meetings were good and generally well attended. Michigan held three camp-meetings, the other States had one each. Other State and general meetings have been held with good results. {GCDB March 8, 1891, p. 21.5}

Michigan - Michigan is our largest Conference. We have here nearly one hundred and fifty churches and unorganized companies, with a membership of 5,000; but our ministers are very few. Michigan is a destitute field. Your district superintendent has not been able to do justice to the work in this State, nor the work in the district. Michigan is a good field for labor. The tent meetings held last season were quite successful. Ontario, a part of the Michigan Conference, is a very important field. Two tents were run in Ontario last year. Elder Eugene Leland has been in charge of the work there the last year, and he reports encouraging advancement. Michigan has great resources in a large number of young people; these should be looked after with more care, for many of them can and ought to be developed into efficient workers in the cause. The canvassing work has been very successful. The past year a much larger number of canvassers were in the field than at any time before. {GCDB March 8, 1891, p. 21.6}

Michigan needs attention from the General Conference. In times past she has furnished many and efficient laborers to many other parts of the field, until the work has been severely crippled at home. Occupying a central position in our work, having our most important institutions located in her midst, and having resources capable of great developments, Michigan should not be left as destitute of needed help as she has been for a while in the past. We have a few faithful laborers, but we cannot begin to meet the wants, neither in our labor for the churches nor in new fields. The Michigan Conference has donated to the General Conference since its last session, $13,000, besides paying her tithe. {GCDB March 8, 1891, p. 21.7}

Illinois. - The district superintendent has not been able to give as much attention to Illinois as ought to have been done. The president of the Illinois Conference, Elder Kilgore, being the superintendent of District No. 2 at the same time, has been taken away from the State much of the time, and has given comparatively little time to the Illinois Conference. This is also a very important State, and it demands more than passing attention. The government having decided to hold the World’s Fair at Chicago will make this a very important center for the next few years. Steps have already been taken to station men to work in this connection in Chicago. The Illinois Conference has also begun work in several important cities, which has involved a great outlay of means. All this means needs a careful looking after, and if the General Conference still insists upon taking the president away for other work, Illinois must be furnished experienced and competent help. The canvassing work is in a prosperous condition. {GCDB March 8, 1891, p. 21.8}

Indiana. - The district superintendent has attended three meetings in Indiana during the last year, besides the camp-meeting. The work has been making steady progress in this Conference. We cannot say that this field has suffered from a lack of laborers. Indiana has been better provided in this respect than any other Conference we know of. The canvassing work has been gaining, and a larger number have been out in the field than in any previous year. We do not know that we have any special request to make for Indiana. {GCDB March 8, 1891, p. 21.9}

**STATISTICS OF DISTRICT NO. 3, FOR THE YEAR ENDING JUNE 30, 1890**

|  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| CONFERENCE. | | Number of churches. | | Number of unorganized companies. | | | Net gain in membership. | | | State Meetings | | |
| Camp | General | |
| Michigan | | 109 | | 36 | | | 163 | | | 3 | 3 | |
| Illinois | | 28 | | 13 | | | 41 | | | 1 |  | |
| Indiana | | 53 | | 12 | | | 53 | | | 1 | 2 | |
| Ohio | | 54 | | 3 | | | 58 | | | 1 | 2 | |
| Totals | | 244 | | 64 | | | 315 | | | 6 | 7 | |
| Inc. of laborers. | | | Dec. of laborers. | | | Present Membership. | | Tithes paid. | Average tithes per member. | | |
| Ministers. | Licentiates. | | Ministers. | | Licentiates. |
|  |  | |  | | 1 | 3 | | 5,010 | $28,833.31 | | | $5.75 1/2 |
| 1 | 1 | |  | |  | 847 | | 8,529.41 | 10.07 | | |  |
|  | 1 | |  | | + 3 | 1,201 | | 6,142.61 | 5.11 | | |  |
| 2 |  | |  | |  | 1,126 | | + 6,000.65 | + 5.33 | | |  |
| 3 | 2 | | 1 | | 6 | 8,184 | | $49,505.98 | $6.05 | | |  |
| + Bible workers. | | | | | + For nine months, ending June 30, 1890. | | | | | | |  |

Ohio. - We have attended three State meetings in this Conference, and one camp-meeting. Here, too, we can report progress in the work. In this Conference there is a great scarcity of laborers. Ohio is a good field, and the truth is steadily gaining ground. The Lord has blessed Brother Irwin, the president of this Conference, in his work. The Bible work in Cleveland has resulted in bringing many people into the truth. During the last year work has been opened in Cincinnati. Elder W. H. Saxby has been stationed there, doing some canvassing and Bible work. He reports most excellent success. On the whole, we feel much encouraged for the work in Ohio. Here, too, the canvassing work is making advancement. The district canvassing agent has given more attention to Ohio and Indiana than to any other part of the district, and this has been much appreciated. {GCDB March 8, 1891, p. 22.1}

Above we give a statistical report of District No. 3, which will give something of our standing; all of which is respectfully submitted. {GCDB March 8, 1891, p. 22.2}

**NUMBER FOUR, E. W. FARNSWORTH, SUPERINTENDENT**

[As Elder Farnsworth was absent in Colorado caring for his sick wife, the secretary read the following report furnished by Elder Farnsworth, for publication in the Year Book:-] {GCDB March 8, 1891, p. 22.3}

This District embraces the Conferences of Nebraska, Iowa, Wisconsin, Minnesota, and South Dakota. There are 7,894 Seventh-day Adventist church-members in these Conferences, according to their returns the present year; showing that 570 have been added in Iowa, Wisconsin, Minnesota, and South Dakota during the past twelve months. {GCDB March 8, 1891, p. 22.4}

There are forty-one ordained ministers and thirty-seven licentiates. They have five ministers less than last year, and two licentiates more. Much greater care has been exercised in recommending candidates for the ministry, than formerly, and several have been removed to other Conferences, which in part accounts for the loss. {GCDB March 8, 1891, p. 22.5}

Ten new men have been licensed and three removed. Seventeen Bible workers are employed by these Conferences, and on an average about 154 canvassers have been at work. The retail value of the books sold by the canvassers is as follows: Iowa, $11,650; Wisconsin, $9,761.32; Nebraska, $7,072.30; Minnesota, $30,000; South Dakota, $4,470.18, making a total of $62,953.78. The whole amount of denominational literature sold in this District is $80,991.94. The total amount of business done by the tract societies amounts to $100,379.54. The aggregate net worth of the tract societies is $37,230.65. {GCDB March 8, 1891, p. 22.6}

There have been eighteen camp-meetings held the past summer, and eleven other general meetings not included in the camp-meetings. Nineteen tents have been in active operation in the District, and they have been pitched in twenty-eight different cities and villages. {GCDB March 8, 1891, p. 22.7}

The aggregate amount apportioned to these Conferences, for Union College, including $5,000 voluntarily assumed by Wisconsin, was $29,488.88. Of this amount there has been secured by good pledges, $27,034.41. The amount paid in and sent to the College the past year, is $12,435.22. {GCDB March 8, 1891, p. 22.8}

There are 725 subscribers to the *Review and Herald*, in Iowa; 529 in Wisconsin; 313 in Nebraska; 443 in Minnesota; 183 in South Dakota; total, 2,100. The *Sentinel* has 1,675 subscribers, and the *Good Health* has 481. {GCDB March 8, 1891, p. 22.9}

The different societies have kept up a healthy activity in most of the States. The Sabbath school Associations have held several meetings and conventions, at which there has been a thorough discussion of the Sabbath-school work, and a great amount of good instruction given. The Sabbath-school work has greatly improved during the year. The health and temperance societies have done more the past year than ever before. Health and temperance meetings and cooking schools have been held in connection with all the larger camp-meetings and many of the smaller ones. We think a general interest has been awakened in this important branch of the work. {GCDB March 8, 1891, p. 22.10}

The canvassing work has met with some serious obstacles in several of the States, which have somewhat hindered its rapid growth. Yet there has been a gradual increase in this line of work, and a large amount of literature has been circulated through this means. It has been a year of profitable experience. The workers are learning better how to work, a better class of workers is being developed, and thus the work is being settled on a more permanent basis. We look upon the canvassing work as one of the most potent and influential means for advancing the third angel’s message. {GCDB March 8, 1891, p. 23.1}

The foregoing represents, so far as a few dry facts and figures can, a part of what has been done in the District during the past year. But there are great currents of influence that have been carrying forward the truth, which cannot be represented by figures, nor expressed by statements. They can be felt only by those whose hearts beat in sympathy with it. There is, generally speaking, a spirit of courage and faith in the hearts of the people, and a disposition to press forward, being thankful for the blessing of God in the past and anxious for his guiding hand in the future. {GCDB March 8, 1891, p. 23.2}

**NUMBER FIVE, J. N. LOUGHBOROUGH, SUPERINTENDENT 1**

Not having opportunity to labor in this district since my appointment as superintendent, most of the facts given below have been gathered from reports published in the *Review*, or statements furnished by the officers of the respective Conferences in the district. {GCDB March 8, 1891, p. 23.3}

District No. 5 contains five State Conferences; namely, Kansas, Missouri, Texas, Colorado, and Arkansas. The territory comprised in each State Conference is that of the State named, except Colorado and Arkansas, the former being composed of Colorado, Wyoming, and New Mexico, the latter of Arkansas and about one-fourth part of the Indian Territory. {GCDB March 8, 1891, p. 23.4}

These Conferences were organized as follows: Kansas, 1875; Missouri, 1876; Texas, 1878; Colorado, 1883; Arkansas, 1888. Each of these Conferences has a well-organized tract and missionary society, a State Sabbath-school Association, and a Health and Temperance Association. {GCDB March 8, 1891, p. 23.5}

The territory of the District has an area of 731,692 square miles, in which are 8,074,596 inhabitants, exclusive of the fourth part of Indian Territory, of which the exact population is not known. The number of organized Seventh-day Adventist churches in the District is 124, with a membership of 3,803. The report of membership given in the General Conference Year Book of 1890, shows a decrease in membership of 165. It appears, from present information, that in making up the report last year there was some mistake in the number of members given for one of the Conferences, which the present numbering corrects. {GCDB March 8, 1891, p. 23.6}

While the comparison of figures would show a decrease, the facts are that there has been a marked increase in numbers in the district. The members paid into the treasury of the district, for the support of the cause, as tithes, the past year, the sum of $22,027.03, being an increase over the previous year of $552.80. In some parts of the district there is a complaint of scarcity of funds and a shortness of crops, while some of the officers in other parts express a doubt whether all are faithful to pay an honest tithe. We trust this difficulty will be removed, and that there shall not have to be a curtailing of labor in any part of the district, because any are unfaithful in rendering to the Lord his due. The tithe is not ours; “it is the Lord’s.” Let us all willingly render to the Lord that which is his own. {GCDB March 8, 1891, p. 23.7}

The number of tract and missionary members in the District is 1,552, and the business of the State societies for the year was $40,589.64. The value of subscription books sold by the societies was $20,322.03. The number of subscribers obtained for periodicals was 2,367. The net worth of the societies, above all indebtedness is $14,090.05. In most parts of the District the canvassing work is reported to be in a prosperous condition, with prospects of an increase of work in the spring. Many of those who were canvassing the past summer, are attending school during the winter. Canvassing institutes were held the last season, in various parts of the District, which did much to make the canvassing work more effective. {GCDB March 8, 1891, p. 23.8}

The number of Sabbath-schools in the District is 211, and the number of scholars 4,853, being an increase of sixty schools and 609 scholars over the previous year. These scholars contributed for the support of foreign missions during the year, $1,314.34, being an increase of $445.15 over the preceding year. {GCDB March 8, 1891, p. 23.9}

The Christmas offerings made in the District the past year amounted to $1,665.41, being $958.51 less than the previous year. The first-day offerings to foreign missions amounted to $1,132.52, which exceeded the previous year by the sum of $281.13. In addition to the above, in one of the Conferences of the District (Colorado) there was donated to the General Conference, for the aid of foreign missions the sum of $500. {GCDB March 8, 1891, p. 23.10}

The number of ministers in this District is twenty-five, and the number of licentiates is twenty-four, being two ministers and five licentiates less than last year. These seven laborers have not apostatized from the faith, but the difference in figures is occasioned by the removal of laborers to other fields. There were no new ordinations to the work of the ministry in this District during the year. {GCDB March 8, 1891, p. 24.1}

There was one camp-meeting held in each of the five Conferences. Beside this, each State had a spring meeting, and in some of the States a canvassers’ institute in addition. At the camp meetings much instruction was given on the subject of health and temperance, and considerable attention was given to the theme of healthful cookery. A number of tent meetings were also held with good results. {GCDB March 8, 1891, p. 24.2}

While there is reported throughout the District “confidence in the truth and in the means employed for its advancement,” with a commendable zeal on the part of many to push on the work, there is a plea for a higher state of spirituality to be developed among the members, that the work in every part of the District may bear more and more the impress of the divine, and less and less of the human. May the Lord grant to all to realize the truth of what he has said respecting the forwarding of his work, that “it is not by might, nor by power, but by my spirit, saith the Lord.” {GCDB March 8, 1891, p. 24.3}

In some parts of the District the health and temperance work has suffered from the ill health of those appointed to take charge of the work, or from the removal of such officers to other fields of labor after their appointment. In Colorado the president, Dr. H. Stearns, died during the year. On the whole, the health and temperance work is reported as on the advance. {GCDB March 8, 1891, p. 24.4}

The cause of education is a subject which has received much attention in this District during the year. The Conferences composing this District are five of the nine that entered into a compact to build Union College, at Lincoln, Neb. The State Conferences in the District have accepted by vote the sums apportioned to them of the $14,500.40 assigned to the District as their part of what the nine Conferences were expected to pay for the enterprise. Of this sum, this District has paid (up to Dec. 1, 1890) $3,384.40, and promises to pay the balance as soon as possible in the coming summer. Not only are they contributing of their means for the erection of the buildings, but they are planning to send their sons and daughters to receive the benefits of the instruction at Lincoln College. In two of the State Conferences in this District there are schools under the control of Seventh-day Adventists, and there is a call in some places for church schools to be established, where those may receive instruction who are not able to go to the Battle Creek and Lincoln Colleges, or who are not, as yet, far enough advanced to enter these schools. {GCDB March 8, 1891, p. 24.5}

**NUMBER SIX, R. A. UNDERWOOD, SUPERINTENDENT**

District No. 6 has three organized Conferences and one mission field, comprising the following States and Territories: The California Conference extending over the States of California and Nevada, and the Territories of Utah and Arizona; the North Pacific Conference embracing that part of Oregon, Washington, and British Columbia lying west of the Cascade Mountains; the Upper Columbia Conference embracing the State of Idaho and all of Oregon and Washington lying east of the Cascade Mountains; leaving Montana a mission field, to be supplied with laborers by the General Conference. {GCDB March 8, 1891, p. 24.6}

It was in the month of August, 1868, at Petaluma, California, that the first series of tent-meetings was held by Seventh-day Adventists in the territory now known as General Conference District No. 6. Elders J. N. Loughborough and D. T. Bourdeau were the laborers who conducted the meetings. At this time less than a score of Sabbath-keepers could be found on the Pacific Coast. {GCDB March 8, 1891, p. 24.7}

It is a matter of the deepest interest to note the progress of the third angel’s message since that time, not only on the Pacific Coast, but throughout the entire world. At that time it was a greater undertaking to open up a mission on the Pacific Coast, with the facilities then at hand, than to now enter some untried foreign field. Then it took Elders Loughborough and Bourdeau five weeks to reach California from Michigan, *via* Central America, instead of five days, as now, by railroad. {GCDB March 8, 1891, p. 24.8}

Then we had one small publishing house, printing only one denominational paper, the *Review*. We had but few Conferences; no tract and missionary societies; no bound books, published in an attractive form, to offer the public; no canvassers; no Bible workers; no colleges to train laborers to go forth to stand by the few ministers burdened with the weight of the solemn message of God for this generation. Now, by the blessing of God, there are nearly 4,000 believers of the third angel’s message in this District, co-operating in its aims and objects. {GCDB March 8, 1891, p. 24.9}

Important institutions have been planted on the Pacific Coast, which demand the attention and support of this Conference, so far as it is possible to render them its aid. First in importance I speak of the Pacific Press, the second largest publishing house among us as a people. In the last two years this office has established branches, at considerable expense, in New York City, and London, England. The establishment of these offices, though much to the advancement of the cause, has been up to the present time, a financial loss to the institution. {GCDB March 8, 1891, p. 24.10}

The delegates will remember the earnest calls they have made in the past to have the *Signs of the Times*, our pioneer paper, published at such a price that our tract societies could handle large clubs for free distribution. Now this has been done, and we trust that the tract societies will appreciate this by placing the paper in the houses of the people everywhere. {GCDB March 8, 1891, p. 25.1}

The Healdsburg College and the St. Helena Health Retreat are important institutions. As there will be a separate report given of the workings of the Retreat, I will not take the time to speak of this, only to say that the past year has been one of prosperity in its history. The faculty of Healdsburg College report a good interest in their school work. The educational secretary will doubtless speak quite fully of educational work in this district. {GCDB March 8, 1891, p. 25.2}

I have spent considerable time in the North Pacific and Upper Columbia Conferences the past season. The educational work, and the locating of a union school for the northwest has been live questions for the past few months in that field. After considering the question from all stand-points, our brethren in these Conferences and Montana have decided to unite in establishing one school centrally located. Our brethren propose to have the property deeded to the General Conference Association. They also ask this body to elect a board of trustees, and to render them such substantial aid in establishing this College for the northwest as this Conference may be able to provide. {GCDB March 8, 1891, p. 25.3}

The Milton Academy is in a prosperous condition, with an attendance of about one hundred and fifty students. There is another school controlled by our people in District No. 6, an academy opened by Prof. W. H. Bunch, with four assistant teachers, in Coos County, Oregon, last fall, which at the present time has an attendance of 140 students. Only eighteen or twenty of this number are children of Seventh day Adventists. From all accounts of this school, it seems to be doing good work, and commanding the respect, as well as the support, of the people in that part of Oregon. {GCDB March 8, 1891, p. 25.4}

Coos county is separated from the rest of the world by dense forests and mountains on three sides, and the Pacific Ocean on the other. It is seventy-four miles from the nearest railway station to Coquille City, the location of the Academy. The road is through dense forests and over mountains, and can only be traveled on horseback during the winter season of the year. Their only means of communication with the world during this time (excepting the mail carried on horseback through the mountains) is by a line of steamers which run from Coos Bay to San Francisco, Cal. This isolation from the rest of the world was sufficient reason, in the minds of a few of our brethren in that county, for their starting a school controlled by our people. There has been $3,500 already invested in the Academy. {GCDB March 8, 1891, p. 25.5}

Since the last General Conference, the California Conference has opened the work in Utah and Arizona. At Phoenix, Ariz., a church has been organized with eighteen members, and a good work started. To Utah, perhaps the hardest field for labor in the United States, Elder G. H. Derrick was sent to open the work as he might deem best after a study of the people and the best means of reaching them. {GCDB March 8, 1891, p. 25.6}

The Congregationalists have expended more than $250,000 without accomplishing hardly anything in Utah. The Methodists and others have tried the work with a similar experience, it being almost impossible to reach the people by means of preaching or teaching. {GCDB March 8, 1891, p. 25.7}

The canvassing work was thought to be the most practical way of placing the truth in the homes of the people. The work started hard. One year ago this month, when I visited Elder Derrick and company of four or five workers at Salt Lake City, the outlook was not at all flattering; but having faith in the work, and that the “battle is the Lord’s,” our brethren toiled on, God giving them more and more success each week, until up to the present time there have been fully $20,000 worth of our publications placed in the homes of the people in Utah, and eighteen persons are rejoicing in the truth. At present there are twelve active canvassers at work there, ten of whom have entered from other fields, and two who have embraced the truth by means of the books sold. {GCDB March 8, 1891, p. 25.8}

The work in Montana is very encouraging. At a meeting recently held at Livingston, a State tract society was organized, and also a church with twenty-six members. Several have embraced the truth in that field the past season. On account of an interest near Boseman [Bozeman], Elder J. W. Watt is prevented from attending this Conference. The canvassing work is also an encouraging feature in Montana. Six active canvassers are now at work. This mission field is at present self-supporting. {GCDB March 8, 1891, p. 25.9}

The business of the tract societies in the district for the year ending June 30, 1890, was a little over $25,000. In this report the book sales in the California Conference are counted only from April 1 to June 30. Prior to April 1, 1890, the book business was handled by the Pacific Press. At that date the tract society took charge of the canvassing work, and appointed a State agent to look after its interests. {GCDB March 8, 1891, p. 25.10}

Up to this time the agents had been selling less than $1,000 worth of books per month. In two months’ time they had more than doubled their sales. In August they sold $4,645.70 worth, and since that time their average sales have been about $4,000 worth per month. {GCDB March 8, 1891, p. 26.1}

The amount of tithe paid in this district during the past year was $45,695.89; first-day offerings, $1,890.61; Christmas offerings, $3,627.92; Sabbath-school donations to foreign missions, $4,717.17; Donations of State Conferences, $4,500. This is divided among the several Conferences as follows:- {GCDB March 8, 1891, p. 26.2}

California - Membership, 2,171; tithe, $28,426.28, per capita, $13.09; first-day offerings, $1,372.74, per capita, $0,63; Christmas offerings, $2,549.63, per capita, $1.13; Sabbath-school donations to foreign missions, $3,554.09, per capita, $1.17; donated by State Conference to General Conference, $2,000, per capita, $0.91; total per capita to foreign missions, $3.84. {GCDB March 8, 1891, p. 26.3}

North Pacific - Membership, 700; tithe, $11,718.08, per capita, $16.74; first-day offerings, $364.19, per capita, $0.52; Christmas offerings, $822.19, per capita, $1.19; Sabbath-school donations to foreign missions, $809.22, per capita, $1.15; donated by State Conference to General Conference, $2,500, per capita, $3.57; total per capita to foreign missions, $6.43. {GCDB March 8, 1891, p. 26.4}

Upper Columbia - Membership, 443; tithe, $4,599.48, per capita, $10.38; first-day offerings, $153.68, per capita, $0.34; Christmas offerings, $256.10, per capita, $0.57; Sabbath-school donations to foreign missions, $340.36, per capita, $0.76; total per capita for foreign missions, $1.67. {GCDB March 8, 1891, p. 26.5}

Montana - Membership, 50; tithe, $952.05, per capita, $19.04; Sabbath-school donations to foreign missions, $13.50, per capita, $0.27; total per capita to foreign missions, $0.27. {GCDB March 8, 1891, p. 26.6}

It will be seen from this that the North Pacific Conference is largely in the lead of the other Conferences in this district, in tithe and offerings to foreign missions. From what I know of the field I am persuaded that this is largely due to the faithful labors of Father Dickinson, as we call him, the State treasurer of this Conference. He tells me that he never receives tithes or offerings from a church, company, or an isolated individual, without sending them a good personal letter of thanks in behalf of the cause of Christ, and an admonition to faithfulness in this important branch of the Lord’s service. If we had more State and church treasurers who felt the burden and responsibility of their office as does Brother Dickinson, our treasury would be largely increased. {GCDB March 8, 1891, p. 26.7}

A sample of these good letters sent throughout the North Pacific Conference, has fallen into my hands lately, which I take the liberty to read, omitting the name of the person addressed. {GCDB March 8, 1891, p. 26.8}

**SALEM, OREGON, FEB. 25, 1891**

Mrs.————. {GCDB March 8, 1891, p. 26.9}

MY DEAR SISTER: Yours with fifty cents tithe for the North Pacific Conference, is at hand, and set to your credit. Many thanks for the same. I am glad to receive this token of love to Christ, and from one whom I have never seen, but whom we fondly hope will soon dwell among us, and add her song with ours to the blessed one who walks among us, and whom we hope to see not long hence in his beauty. May God’s loving favor rest upon you and your husband, and may the gentle, softening, subduing influence of which you speak, rest upon you both, and prepare you to come to this Conference with large measure of good to this people. {GCDB March 8, 1891, p. 26.10}

Tell our beloved————to take my life text for his *own* through all future life, and he may be assured, if he does, that he will find it never to fail. “Trust in the Lord with all thine heart, and lean not unto thine own understanding: in all thy ways acknowledge him, and he shall direct thy paths.” Thanks be to God for his unspeakable gift. Your brother, in love, O. DICKINSON. {GCDB March 8, 1891, p. 26.11}

I am satisfied that a close investigation would show that many of those chosen to fill the responsible place of tithe treasurers in our Conferences have only a *dead faith* in the tithing system. Many of our church, and perhaps some of our State, treasurers regard themselves elected simply as *receivers* of what may be paid to them; but that they have a solemn duty to discharge by faithful *example* and *earnest exhortation* in person or writing in the proper spirit to their brethren to be faithful in the payment of the Lord’s means, for the support of the home and foreign work, - has never dawned upon their minds. It is about as consistent to choose such persons treasurers as to send out men to preach the burning truths of the gospel who have never known its transforming power. Have not we, as ministers and Conference officers, been greatly at fault in failing to properly instruct the treasurer in regard to what is his whole duty in the faithful discharge of his office? Brother O. Dickinson, of the North Pacific Conference, spends a large share of his time in correspondence with the churches and isolated families in his Conference. He feels that this kind of work is the best missionary work he can do. {GCDB March 8, 1891, p. 26.12}

There were seventeen tents used in the district, in which series of meetings were held. Most of these were more or less successful in bringing companies into the truth. Besides the tent efforts, there were something like seventy-five brought into the truth by means of Bible work. {GCDB March 8, 1891, p. 26.13}

Eight camp-meetings were held in the district. These meetings were seasons of instruction and spiritual revivals. Several important general meetings were held in each Conference, in addition to the camp-meetings. The season of prayer and humiliation appointed by the General Conference Committee, for October 3-5, also the week of prayer in December, were seasons of earnest seeking of God by many, the results of which we trust will be shown by the fruits of individual consecration. {GCDB March 8, 1891, p. 26.14}

In conclusion I wish to say, there is a large and fruitful field in District No. 6. Important institutions are already in operation there, which need consecrated talent connected with each and all. We have twenty-nine ministers, twenty-three licentiates, twenty-two Bible workers, and fifty canvassers, in the field. When this Conference shall consider the removal of laborers from one field to another, you should remember that you have drawn heavily of late from California. May the Lord guide the delegates in the important questions before them, that the one great cause of Christ may be best served by your decisions. {GCDB March 8, 1891, p. 26.15}

The Conference adjourned, to meet Sunday, Mar. 8, at 9 A. M. {GCDB March 8, 1891, p. 27.1}

**PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

**FIRST MEETING**

THE first meeting of the thirteenth annual session of the International Sabbath-school Association was called Friday, March 6, at 3 o’clock P. M., with the president, C. H. Jones, in the chair. The meeting was opened with Hymn No. 1261. Prayer was offered by Elder J. H. Durland. The reading of the minutes of the last annual session was waived. The president then read his annual address. {GCDB March 8, 1891, p. 27.2}

**THE PRESIDENT’S ADDRESS**

We are glad to welcome so many delegates to this the thirteenth annual session of the International Sabbath-school Association. Nearly a year and a half has elapsed since our last annual meeting, and many are the changes that have taken place both in the work and the workers. Some of those who met with us one year ago have since been called to distant fields of labor; and some have been laid away in the cold grave to await the coming of the Life-giver. While faithful laborers have been taken away, others have been called to fill the places thus made vacant, and still the work goes on. We have no discouraging word to bring, for we feel that the Lord has been very kind and merciful, and that he has blessed the Sabbath school work in a special manner during the past year. {GCDB March 8, 1891, p. 27.3}

We have come up to this meeting, not out of mere idle curiosity, or simply to please ourselves, but as the servants of God with an earnest desire to know and to do his will. {GCDB March 8, 1891, p. 27.4}

Grave responsibilities rest upon you as delegates, and we trust that every question will be carefully considered; that God will bless the committees that may be appointed; that he will be with them as they counsel together, and that every plan that is laid may be such as will meet with God’s approval. {GCDB March 8, 1891, p. 27.5}

In order that you may understand the situation and thus be better able to plan for the future, we will take a brief review of the work of the past year. {GCDB March 8, 1891, p. 27.6}

Immediately following the last annual session, the Executive Committee held several important meetings. At that time the question of more thorough work was considered; and in order to secure closer attention to all parts of the field, it was decided that the territory now covered by the association in this country should be divided into six districts. This was done by adopting the same division as that of the General Conference. {GCDB March 8, 1891, p. 27.7}

District superintendents were appointed to take a general oversight of the work in these districts, as follows:- {GCDB March 8, 1891, p. 27.8}

Dist. No. 1, Atlantic. - Superintendent, A. E. Place; assistant, O. O. Farnsworth. {GCDB March 8, 1891, p. 27.9}

Dist. No. 2, Southern. - Superintendent, R. M. Kilgore. {GCDB March 8, 1891, p. 27.10}

Dist. No. 3, Lake. - Superintendent, A. O. Tait; assistant, J. H. Durland. {GCDB March 8, 1891, p. 27.11}

Dist. No. 4, Northwest. - Superintendent, M. H. Brown. {GCDB March 8, 1891, p. 27.12}

Dist. No. 5, Southwest. - Superintendent, E. H. Gates; assistant, L. J. Rousseau. {GCDB March 8, 1891, p. 27.13}

Dist. No. 6, Pacific Coast. - Superintendent, Roderick S. Owen; assistant, W. W. Sharp. {GCDB March 8, 1891, p. 27.14}

In response to an appeal to the General Conference to give us financial assistance in this work, the following communication, dated at Battle Creek, Jan. 16, 1890, was received:- {GCDB March 8, 1891, p. 27.15}

“At the late meeting of the General Conference Committee the following action was taken in reference to district Sabbath-school superintendents for the six General Conference districts into which the territory embraced in the United States and Canada is divided:- {GCDB March 8, 1891, p. 27.16}

“1. *We recommend*, That each district Sabbath-school superintendent be authorized to spend four weeks each year in each Conference in his district, at the expense of the General Conference. {GCDB March 8, 1891, p. 27.17}

“That he be authorized to visit each Conference in his district, once each year, at the expense of the General Conference. {GCDB March 8, 1891, p. 27.18}

“That this work be done in harmony with the plans of the one having charge of the General Conference work in the district, so as to incur no unnecessary traveling expenses.” {GCDB March 8, 1891, p. 27.19}

This was doing even more than we anticipated, and we feel that the General Conference is deserving of a vote of thanks for its liberality. {GCDB March 8, 1891, p. 27.20}

We believe that the plan of thus dividing the territory was a good one, but we are sorry to say that it has not been fully carried out. Unfortunately, most of the men selected as district superintendents already had their hands full of other work, and were not able to give that time and attention to the Sabbath-school work which it deserved, and which they desired. Nevertheless, encouraging reports have been received from nearly every district, and we trust that some good has been accomplished. But we are confident that our schools will never reach that standard which we desire until more thorough instruction is given to each. How to give them this instruction is one of the important questions to be considered at this meeting. We think that our plan of labor should be modified, somewhat, and only such persons selected to fill important positions as can and will give their whole time to the work. {GCDB March 8, 1891, p. 27.21}

The *Sabbath-School Worker* is the official organ of this Association. Up to the first of January, 1890, it had been published as a quarterly. But at that time, in harmony with the vote of the Executive Committee, it was changed to a sixteen-page monthly, and is still published in that form. Mrs. C. H. Jones and Mrs. Jessie F. Waggoner were appointed editors. Many words of commendation and appreciation of this journal have been received, and we think there can be no question about having it continued. We are sorry that the subscription list has been so small, and that in consequence there has been a financial loss. We trust that some plan may be devised at this meeting to secure a larger circulation of the *Worker*. {GCDB March 8, 1891, p. 28.1}

Early in the season the International Association issued two little pamphlets, one containing lessons and suggestions for those conducting young people’s meetings at camp-meetings, and the other containing lessons and suggestions for those conducting children’s meetings. Both have been used at our camp-meetings this year with profit. {GCDB March 8, 1891, p. 28.2}

In response to the call of the Executive Committee the Pacific Press publishing company has commenced the publication of a paper especially adapted to the little ones. It is entitled, *Our Little Friend*. This paper is a four-page weekly, and besides other interesting reading matter, it contains Sabbath-school lessons on the Life of Christ for the primary division. The first number was issued in July. It supplies a long felt want, and we are glad to know that it meets with a hearty reception. {GCDB March 8, 1891, p. 28.3}

In this connection we cannot refrain from calling your attention to another publication issued by the same company, viz., the “Young People’s Library.” For a long time some of our leading Sabbath-school and missionary workers have felt that all was not being done that should be done for the instruction of our youth. “The lack of suitable reading matter for the young, calculated to arouse an interest to read on the part of those who have little inclination, and educate the taste of all for wholesome literature has been the subject of much thought and much anxiety.” {GCDB March 8, 1891, p. 28.4}

We think that in this series of books one step has been taken toward solving the problem. We speak of this here on account of the fact that this library was started at the request of the Executive Committee. It is a monthly publication, and six numbers have already been issued. {GCDB March 8, 1891, p. 28.5}

Since our last annual session two new associations have been organized. One at Truro, Nova Scotia, Jan. 26, 1890, embracing the Provinces of New Brunswick and Nova Scotia. This is called “The Maritime Provinces” Sabbath-school Association. It embraces six schools with a total membership of about seventy-five. {GCDB March 8, 1891, p. 28.6}

The other association was organized at Atlanta, Georgia, Oct. 16, 1890. It embraces the eastern portion of Kentucky and Tennessee, North and South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana. This association absorbed the North Carolina and South Atlantic Associations, and comprises thirty-four schools, with a total membership of 496. It is called the Southern District Sabbath-school Association. {GCDB March 8, 1891, p. 28.7}

Immediately after the close of our last annual meeting it was our privilege to visit England. We found quite a large and interesting school in London, but outside of this very little was being done in that field for want of organization. At one time there had been a regular Sabbath-school organization, but we found that all the officers had moved to this country, and thus things were left with no one to feel any special responsibility. We called a meeting of leading workers and re-organized the British Sabbath-school Association. Frank Hope was appointed president, and Mrs. L. S. Hope, secretary. Since that time several new schools have been organized, and the membership and interest are increasing. The report for quarter ending Sept. 30, 1890, shows eighteen schools with a total membership of 278. {GCDB March 8, 1891, p. 28.8}

The Central European Association embraces twelve schools in Switzerland, thirteen in Russia, six in France, four in Germany, one in Algeria, and one in Italy, - thirty-four schools in all, with a total membership of 769. This is according to the report for quarter ending Sept. 30, 1890. It shows that during the year, fifteen new schools have been added to the Association, and the membership increased over 400. This is certainly very encouraging. Elder Conradi, who recently returned from a trip through Russia, states that a Russian Sabbath school Association has recently been organized, and that there are over five hundred scholars in Russia and Germany. We shall be glad to receive a report from this association and welcome it to our number. {GCDB March 8, 1891, p. 28.9}

The reports from Australia are also of an encouraging nature. This association embraces eighteen Sabbath-schools and one Sunday-school, with a total membership of 749. This shows an increase in membership during the year of 127. {GCDB March 8, 1891, p. 28.10}

New Zealand also sends us an encouraging report, showing an increase in the number of schools, and also in the membership. {GCDB March 8, 1891, p. 28.11}

The South Africa Association was admitted into the International Association at our last annual session. The last report from this field is very encouraging. It shows that there are six schools with a membership of 154. {GCDB March 8, 1891, p. 29.1}

We have just received our first report from the Scandinavian Association, although it was organized some time ago. This association embraces Norway, Sweden, and Denmark. The report is for quarter ending Sept. 30, 1890, and stands as follows: membership, 666; average attendance, 448; number of schools, 26; donations to missions, $120.50. {GCDB March 8, 1891, p. 29.2}

All of these foreign associations have adopted the plan of donating a part of their class contributions to missions, and manifest much interest in this line of work. {GCDB March 8, 1891, p. 29.3}

For quarter ending Sept. 30, 1890, we had reports from isolated schools in Kentucky, Tennessee, Louisiana, Montana, Hawaii, and Pitcairn Island. {GCDB March 8, 1891, p. 29.4}

The work of organizing family Sabbath-schools has been pushed forward energetically by nearly every State Association, and the results are very encouraging. Scores of families have thus been brought in connection with the work, and have been led to a systematic study of the Scriptures, and feel that some one had an interest in them. The good accomplished in these schools in helping to hold families together and in keeping the children from going into the world cannot be overestimated. We trust that this work will still be carried on until every isolated family of Sabbath-keepers is organized into a Sabbath-school. {GCDB March 8, 1891, p. 29.5}

Another important movement has been inaugurated in some States, and that is the organization of what is called a “State school.” This school consists of isolated individuals, or persons who are traveling from place to place and have no permanent residence. The object of such a school, the way to organize, etc., were fully set forth in the January and February numbers of the *Sabbath-school Worker*. Those who have entered upon this line of work feel greatly encouraged, and we hope that every State will give it a trial. This school is not to interfere with, or take the place of, *family* schools, but simply to embrace those individuals who cannot join either a regular or a family school. {GCDB March 8, 1891, p. 29.6}

Our Sabbath-school lessons have been especially interesting the past year. The first six months of 1890 the senior division completed the study of the book of Hebrews. The last six months of that year were devoted to the study of Old Testament History. At the present time this division is studying the book of James. {GCDB March 8, 1891, p. 29.7}

Beginning with January, 1891, lessons were prepared for the intermediate division on the same subject as those for the senior. These lessons are now being published in the *“Youth’s Instructor*.” {GCDB March 8, 1891, p. 29.8}

The primary division has been studying lessons on the Life of Christ, found in *Our Little Friend*, also lesson books, Nos. 1, 2, and 3. {GCDB March 8, 1891, p. 29.9}

Aside from these lessons, the International Association has published three series of lessons for use in tent meetings, as follows: seven lessons on the “Life of Christ,” eight lessons on “Prophecy,” and seven lessons on “Sin and Righteousness.” These will also be found useful in mission Sunday-school work, etc. {GCDB March 8, 1891, p. 29.10}

The plan of donating a part or all of the class contributions to some missionary enterprise has been quite generally adopted, and the results for the past year are very encouraging. {GCDB March 8, 1891, p. 29.11}

According to the recommendation of the International Association, the contributions for the first six months of 1890 were to go toward building and equipping our missionary ship. The schools responded nobly, and as the result, nearly ten thousand dollars was raised. The last six months of 1890 the contributions were for the purpose of opening up the work in South America. The report for quarter ending Sept. 30, 1890 (the last one received up to date), shows that $4,235.95 was donated to this enterprise. {GCDB March 8, 1891, p. 29.12}

The total amount donated to missions for the year ending Sept. 30, 1890, was $16,604.99. This exceeds the amount donated the previous year by $5,157.42. {GCDB March 8, 1891, p. 29.13}

The increase in membership is no less encouraging. On Sept. 30, 1889, 1,114 schools reported a total membership of 28,778 scholars. On Sept. 30, 1890, 1,383 schools reported a total membership of 33,475 scholars, showing an increase of 269 schools and 4,697 members. It is very evident that faithful labor has been put forth on the part of some at least. {GCDB March 8, 1891, p. 29.14}

Of necessity a few changes have been made in the officers of the Association. On account of other duties Sister Jessie F. Waggoner resigned her position as corresponding secretary, and Sister Vesta J. Olsen was appointed to fill the vacancy. Elder M. H. Brown, superintendent of District No. 4, tendered his resignation, and Elder J. M. Willoughby was appointed to take his place. {GCDB March 8, 1891, p. 29.15}

The secretary’s report gives the standing of each association in regard to membership, donations, etc. It also contains a comparative statement between the years 1889 and 1890. It will be noticed that there has been an increase in nearly every item, and that the work is in a very prosperous condition. We trust that this will tend to stimulate us to new energy and zeal, and that the coming year may show still more satisfactory results. {GCDB March 8, 1891, p. 29.16}

The corresponding secretary is in correspondence with every State association, as well as isolated schools, and will be able to present a very interesting report, showing what has been done, and what needs to be done, in different parts of the field. {GCDB March 8, 1891, p. 29.17}

The treasurer’s report shows the association to be in a very good condition financially. According to the balance sheet which will be handed out at this meeting, it will be seen that the surplus, Sept. 30, 1889, was $1,497.29, but that at the present time it is only $1,355.71. This shows a loss of $141.58. From the report it can be readily seen where the losses were sustained; but we might say just a few words by way of explanation. {GCDB March 8, 1891, p. 30.1}

It will be remembered that during the year 1890, Sabbath-school lessons in the foreign languages were published in pamphlet form. Previous to this they had been printed in connection with the regular periodicals, but the change was made because it was thought it would be more convenient. Before the close of the old year we found that we were not only losing money, but that the new plan was not giving as good satisfaction as the old, therefore after considerable correspondence and consultation with members of the General Conference Committee and others, we decided to return to the old plan of publishing the lessons in connection with the foreign periodicals. This was done, beginning with January, 1891. But it will be noticed that during the year 1890 the association lost $197.55 on account of publishing the foreign lessons in pamphlet form. This was a rather costly experiment, but it was tried because we thought it would give better satisfaction, and would also give more room in the foreign periodicals for other matter. {GCDB March 8, 1891, p. 30.2}

It will be noticed that there has also been quite a loss on the *Sabbath-school Worker*, but the loss is not as much as we had feared, considering the small subscription list. The average number taking the *Worker* has not been over 2,000. According to this, not one half of the officers and teachers have taken the journal. In proof of this statement we offer the following:- {GCDB March 8, 1891, p. 30.3}

Sept. 30, 1890, we had reports from 1,383 schools. Allowing only two officers to each school it gives us 2,766 officers. The same quarter the reports showed that there were 5,006 classes, and of course just that number of teachers. This would give a total of 7,772 officers and teachers. Thus it will be seen that only about one quarter of the officers and teachers were subscribers to the *Worker*. We hold that the subscription list of the *Worker* should at least equal the total number of officers and teachers, which as we have seen, is 7,772. But had only one half of the officers and teachers taken the journal, there would have been no financial loss. We would not say so much about this, but we consider it an important question, and trust that means will be devised at this meeting to place the *Worker* in the hands of every officer and teacher. {GCDB March 8, 1891, p. 30.4}

Aside from the heavy losses in this direction, the association has furnished supplies to quite a number of destitute schools, including Pitcairn and South America. It has also spent considerable money for stationery, etc., the officers having done so much more work by way of correspondence this year than ever before. Over two thousand letters have been sent out from the president’s office alone. But we believe that this money has been well spent, and we do not think that any will regret it. {GCDB March 8, 1891, p. 30.5}

Notwithstanding all this, it will be seen that the surplus has been reduced but very little. We have still a good working balance. {GCDB March 8, 1891, p. 30.6}

Thus far we have but briefly called attention to the working of the association during the past year. In looking at the report and comparing it with previous years we certainly find much to encourage us, but we must not dwell longer upon the past. The future is before us, and the fields are white ready for the harvest. It is the work of this convention to examine the field carefully, and lay plans for carrying forward the work during the coming year. With your permission we will call attention to a few questions which we think should receive your careful consideration. {GCDB March 8, 1891, p. 30.7}

1. *The selection of officers*. This is always an important question, but it seems to be more so this year than ever before. The work is enlarging, and demands more thought and closer attention. The time was when the officers of the International S. S. Association could be selected from among those who already had several lines of work in hand; but not so now, that is, if we hope to see the work prosper. The leading officers should be persons who can and will devote a large share of their time to the Sabbath-school work. We trust that the Committee on Nominations will consider this carefully. {GCDB March 8, 1891, p. 30.8}

2. *Sabbath-school Lessons*. No more important question than this can come before the Association. While the final decision rests with the Executive Committee, yet we know that this committee will be glad to have suggestions offered. Lessons for the senior, intermediate, and primary divisions should be planned for two years ahead. Lesson writers should then be selected and requested to furnish the lessons for examination as soon as possible. Considerable inconvenience has been experienced in the past on account of not getting the lessons in time. {GCDB March 8, 1891, p. 30.9}

3. *The Sabbath-school Worker*. - According to a resolution adopted at our last annual meeting, this journal “is now recognized as a necessary factor in the Sabbath-school work,” and we believe it is true. We know that it has had a molding influence on the work during the past year; and notwithstanding the disadvantages under which it has been published, we believe it has been the means of doing much good. The question of editors, and how frequently and in what shape it shall be published, will come before you for consideration. We trust that its field of usefulness may be increased during the coming year. {GCDB March 8, 1891, p. 30.10}

4. *Sabbath-school Contributions*. To what object shall they be donated the coming year? This is also a question that will interest all, and should be carefully considered. These contributions have come to be quite an important item in carrying forward the foreign mission work. The General Conference looked to the Sabbath schools to furnish the money to build the missionary ship, and they were not disappointed. There is also quite a fund in the treasury for the purpose of opening up the work in South America, and now our donations are going toward the running expenses of the “Pitcairn.” {GCDB March 8, 1891, p. 31.1}

During the past year the International Sabbath-school Association has turned over to the General Conference over twenty-seven thousand dollars. Some of this was left over from last year, but $16,604.99 was raised during the year, or from Sept. 30, 1889, to Sept. 30, 1890. {GCDB March 8, 1891, p. 31.2}

The Nominating Committee will no doubt bring in a resolution touching this point, and we would suggest that they consult the General Conference Committee and the Foreign Mission Board. {GCDB March 8, 1891, p. 31.3}

5. We would also suggest the propriety of having our Sabbath-school lessons for the senior division published in the form of a regular Sabbath-school lesson quarterly, instead of in connection with the “Bible Student’s Library.” They would still be in pamphlet form, the same as now, but issued as a regular quarterly periodical, thus securing the pound rate of postage. {GCDB March 8, 1891, p. 31.4}

6. *Laborers for the coming year*. As before stated, the plan of appointing district Sabbath-school superintendents has not been very satisfactory, not because the plan was not a good one, but because we were not able to find persons who could give their time to the work. In many instances men were selected who were already overburdened with other work. It was the best we could do, but still they could not give their time to this work. And the prospect for the coming year is no more encouraging. We think it would be better to ask for a less number of laborers, and then demand that they be allowed to give their whole time to the work rather than to have a larger number who can give but little, if any, time. Therefore we suggest that for the coming year we ask for only three general workers who shall give their whole time to the work at the expense of the General Conference. These three should be the president, the recording secretary, and the corresponding secretary. {GCDB March 8, 1891, p. 31.5}

In addition to this, State Conferences should be urged to employ at least one person to devote his whole time to the Sabbath-school work and in labor for the young. We are glad that the president of the General Conference has spoken so favorably of this plan. {GCDB March 8, 1891, p. 31.6}

This person need not necessarily be the president of the association or an ordained minister, though where it is possible, it would be better to have the president attend to this work. But one should be selected whose heart is warm with the love of God, who feels his dependence upon him, who loves the study of his word, and who will throw his whole heart and soul into the work. {GCDB March 8, 1891, p. 31.7}

It is not *preaching* that is wanted so much as *teaching* - some one to meet the people right where they are and show them how to study and how to labor for the salvation of souls. This person should be allowed to visit every school in the State, spending at least one week with each school. We know of two States that have tried this plan during the past year with most encouraging results. It not only resulted in creating an interest in the Sabbath-school work in the churches, but all branches of the work were benefited and built up. And this is the way it will always work. {GCDB March 8, 1891, p. 31.8}

We also suggest that Sabbath-school conventions, or institutes, be held in each one of the General Conference districts during the coming year, and that all the State officers be urged to attend. This institute should not be held in connection with any other meeting; but five or six days should be set apart and wholly devoted to this line of work, the president of the International Association being present to give instruction. {GCDB March 8, 1891, p. 31.9}

We fear that our people take altogether too narrow a view of the Sabbath-school work. It means more than simply meeting together and going over the lesson on the Sabbath. That is a very small part of the work. Our Sabbath-schools should be so conducted as to educate and develop workers for the service of God. An effort should be made not only to interest our children and young people in the study of the work of God, but also in missions and missionary enterprises. This can be done if the proper effort is put forth. {GCDB March 8, 1891, p. 31.10}

7. *Changes in the Constitution*. In view of the fact that hereafter the General Conference is to meet only once in two years, it may be best to so change the constitution of the International Sabbath-school Association as to conform to this plan. It may also be necessary to make some other changes. We would therefore suggest that the question be referred to the Committee on Resolutions, or that a special Committee be appointed to take this matter into consideration. {GCDB March 8, 1891, p. 31.11}

We have but briefly called your attention to some of the important questions that are to come before you for your consideration. No doubt but what

these will suggest others to your mind equally, if not more important. We trust that in all our meetings there will be free interchange of thought, but that no strife or contention shall appear. We are here as the servants of God, to do his will, and we trust that plans will be laid at this meeting which will greatly advance the work. {GCDB March 8, 1891, p. 31.12}

There is great danger of our schools becoming cold and lifeless, and of the work degenerating into a mere form. Our only hope lies in having officers and teachers thoroughly consecrated to God, - men and woman who realize their dependence upon God, and who can exercise living faith, for without faith it is impossible to please him. We trust that at this meeting we may all receive a fresh baptism of the Holy Spirit, and that as we separate and go to our various fields of labor, we may take that Spirit with us, and that through our efforts and the blessing of God, we may see the work advance. Let us be strong and of good courage, for we shall reap if we faint not. {GCDB March 8, 1891, p. 32.1}

Following the president’s address, was presented the following report of the recording secretary, Mrs. C. H. Jones, for the year ending Sept. 30, 1890:- {GCDB March 8, 1891, p. 32.2}

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| NAMES OF ASSOCIATIONS. | No. of Schools Reported. | Membership. | No. of Classes | Contribut’ns Received. | Donated to Missions |
| Arkansas | 15 | 238 | 40 | 75 02 | $32 17 |
| Atlantic | 12 | 364 | 48 | 465 81 | 280 76 |
| Australia | 19 | 749 | 95 | 935 90 | 62 66 |
| British | 18 | 278 | 49 | 222 05 | 84 41 |
| California | 92 | 2,767 | 436 | 5,185 89 | 3,454 31 |
| Canada | 8 | 155 | 33 | 60 64 | 39 93 |
| Central Europe | 34 | 769 | 95 | 345 25 | 258 50 |
| Colorado | 28 | 514 | 85 | 671 75 | 377 50 |
| Illinois | 33 | 929 | 129 | 760 23 | 485 60 |
| Indiana | 51 | 1,108 | 185 | 710 74 | 383 76 |
| Iowa | 97 | 2,570 | 359 | 1,531 19 | 903 19 |
| Kansas | 71 | 2,169 | 304 | 977 39 | 544 53 |
| Maine | 20 | 298 | 43 | 156 26 | 105 37 |
| Maritime |  |  |  |  |  |
| Provinces | 5 | 96 | 12 | 41 70 | 23 52 |
| Michigan | 154 | 4,651 | 673 | 4,786 79 | 3,117 56 |
| Minnesota | 82 | 2,242 | 315 | 1,606 02 | 1,012 76 |
| Missouri | 49 | 1,020 | 168 | 455 29 | 243 16 |
| Nebraska | 51 | 1,360 | 214 | 621 65 | 360 51 |
| New England | 22 | 595 | 89 | 747 92 | 487 03 |
| New York | 33 | 586 | 85 | 379 18 | 222 72 |
| New Zealand | 5 | 306 | 38 | 172 84 | 98 13 |
| North Carolina | 9 | 125 | 20 | 22 43 | 14 37 |
| North Pacific | 69 | 1,186 | 211 | 1,345 10 | 812 78 |
| Ohio | 58 | 1,061 | 179 | 837 81 | 423 68 |
| Pennsylvania | 67 | 1,128 | 184 | 539 19 | 436 23 |
| Scandinavian | 24 | 666 | 70 | 170 93 | 120 50 |
| South Africa | 6 | 154 | 23 | 168 56 | 84 30 |
| South Atlantic | 14 | 156 | 36 | 90 21 | 39 80 |
| South Dakota | 47 | 1,003 | 142 | 648 69 | 468 97 |
| Tennessee Rive | 11 | 227 | 37 | 48 47 | 31 91 |
| Texas | 17 | 458 | 60 | 179 79 | 89 84 |
| Upper Columbia | 25 | 655 | 92 | 443 14 | 354 00 |
| Vermont | 20 | 358 | 71 | 255 03 | 189 42 |
| Virginia | 4 | 84 | 13 | 26 83 | 20 87 |
| West Virginia | 6 | 145 | 19 | 56 31 | 25 20 |
| Wisconsin | 88 | 2,053 | 324 | 1,300 59 | 848 57 |
| Isolated Schoo | 10 | 252 | 30 | 200 99 | 86 47 |
| Totals | 1,383 | 33,475 | 5,006 | $27,243 58 | 16,604 99 |

For quarter ending Sept. 30, 1890, 141 schools failed to report. These schools, when last heard from, had a membership of 2,213, divided into 359 classes. This would make a total membership of 35,668. {GCDB March 8, 1891, p. 32.3}

The number of associations belonging to the International Association, Sept. 30, 1889, was thirty-five; at the close of the year ending Sept. 30, 1890, the associations numbered thirty-six. During the year the Kentucky and Tennessee associations were combined and are now known as the Tennessee River Sabbath-school Association, and two new associations were added, one called the Sabbath-school Association of the Maritime Provinces, embracing Nova Scotia and New Brunswick, and composed of five schools with a membership of ninety-six; the other, the Scandinavian Sabbath-school Association, comprising Norway, Sweden, and Denmark. This association has twenty-eight schools with a membership of 819. {GCDB March 8, 1891, p. 32.4}

Of the isolated schools reporting during the year there were six in Louisiana, and one each in Alabama, Kentucky, Tennessee, Montana, Honolulu, H. I., and the Sabbath-school at Pitcairn Island. {GCDB March 8, 1891, p. 32.5}

The following is a comparative statement between the year ending Sept. 30, 1889, and that ending Sept. 30, 1890:- {GCDB March 8, 1891, p. 32.6}

|  |  |  |  |
| --- | --- | --- | --- |
|  | Sept.30,’89. | Sept.30,’90. | Increase. |
| No. Schools reported | 1,114 | 1,383 | 269 |
| Membership | 28,778 | 33,475 | 4,697 |
| Average attendance | 20,194 | 23,864 | 3,670 |
| New members enrolled | 3,605 | 4,240 | 650 |
| Scholars church-members | 13,813 | 14,935 | 1,122 |
| No. of classes | 4,313 | 5,006 | 693 |
| No. members in senior div. | 14,333 | 16,837 | 2,504 |
| No. in inter. and prim.div | 13,091 | 15,312 | 2,221 |
| No. of “Workers” taken | 1,658 | 1,986 | 328 |
| Contributions received | $22,134.96 | $27,243.58 | $5,108.62 |
| Amount given to missions | 11,447.57 | 16,604.99 | 5,157.42 |
| Tithes sent State ass’ns | 2,058.44 | 2,334.05 | 275.61 |
| Tithes sent Internat’l Ass. | 252.67 | 248.55 | ......... |

An interesting report of a Sabbath-school held on the island of Pitcairn, Dec. 6, 1890, found in the March number of the *Sabbath-school Worker*, was read by Elder Durland. {GCDB March 8, 1891, p. 32.7}

It was voted to extend a hearty welcome to the Maritime Provinces and Scandinavian Sabbath-school Associations, which had reported during the last year and thus become members of the International Association. {GCDB March 8, 1891, p. 32.8}

**COMMITTEES APPOINTED**

The president being authorized, by vote, to appoint the committees, the following were named:- {GCDB March 8, 1891, p. 32.9}

Nominations - M. C. Wilcox, A. T. Robinson, L. C. Chadwick.  
Resolutions - J. H. Durland, E. J. Waggoner, W. A. Spicer.

Auditing - W. H. Edwards, Harmon Lindsay, T. A. Kilgore. Constitution and Future Work - A. E. Place, O. O. Farnsworth, H. P. Holser. {GCDB March 8, 1891, p. 33.1}

The meeting then adjourned.

**BIBLE STUDY LETTER TO THE ROMANS. - NO. I**

BY ELDER E. J. WAGGONER.

THIS book is one of the most wonderful in the Bible. In the sixteen possible lessons before us, we shall be able only to touch, in the briefest manner, upon the general outline of the book. We shall expect to find things we cannot understand, even as we cannot understand how the infinite God upholds the universe by the word of his power. We believe that which we cannot understand, because God says so. Approaching the study of the Bible thus, we place ourselves where God can unfold and explain to us the mysteries of his word. {GCDB March 8, 1891, p. 33.2}

Chap. 1:1-15. These fifteen verses are introductory, the first seven comprising the salutation, the remaining eight being personal explanations. Yet in these verses are some of the richest passages in the Bible; as in verse twelve, wherein Paul states that he expected not only to minister to the church on his visit, but to be ministered to by it. Both were to be comforted by their “mutual faith.” This does not contemplate a condition of the church in which the minister must spend his energy in combating error, and settling differences between brethren. {GCDB March 8, 1891, p. 33.3}

Verses 16 and 17. Here we have the *text* of the epistle. The entire book is but an expansion of these verses. {GCDB March 8, 1891, p. 33.4}

In the remaining verses of the chapter, we have a statement of God’s justice in punishing wicked men, and of the consequences of a separation from God. We are liable to get an idea something like this; namely, that we have the third angel’s message, consisting of a system of truth comprising such subjects as the law, the Sabbath, nature of man, advent, etc., and that to this we have superadded a little gospel, the idea of justification by faith. There is but one doctrine we have to preach, that is the gospel of Christ. Mark 16:15, 16. This commission is to us. Those that believe the gospel will be saved. Is there nothing besides the gospel to teach? - “It is the power of God unto salvation.” What do we want besides salvation? What more can we ask for? {GCDB March 8, 1891, p. 33.5}

The gospel brings righteousness. The righteousness of God is what God does, it is his way. To be in harmony with him is to make his way our way. The gospel reveals this way to us (Romans 1:17), and not only this, but it is the power of God to work out his way in us. The Bible is a statement of God’s way, and this is summed up in the ten commandments, which are a declaration of his righteousness. Isaiah 51:6, 7. In Matthew 6:33, Christ declares this righteousness to be the one thing needful. Why? - Righteousness is life: and the man who has God’s righteousness has everything in this world, and in the world to come. {GCDB March 8, 1891, p. 33.6}

Verse 17. Here we have righteousness by faith. “The just shall live by faith.” Nothing else? By faith and works? “Add not thou unto his words, lest he reprove thee, and thou be found a liar.” To be just is to be righteous, and a righteous man will do righteous acts. That is the fruit of righteousness. But how does he do these works? - By faith. John 6:28, 29. “This is the work of God, that ye believe.” Possibly we have had a narrow idea of what faith is. {GCDB March 8, 1891, p. 33.7}

“The just shall live by faith.” Here is the whole thing. Nothing can be added to the preaching of the righteousness of God by faith of Jesus Christ. What about these doctrines, as the Sabbath, immortality, etc.? - Since the “kingdom of God and his righteousness” is the one thing needful, and since there is nothing unimportant in the Bible, all of these doctrines are simply divisions, lines depending upon that one thing, - all summed up in the doctrine of righteousness by faith. We can preach nothing else; for everything outside of this is sin. {GCDB March 8, 1891, p. 33.8}

Verse 18. Wrath is revealed against those who “hold (or restrain) the truth in unrighteousness.” Connect this verse with chap. 10:3. God is a living God. His throne is a living throne. There is the water of life, and the tree of life, - everything is life. Therefore his righteousness is active, is life. Some men, ignorant of this righteousness, refuse to submit themselves to it, and resist it. God will punish men. Why? - Because they identify themselves with unrighteousness. They are permeated by it, and, when that is gone - for sin must be destroyed - it takes them with it. It means simply that God is no respecter of persons. {GCDB March 8, 1891, p. 33.9}

Verses 19 and 20. Is God unjust? - No; for ever since the creation his works have testified of him. Many do not know that the world could not create itself, but it *“may* be known.” {GCDB March 8, 1891, p. 33.10}

Verses 21-32. How does it come that men do not know? - They know so much. “Professing themselves to be wise, they became fools.” The most unreasonable thing in the universe is human reason. It is utter foolishness with God. 1 Corinthians 1:19-31. {GCDB March 8, 1891, p. 33.11}

Paul says those who do the things described in the latter part of the chapter under consideration, *know* that they are worthy of death, and you cannot find a people who do not know it. The heathenism Paul was speaking of, as represented at Athens and elsewhere, was not ignorance of things of this world. It embraced men whose work in the arts and sciences is studied to-day. A man may know without God, just as the beast may know; and where is the difference, save in degree? There is no wisdom apart from God. This is what Paul means when he says, “Beware lest any man spoil you through philosophy ... after the rudiments of this world, and not after Christ.” So also in 1 Corinthians 1:18, and Colossians 2:3. {GCDB March 8, 1891, p. 34.1}

We hear a good deal of “natural morality;” and “scientific morality,” - morality common to all men. This is what Paul is describing. It is heathenism. The popular idea of heathenism is an incorrect one. The heathen is the man who doesn’t know God. He may be a religious man, but God is not the source of his wisdom. In Mark 7:22, 23, Christ describes the source of “natural morality.” The hearts of all are alike; we are made of one blood to dwell upon the earth. The heathen are the people who do the things spoken of in Paul’s first chapter, wherever they live. Men who in the United States or in England follow the leadings of the natural heart (Galatians 5:19-21) are no better than those who do the same things in China. {GCDB March 8, 1891, p. 34.2}

Compare 2 Timothy 3:1-7 with the latter part of Romans 1. They are almost identical. It means that men in the last days shall be open heathen - giving themselves up to the works of the flesh. This helps to explain many references in the Old Testament in which God speaks of judging the heathen. It means that all who will be destroyed will be heathen. Who are the heathen? Romans 2:1. “Thou that judgest doest the same things.” Did we ever do anything we would be ashamed to speak of? Wherein were we different from the heathen? Here is broad enough ground for the gospel. It is a shame to speak of those things that have been done by us all in secret, but “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.” {GCDB March 8, 1891, p. 34.3}

**SABBATH SERVICES**

SPEAKING Sabbath morning from Mark 13:26, Elder Haskell dwelt upon the universality of the gathering of the elect. As in the apostolic age the gospel was proclaimed in its purity, with a power which carried it into all the world (Colossians 1:5, 6), so in the last days God is to bring out every ray of light in the everlasting gospel, and send it with the power of his Spirit into all the earth. (See Matthew 24:14; Revelation 14:6; Isaiah 49:12; 66:15, 16, 19; 42; 10-12.) Men may differ as to the location of these lands, but somewhere they exist, and God will send his message to them. Jeremiah 16:16. {GCDB March 8, 1891, p. 34.4}

At 2:30 P. M., Sister White spoke with freedom and power about the dangers, duties, and privileges of our time. She dwelt especially upon the danger of leaving our first love, and of the importance of all, especially those connected with our leading institutions, having a vital connection with Christ, the true vine. Patterning after the world, and adopting a worldly policy by withholding or suppressing the plain and important truths for our time, for fear of arousing prejudice are dangers which must be guarded against. Men in responsible positions should go to God in earnest supplication for divine help as often as did Daniel. All the people should pray for those upon whom great responsibilities rest that God may guide them by his unerring counsel. A deep solemnity rested upon the congregation as the Spirit of God sent these things home to the heart. {GCDB March 8, 1891, p. 34.5}

**CORRECTION**

BY oversight, the Committee on Finance, of the International Tract Society, was omitted from the list of committees found on page fifteen of the BULLETIN. The committee is as follows: D. T. Jones, W. C. White, R. C. Porter. {GCDB March 8, 1891, p. 34.6}

On account of having a larger amount of other matter to present in the first two numbers, a report of some interesting talks by Elders S. N. Haskell and H. P. Holser given last week, are deferred until some future number of the BULLETIN. {GCDB March 8, 1891, p. 34.7}

The addresses and reports all coming at the beginning of the Conference, have made the first two numbers of the BULLETIN exceptionally large. Future numbers will not, perhaps, contain so much matter. {GCDB March 8, 1891, p. 34.8}

March 9, 1891

*VOL. 4. - BATTLE CREEK, MICH., MONDAY, - NO. 3*

**GENERAL CONFERENCE PROCEEDINGS**

**THIRD MEETING**

THE third meeting of the General Conference was held Sunday, March 8, at 9 A. M. Though the hour was early, there was a full representation of delegates, and a large number of visitors was present. Prayer was offered by Elder R. M. Kilgore. {GCDB March 9, 1891, p. 35.1}

Elders H. A. St. John and Wm. Healy, delegates from the California Conference, having arrived since the last meeting, took their seats in the Conference. Elder W. H. Wakeham also took his seat as a delegate at large, to represent the health and temperance work. {GCDB March 9, 1891, p. 35.2}

The General Conference Committee presented the following report on the matter referred to them at the last meeting:- {GCDB March 9, 1891, p. 35.3}

The General Conference Committee has carefully considered the report of the Committee on Credentials of Delegates, referred to it by this Conference, and would recommend that the report be adopted by the Conference, and that Elder S. N. Haskell be accepted as a delegate from each of the Conferences of Australia and New Zealand, and that S. F. Reeder be accepted as a delegate from West Virginia. Signed, GEN. CONF. COM. {GCDB March 9, 1891, p. 35.4}

The report was adopted, and the delegates took their seats. {GCDB March 9, 1891, p. 35.5}

The following memorial from the church at Washington, D. C., was presented to the Conference by the superintendent of District No. 1:- {GCDB March 9, 1891, p. 35.6}

To the General Conference of Seventh-day Adventists, Battle Creek, Mich.:- {GCDB March 9, 1891, p. 35.7}

The undersigned, appointed a committee by the Seventh-day Adventist church of Washington, to memorialize and confer with your body upon the subject, most earnestly beg leave to invite your attention to the advisability and necessity of erecting a permanent structure in this city, not merely as a meeting place for the local church here, who, from the number and convenience of the public halls are now, and for an indefinite period can be, quite comfortably accommodated in this particular, but to serve as an established and conspicuous center from which may be advocated, before the nation’s law-makers and the world at large, the cause of present truth in all its branches, and especially that phase of it which has to do with the vindication of religious freedom. {GCDB March 9, 1891, p. 35.8}

Negotiations are already in progress for the purchase of a suitable lot of ground, to cost about $6,000, upon which a building of the character required can be constructed, it is estimated, at a cost of $25,000. This building can be made both convenient and imposing, and may be so arranged as to serve not only as a place for worship and lectures, but also as a depository for the various publications, and a habitation in common for those who may be as signed to duty here. {GCDB March 9, 1891, p. 35.9}

The following is a plan we would suggest for raising the necessary funds. Let the General Conference recommend, in due manner and form, that every Seventh-day Adventist in the United States do pledge him or herself to the amount of $1, payable at once, or within a period of twenty months in monthly payments of five cents or more each, into the hands of his or her local church treasurer, by whom the money so collected may be remitted monthly or quarterly to your general treasurer, and by him held and disbursed as you in your wisdom may direct. The reason for making individual contributions so small is, First, to afford each Seventh-day Adventist throughout the land a part in this enterprise of more than national importance, and, Secondly, to avoid imposing undue burdens upon our local churches, by far the larger portion of whose membership is not to be found among the wealthy and influential classes. Of course donations of greater amounts can, and will, be solicited from all persons interested in the principles of our faith, or at any rate in the rights of conscience. {GCDB March 9, 1891, p. 35.10}

Most earnestly we petition for your prompt and active co-operation in this or any similar scheme that may commend itself to your better judgment and broader field of observation, for effecting the end in view. {GCDB March 9, 1891, p. 35.11}

J. S. WASHBURN,  
W. S. MCFARLAN,  
J. B. HOLLIDGE,  
A. J. SYMONDS,  
R. C. DAVIS,  
REUBEN WRIGHT.

The memorial was referred to the Committee on Finances, with the instruction that the representatives from Washington be invited to be present when the matter is considered. {GCDB March 9, 1891, p. 35.12}

The general canvassing agent, L. C. Chadwick, was called on, and presented the following report:- {GCDB March 9, 1891, p. 36.1}

**REPORT OF GENERAL CANVASSING AGENT**

In preparing a report for this meeting, of the canvassing work done since the last session of the Conference, my mind has gone back to the General Conference held in this place in the fall of 1886. At that time, as many will remember, a few of us worked hard against a great deal of opposition, to secure the adoption of certain resolutions which were intended to make a beginning of a more systematic organization of this branch of the work. Those who were the most sanguine of success at that time, could hardly have hoped for the results in four years, which we have seen. {GCDB March 9, 1891, p. 36.2}

At the close of that Conference there were only a very few States which had sufficient confidence in the plans that were there recommended to put a State agent in the field to have charge of the canvassing work, while now the State can hardly be found which does not have one. Then a few thousand dollars’ worth of books were being sold in a year; now the sum reaches into hundreds of thousands. Then a few score of canvassers were all that could be counted, and they almost entirely in America; now they are numbered, by the hundreds, and are found in almost every part of the civilized earth. While this marked contrast is easily discernible between the work four years ago and now, there is also a very perceptible improvement during the last sixteen months since our last General Conference was held. Since that time we have held two very successful State agents’ conventions. {GCDB March 9, 1891, p. 36.3}

The first one, held Jan. 30 to Feb. 7, 1890, was an experiment in which many had but little faith. But the results which have been seen from it during the year, have convinced the most skeptical that it was a move in the right direction. The second one has just closed; and many of you have been witnesses to the importance that has attached to its deliberations. These conventions have been the means of binding the interests of the canvassing work more closely together. The delegates from different parts of the field have become acquainted with each other; and as they have listened to the reports of the work in other parts of the great field, and have learned more of the circumstances which govern the work so differently in different localities, their minds have been enlarged to take in the magnitude of the work, and the necessity of having broad plans, that cover in a general way the wants of the entire field. It has led them to feel that the work is one, and will tend to stimulate a more liberal spirit in supplying canvassers from such fields as are reasonably well supplied, for those portions that are destitute. {GCDB March 9, 1891, p. 36.4}

Perhaps one of the most important advance moves in the canvassing work during the last year, has been the improvement in the course of instruction that is now considered necessary for any person to receive before entering the work. We can all remember when many of our canvassers were started out with perhaps only a day or two of study or preparation, and in many cases not even that much. Now two or three weeks of solid study and training is considered to be indispensable, and to this thorough instruction, is due much of the uniform success which has attended the work during the last year. {GCDB March 9, 1891, p. 36.5}

The plan of appointing and keeping in the field district agents was a wise one, and has resulted well. I see but one chance for improvement in this plan, and that is to have the district agents relieved from responsibility as State agents, so that their time can be given entirely to their district work. {GCDB March 9, 1891, p. 36.6}

Institute work has been a great help to our canvassers the last year. Those who heard the brief outlines given by our district agents of their methods of conducting institutes, at our recent convention, must have been impressed with the value that attaches to that class of instruction. If ministers’ schools for ministers, Bible schools for Bible workers, and colleges for our young people are necessary, how much more so these institutes for those who leave their farms, their workshops and trades, to enter the work as Christian canvassers, going, as they do, into the homes of the people with the sacred truth of God. We cannot overestimate the value of this method of instruction. {GCDB March 9, 1891, p. 36.7}

Another encouraging feature of the work during the past year, is the increase of confidence which our Conference officers in nearly every State are showing in it. I noticed in the reports of the district agents, that nearly every one of them reported that he had the president of the Conference or some other good minister with him in his institutes to assist in giving religious instruction to those who were to enter the work, and also to lend his moral support in favor of the canvassing work. This is right. {GCDB March 9, 1891, p. 36.8}

The work has prospered not only in America but in foreign fields as well. The work of Brother E. M. Morrison in Australia, New Zealand, and South Africa, has been a great help to the work there. Europe, too, has furnished its canvassers with more instruction, and is seeing much better results both in Great Britain and on the Continent. I will not undertake to give a detailed report from any part of the field, as one meeting of the International Tract Society will be devoted to reports from the district agents in America, also from the representatives from Australia, New Zealand, South Africa, Central Europe, Great Britain, and Scandinavia. {GCDB March 9, 1891, p. 37.1}

One important feature of the canvassing work which should and must receive some attention from this Conference, is the question of supplying laborers for the destitute fields. It may be thought best to refer the definite selection of individuals to go to such fields to the General Conference Committee and General Canvassing Agent, as was done last year; but the need of canvassers in England, in the South and other portions of the field, should be considered by this body. Only consecrated men should be sent. To use the words of one of the southern delegates in our recent convention, “we want men who will come because the field needs them.” {GCDB March 9, 1891, p. 37.2}

I do not anticipate that there will need to be much done in this Conference by way of plans for the canvassing work, unless it may be to endorse some of the newly developed plans that were made by the convention just closed. Our present plan in nearly every feature of it is a good one. The canvassing work is in a good condition; but like every other branch of the Lord’s work, it needs the earnest support of all, and needs to have plans developed to meet the changing circumstances with which we are constantly being brought in contact. {GCDB March 9, 1891, p. 37.3}

My report would be incomplete if I did not refer to the assistance which the *Home Missionary* has been to the canvassers in the field during the last year. Instead of starting a new paper for the canvassers, it was decided to devote six pages of the *Home Missionary* to instruction for and reports from the canvassers. This department has been edited by the general canvassing agent, and, as all who have read it are aware, has been a means of furnishing much valuable information and instruction to the workers in the field. {GCDB March 9, 1891, p. 37.4}

The paper has been furnished free to every canvasser by the publishing houses, so that they have not only received the benefit of the Canvassers’ Department but of the instruction which the whole paper has contained. We have received many letters of appreciation of this medium of communication that has thus been provided. Then the statistical reports that have appeared from month to month, showing the monthly reports from each portion of the entire field have been very valuable. {GCDB March 9, 1891, p. 37.5}

During the year a general agent has been appointed to take charge of the Scandinavian subscription book work. This was a good move, and our recent convention has recommended that a similar selection be made for the German work. We trust this will be done, as we are constantly bringing out new subscription books in these languages that need thoroughly instructed canvassers to sell them. The French work seems to meet with more difficulties on account of the difficulties in reaching the French Catholics. The Holland field should be considered, and if possible supplied with laborers. I hope that God will greatly bless the work the coming year, and inspire each of us with willing minds to assist and support it. {GCDB March 9, 1891, p. 37.6}

Captain Eldridge, the former general canvassing agent, gave some interesting facts and statistics relating to the canvassing work, of which a synopsis is given below. The figures represent the retail value of books sold by canvassers during the year as furnished by different publishing houses and repositories in different countries. The amount really falls short of actual sales, as it was impossible to furnish a complete report. The following are the figures at hand:- {GCDB March 9, 1891, p. 37.7}

|  |  |
| --- | --- |
| Review and Herald | $500,000 |
| Pacific Press | 150,000 |
| Australia | 46,000 |
| Scandinavia | 12,788 |
| Central Europe | 2,240 |
| England | 2,558 |
| Africa | 6,938 |
| Germany | 5,000 |
| New Zealand | 8,873 |
| Total | $734,397 |

It would be entirely safe to place the amount at $750,000. The sales for the year before were $500,000. Thus there has been a gain this year of $250,000 over the preceding year. The success of our organization of canvassers has been a marvel to other publishers, who look at the matter from a purely financial standpoint. {GCDB March 9, 1891, p. 37.8}

The canvassing organization is really a self-supporting missionary work. It furnishes employment to the canvasser, brings the truth to the knowledge of the people, fits workers for foreign fields, and hastens the coming of the Lord. A score of students might be pointed out in the College, who could not have attended this year had it not been for the means earned in the canvassing field. Our denomination is selling more books than any other in the country, with the exception of the Methodist, whose Book Concern has been established for a century. {GCDB March 9, 1891, p. 37.9}

Our people should pray for the canvasser, and encourage him in every way. We may expect the time to come when the entire denomination will be resolved into ministers, Bible workers, book makers, and book sellers. {GCDB March 9, 1891, p. 37.10}

Following Captain Eldridge, Elder Haskell spoke for the canvassing work in foreign countries. He said:- {GCDB March 9, 1891, p. 37.11}

There is Calcutta, with its 20,000 European citizens. Bombay has about the same. Madras is called a European city. Then there are the Eurasians and Parsees, many of whom understand English, and are anxious for information. In China, a gentleman who publishes scientific literature in Chinese, and sells in connection with it much missionary and other literature, said that China was a most promising field for the canvasser if the books were properly prepared. There is a strong movement on foot, that is developing a system which enables the foreigner to learn to speak the Chinese language sufficiently to converse, in a comparatively short time. The way is opening for the canvasser, all over the world. {GCDB March 9, 1891, p. 38.1}

Conference adjourned to 10:30 A. M. {GCDB March 9, 1891, p. 38.2}

**GENERAL CONFERENCE PROCEEDINGS FOURTH MEETING**

THE Conference was again called to order at 10:30 A. M., after an intermission of twenty minutes. The divine blessing was invoked by Elder S. N. Haskell. The reading of the minutes of the previous meeting was waved. {GCDB March 9, 1891, p. 38.3}

The following cablegram, addressed to the Conference by the brethren in Sweden, was read by the president:- {GCDB March 9, 1891, p. 38.4}

**STOCKHOLM, March 6, 1891**

To General Conference. {GCDB March 9, 1891, p. 38.5}

Salvete Ebenezer.  
(Signed) SWEDEN.

The president interpreted the message as signifying “Hail! God save you. Hitherto hath God been with us,” and remarked that others in different parts of the world are intensely interested in this Conference and the work which it is doing, which should make us realize more fully the responsibility resting upon us. {GCDB March 9, 1891, p. 38.6}

Prof. W. W. Prescott, the educational secretary, then gave a report of his work, which somewhat condensed, follows:- {GCDB March 9, 1891, p. 38.7}

**REPORT OF THE EDUCATIONAL SECRETARY W. W. PRESCOTT**

At the last session of the General Conference, two projects for the extension of the educational work were already under consideration, - the English Bible school for ministers, and the establishment of another college between the Mississippi River and the Rocky Mountains. The first session of the English Bible school continued twenty weeks with an average attendance of about fifty. The good results attending this effort encouraged the committee to make provisions for another session, which closed just before the opening of this Conference. {GCDB March 9, 1891, p. 38.8}

The attendance during the past year reached nearly one hundred and twenty-five. The wisdom of providing this means for the education of public laborers has been abundantly shown by the excellent results attained. The proposed college, since designated as Union College, has been, after due consideration, located at Lincoln, Neb. The work of locating and building has been under progress for nearly a year, and at the present time there are two large buildings, - a main college building and the ladies’ dormitory, which are well along toward completion. Excavation has been made for the third building which will be used as a dormitory for the Scandinavian and German departments. {GCDB March 9, 1891, p. 38.9}

The educational secretary has made from six to ten visits to Lincoln, in the interest of this work; and, as a member of the locating committee and the board of managers, has given considerable time to it. There is every reason to expect that the institution will be opened next September, and the outlook is promising for a large attendance from the first. The report of the financial agent, A. R. Henry, will give further particulars concerning the raising and expenditure of means used in this enterprise. {GCDB March 9, 1891, p. 38.10}

In March, 1890, the secretary made a visit to South Lancaster Academy, attending the council held with special reference to the financial needs of the institution. In harmony with the advice then given, the Academy has been somewhat relieved by the sale of property which was not yielding a revenue. Immediately following this, a visit was made to the Pacific Coast, including a call at the Conference school at Minneapolis, Minn., and a visit of three days at Lincoln. Visits were made at Milton and Portland, Or., Healdsburg, Oakland, and Fresno, Cal. Both schools in Oregon were closed before the arrival of the secretary, the one at Milton on account of sickness, and the one at Portland for special local reasons. {GCDB March 9, 1891, p. 38.11}

The general object of this visit was to become acquainted, from personal observation, with the needs of the work, without any expectation of suggesting any immediate or radical changes. On the occasion of this visit, the propriety of uniting the educational interests in the northwest was suggested with the purpose to establish one centrally located well equipped, institution. This matter has received further consideration during the year, and the Conferences interested have voted to enter upon this plan. {GCDB March 9, 1891, p. 38.12}

Last January, the secretary made a visit to Oregon to meet with representatives from the North Pacific and Upper Columbia Conferences, and the mission fields of Idaho and Montana, to select a suitable place for the location of the proposed institution. A lively interest was manifested in various towns and cities to secure the location of the college, but the contest narrowed down to the cities of Walla Walla and Spokane Falls, Wash. Each city has made a liberal offer to the committee, and the matter will doubtless be definitely decided within a very short time. {GCDB March 9, 1891, p. 38.13}

The Conferences interested, desire to place this institution under the supervision of the General Conference, and to have all titles of property vested in the General Conference Association. The interests of this enterprise demanded another visit to the Coast by the secretary, from which he returned just before the opening of this Conference. It is hoped that this new institution may be ready to open by September, 1892. {GCDB March 9, 1891, p. 39.1}

It may be interesting to take a brief glance at the present condition of the educational interests. The work at South Lancaster Academy, during the past year, has been attended by a marked degree of prosperity. The number of students in attendance has been larger than at any previous time, and the management has been greatly embarrassed for lack of proper facilities. They are compelled, by the circumstances of the case, to consider the question of providing further facilities, in order to properly carry forward the work. {GCDB March 9, 1891, p. 39.2}

The past year at Battle Creek College has been one of reasonable prosperity. The attendance has been about the same as it was last year. It was thought that the immediate prospect of opening another institution in the West might decrease the attendance at this institution, but this fear has not been realized. An effort is now being made to relieve the College from its debt of nearly $40,000. {GCDB March 9, 1891, p. 39.3}

At the last session of the Michigan Conference, it was voted to raise $15,000 for this purpose, and an invitation extended to neighboring Conferences to join in this effort. It seems to be a favorable time for this move, and it is earnestly hoped that these Conferences will deem it a privilege to render all the assistance possible, looking toward this result. {GCDB March 9, 1891, p. 39.4}

It has been a cause of much encouragement to those directly connected with the management of the College, to know that so many of the last graduating class, numbering thirty (the largest in the history of the institution), have either entered directly upon our denominational work, or are taking further training with special reference to it. Out of this class, two are employed at the College; two at South Lancaster Academy; two at the Review Office;- one in the editorial department and one in the business office;- three are in the employment of the International Tract and Missionary Society; two in charge of Conference schools; three employed as assistant teachers; one is engaged in Bible work; one in ministerial work; one as State secretary in the missionary work; and seven are engaged in further study preparatory to some special lines of work. {GCDB March 9, 1891, p. 39.5}

The Chicago Bible school has had a smaller number than usual in attendance, but a good work has been done for such as were present. {GCDB March 9, 1891, p. 39.6}

The number of students at Milton (Oregon) Academy, has risen to nearly one hundred and seventy. The school has been a factor of importance in the work of the Conference, and has furnished a large number of teachers for surrounding schools. This institution will probably be discontinued after the coming year in view of the opening of the new college in that vicinity. {GCDB March 9, 1891, p. 39.7}

The North Pacific Academy was discontinued at the close of the last school year, and the property sold in the interest of uniting in the establishment of a new college. {GCDB March 9, 1891, p. 39.8}

At Healdsburg College improvements have been made during the past year, involving an expenditure of about $5,000. The primary department has been discontinued for the lack of proper support, and the department in ancient languages for the same reason. The secretary has no direct report from the institution, but is informed that the work is prospering. {GCDB March 9, 1891, p. 39.9}

The Conference schools have been continued in Minnesota, at Minneapolis, with an attendance of about seventy-five; in Kansas, at Ottawa, with an attendance of about sixty. The school in Texas has had an attendance reaching as high as 115. A school at Coquille City, Oregon, has an attendance at present of about 140. Only a few of this number are the children of Adventists. {GCDB March 9, 1891, p. 39.10}

There is an earnest call for the establishment of a school at some convenient point in District No. 2 of the General Conference field. A strong plea is made for an institution in which laborers can be trained for the home work; and so strong is the sectional feeling, that laborers who have received their education in the North are seriously hindered in their work. {GCDB March 9, 1891, p. 39.11}

A request also comes in for the opening of a school in Australia. The growth of work in that field, the great expense involved in sending students to this country for an education in one of our schools, and the great advantage arising from the education of the laborers for their home work, in their home field, are some of the reasons urged in support of this request. Both of these calls should receive serious consideration, and will doubtless be brought before this Conference for action. The many openings for consecrated teachers in schools already established in foreign countries, especially in South Africa, India, China, and Japan, are in themselves a most urgent plea for laborers of this class. {GCDB March 9, 1891, p. 39.12}

Plans for the further education of our ministers, by establishing ministerial institutes; for developing Bible teachers; for holding summer Bible institutes, and for some changes in the course of Bible study in some of various schools, have already received thought and attention, and recommendations covering these points will doubtless be made to this body. {GCDB March 9, 1891, p. 39.13}

The rapid development of our educational work during the past two or three years, and the many evidences that God’s providence is opening the way, are causes of much encouragement to those who have this work in charge. {GCDB March 9, 1891, p. 40.1}

Brother A. R. Henry gave a report of the work done on Union College at Lincoln, Nebraska, and the present condition of the institution. He said:- {GCDB March 9, 1891, p. 40.2}

In January, 1890, the citizens of Lincoln, Nebraska, made a proposition to the General Conference Association to donate to the denomination 280 acres of land near the city, as a subsidy toward the erection of a college, which proposition was accepted, and a bond of $100,000 was given by the Association for the erection of a college and two dormitories, at an expense of at least $70,000, before July 1, 1891. {GCDB March 9, 1891, p. 40.3}

The work, according to the stipulation of this bond, was to commence by April 1, 1890. Some time in March ground was broken, and the work commenced, and has been progressing favorably since that time. The main college building has been erected and enclosed; also one of the dormitories, and work is going forward at the present time on the finishing of the inside of the buildings. Excavating has also been done for the second dormitory, and part of the material is now on the ground. {GCDB March 9, 1891, p. 40.4}

Without any doubt our contract with the citizens can easily be filled; but it will take a great deal more money to complete the buildings ready for opening by September next. At least $45,000 more will have to be raised in order to be able to open the college in such a manner as we desire. {GCDB March 9, 1891, p. 40.5}

About one third of the real estate donated to us has been sold. We hope to make sale of a large portion of the remainder during the coming year; but as our sales are only one fourth cash in hand, we must look to other sources for a large portion of the money necessary to meet our expenses. {GCDB March 9, 1891, p. 40.6}

We have paid our bills as fast as they have become due, thereby maintaining a good credit among the business men in the city of Lincoln. No doubt several thousand dollars have been saved in the construction of the buildings, by taking this course. {GCDB March 9, 1891, p. 40.7}

While we have not been able to carry forward the work as rapidly as we would like, on account of not having sufficient means, we have believed it better to contract no bills without having some means in sight of paying them. It is much harder to raise money to pay old debts than it is to carry forward an enterprise which is new and fully before the people. {GCDB March 9, 1891, p. 40.8}

I would urge the necessity of laying plans to carry forward the work to completion by the time specified. In order to do this, provision must be made for fully $45,000, to be expended between now and September 1. It will take $25,000 to complete the Scandinavian dormitory; $10,000 to build a boiler-house and complete our steam heating; and $10,000 to finish the buildings already put up. Besides this the buildings will have to be furnished, which will cost two or three thousand dollars. {GCDB March 9, 1891, p. 40.9}

From the statement which we present below, it will be seen that several States are considerably in arrears on their subscription; in fact, only one or two States have paid their allotted amount. {GCDB March 9, 1891, p. 40.10}

The subjoined statement will show the amount of money received from all sources, and the amount on hand. About $40,000 worth of real estate has been sold, a little over one fourth of which has been paid in cash. The balance is held by the Association in notes, not yet matured. The money borrowed has been in anticipation of the payments on these. {GCDB March 9, 1891, p. 40.11}

Amount of money received:- {GCDB March 9, 1891, p. 40.12}

|  |  |
| --- | --- |
| Iowa | $8,382 95 |
| Colorado | 1,148 50 |
| Dakota | 2,222 22 |
| Minnesota | 3,627 00 |
| Nebraska | 2,805 00 |
| Kansas | 995 50 |
| Missouri | 1,235 40 |
| Wisconsin | 1,508 75 |
| Texas | 252 00 |
| Arkansas | 75 00 |
| General Conference | 10,150 00 |
| From the sale of real estate | 12,285 65 |
| Donations | 71 00 |
| Loans | 15,000 00 |
| Total | $60,358 97 |
| Total amount expended | 59,191 48 |
| Amount on hand | $1,167 49 |

Elder Olsen referred to the German and Scandinavian schools which will be opened in connection with Union College next fall. Each of these schools will be complete in itself, having a principal and a full corps of teachers. {GCDB March 9, 1891, p. 40.13}

At the close of the Scandinavian school last spring, a company of students was sent to Europe to continue their studies, that they may be prepared for teaching, when the school opens, at Lincoln next fall. They are doing well, and will be prepared for work when the time comes. Arrangements are also being made for teachers for the German school. {GCDB March 9, 1891, p. 40.14}

A committee consisting of A. Moon, S. H. Lane and J. H. Morrison, was appointed to arrange for the seating of the Conference by States. The hour of 12:30 having arrived, the Conference adjourned. {GCDB March 9, 1891, p. 40.15}

**CORRECTION**

In his report of District No. 5, the superintendent gave the book sales $20,322.03. It should have been $60,000. {GCDB March 9, 1891, p. 40.16}

**INTERNATIONAL HEALTH AND TEMPERANCE ASSOCIATION**

**FIRST MEETING**

THE first meeting of the annual session of the Association was held Sunday, March 8, at 3 P. M. Prayer was offered by Elder D. T. Jones. The reading of the minutes of the last annual session was waived. Elder W. H. Wakeham then read a report from the recording secretary, reporting the work done by the State associations during the year. Following this the president of the Association, Dr. J. H. Kellogg, delivered an address on - {GCDB March 9, 1891, p. 41.1}

**THE DECADE OF HEALTH REFORM**

The American Health and Temperance Association, or, as it is now called, the International Health and Temperance Association, was organized a little more than twelve years ago, and I am glad to be able to announce to-day that it is still alive, and threatens to continue to live for some time to come in spite of the many dangers which have threatened it and the many obstacles which it has encountered. {GCDB March 9, 1891, p. 41.2}

The time when this association was organized, was an opportune one. Something more than a dozen years before, there had been a very active and earnest agitation of health and temperance principles among our people, which had resulted in the adoption, by the majority of those who at that time constituted the denomination, of many very important reforms. Intoxicating drinks and tobacco had been practically excluded from the denomination. Elder White wrote, in 1870: - {GCDB March 9, 1891, p. 41.3}

“As a people, we have discarded the use of tobacco in all its forms. Thank God for so glorious a victory over perverted appetite! In the annual assemblies of the leading men of our denomination, not the least taint of the filthy weed can be discovered by sight or smell. Our people have also discontinued the use of tea and coffee, as unnecessary, expensive, and injurious to health. Here another victory has been gained. {GCDB March 9, 1891, p. 41.4}

“But the reform among us does not stop here. Our people have put away the use of swine’s flesh, and, to a great extent, of flesh meats generally. This they have done from a conviction that flesh is not the most nutritious or the most healthful food for man. While flesh-meats stimulate, they do not build up the system, as other foods do. This was once an experiment with our people; now it is demonstrated. {GCDB March 9, 1891, p. 41.5}

“Seventh-day Adventists have adopted two meals a day, instead of three. But this is not a denominational law with them, as their church organization and discipline have nothing to do with regulating such matters. Yet in most cases they discard flesh-meats, and partake of food but twice each day. These facts we have learned from personal observation in holding camp-meetings with them from Maine to Kansas, during the past summer. Our ministers preach hygiene reform, and live it wherever they go. And our many publications carry it to the doors of all our people. Thousands have testified to the benefits of the changes they have made. They report better health, and an increase of physical strength. Ask them if they can perform as much labor without meat and without the third meal as they could before they made the changes, and they will tell you that since their present habits have become fully established, they can endure more labor, and that they enjoy life much better. This is the experience of all, whether professional or laboring men.” {GCDB March 9, 1891, p. 41.6}

Unfortunately, the good work of reform had, by the end of another decade, not only ceased its onward progress, but there had been a very marked retrograde; other issues, coming before the people, had attracted their attention, and the promulgation of health principles had ceased to receive the influence necessary to keep them before the people. {GCDB March 9, 1891, p. 41.7}

No regular means had been provided for systematic consideration of these principles, and as a consequence new converts to the faith received little or no instruction in them. Large numbers of young ministers and licentiates had entered the field as preachers who had never received adequate instruction in health principles, and who consequently were not prepared either to appreciate their importance or to instruct the people in their precepts. {GCDB March 9, 1891, p. 41.8}

In consequence a great backsliding had begun and had progressed to an extent which was not fully comprehended until the circulation of the teetotal pledge at the camp-meetings held during 1879, developed the fact that hundreds among us were addicted to the habitual use of tea and coffee, and that it could no longer be said, “Not the least taint of the filthy weed would be discovered,” for in some instances leading members of churches, in a few cases even officers of churches, were found to be habitual users of the filthy weed. There were found among the ministers even, not a few who complained that the pledge was too strong, a criticism which from their standpoint was eminently proper, since the pledge evidently prohibited the strong tea to which such critics were almost universally found to be addicted. {GCDB March 9, 1891, p. 41.9}

Unquestionably the organization of the American Health and Temperance Association exerted a great influence in checking, to some degree at least, the course of emigration in the direction of the Egypt from which the grand principles of health and temperance reform, given to our people by the Lord through the Testimonies of Sister White, had but a few years ago so gloriously emancipated a whole denomination. {GCDB March 9, 1891, p. 41.10}

The backward movement continued, however, until it seemed almost like a stampede. Men and women who had for years testified to the great benefits received from the adoption of health principles, suddenly discovered that health reform did not agree with them; that two meals a day were insufficient to support a working man, especially brain workers, who need more nourishment than those who use their muscles only; that good beef steak was necessary for good health; that good cheese was essential to good digestion, and a cup of strong tea, now and then, to relieve sick headache, not particularly objectionable, and possibly of service as a preventive. {GCDB March 9, 1891, p. 42.1}

The provision stands, and boarding-tents at camp-meetings ceased to be object lessons for our people and those not of our faith, in healthful dietetics. The camp-meeting provision stand in the last decade has rarely failed to include in its stock a good supply of lard crackers, ginger snaps, baker’s pies and cakes of various sorts, dried beef, smoked halibut, sale codfish, smoked herring, painted candies and unwholesome knick-knacks of various sorts, a good supply of cheese, ripe enough to be buried and lively enough to move on if not kept in a cage, and in the background might usually be seen, arranged in a picturesque manner, sundry coils of sausage, warranted, however, to be bologna, as I have frequently been told, which is a guarantee that the article is not Simon pure swine’s flesh, but a miscellaneous assortment of all manner of beasts. {GCDB March 9, 1891, p. 42.2}

Two or three years ago I spent a few unhappy hours upon a camp-ground, the main entrance of which was flanked upon one side by a huge sign, “Ice-cream,” and upon the other side “Hot Peanuts.” The book tent bore no sign at all, which was perhaps just as well under the circumstances. The ground was well carpeted with peanut shells, the constant snapping of which furnished punctuation marks for the discourses of the ministers from the speaker’s stand. {GCDB March 9, 1891, p. 42.3}

With such examples to the flock at camp-meetings, the annual gatherings which our people are earnestly exhorted by the ministers to attend for the purpose of “drawing near to the Lord and seeking a more complete consecration of soul and body to the service of God,” it cannot be considered a matter of wonderment that in their home life our people have for some years back not been making progress in the reforms which God so graciously placed in our hands more than a quarter of a century ago, for us to cherish and practice for our own good, and to develop and promulgate for the benefit of our fellow-men; and it is not a matter of astonishment that even beneath the shadow of the Sanitarium, which in the providence of God was established to be a means by which these reforms should be fostered and encouraged, there should be found tea bibbers and coffee topers, while among the families of the denomination there are probably to be found few indeed who do not daily gather about the flesh pots, and, to use the graphic words of a vegetarian heathen, “Chaw with bloody teeth the bleeding bread.” {GCDB March 9, 1891, p. 42.4}

With this state of things, the description of which I assure you is not overdrawn, it should be a matter of surprise to us that the American Health and Temperance Association has not been in a very flourishing state as an organization, or that it has been difficult to maintain a lively interest in its State and local organizations. Nevertheless something has been accomplished. The officers of the society having recognized the impossibility of doing much more than maintain an existence, have sought to at least keep the association alive, and have earnestly endeavored to accomplish what they could in the promotion of its principles, particularly in the education of our people. A brief review of some of the things which have been accomplished since the last meeting of this association may be encouraging. {GCDB March 9, 1891, p. 42.5}

**THE WORK OF THE FIELD SECRETARY**

At the last annual meeting of this association, a wise move was made in the addition of the office of field secretary to the corps of general officers, and the selection of Elder W. H. Wakeham to fill the position. Since his appointment, Elder Wakeham has been most earnestly and efficiently engaged in the duties of his office, visiting many different States, giving lectures to our people and to the public, at camp-meetings, conventions, and various special gatherings, and has besides maintained constantly a large correspondence with those who have become more or less interested in the work. {GCDB March 9, 1891, p. 42.6}

We need not say more respecting the work which has been done, as it would only be an anticipation of the report which the field secretary will himself make of his labors, but wish to add that the results of the work have been most excellent, and have given good grounds for the belief that the great cause for the widespread and indifferent opposition to health principles is ignorance concerning them, and a lack of appreciation which is the necessary result of lack of knowledge. {GCDB March 9, 1891, p. 42.7}

**HEALTH AND TEMPERANCE MISSIONARY CORRESPONDENCE**

We are glad to report as a matter of great encouragement, the fact that during the last year the executive officers of the International Tract and Missionary Society have taken a deep interest in the work of this association, and have done much to forward its interests. {GCDB March 9, 1891, p. 42.8}

In response to a request of our executive Committee, the International Tract and Missionary Society have appointed, and for several months have maintained, a Health and Temperance secretary, the chief part of whose work has been the dissemination of our health literature and the correspondence elicited thereby. The earnest and efficient labors of Sister D. T. Jones in this capacity, as well as in the performance of her duties as secretary of this Association, have accomplished more in this line of work than has ever been accomplished before in a single year. The definite results of this work you will learn from the reports of this association and the International Tract and Missionary Society. {GCDB March 9, 1891, p. 43.1}

**SANITARIUM MEDICAL MISSIONARY SCHOOL**

After much deliberation, the executive officers of the association determined to undertake the organization and conduct of a school for Health and Temperance workers, or Medical Missionaries. The managers of the Sanitarium readily entered into the plan, and as the result we are now conducting the second session of this school with a membership of forty-three. The first year the enrollment of persons who came expressly for the purpose of attending this school was only seven. There is a very encouraging increase in the attendance the present year, but the number of those who are willing to devote themselves to this line of work is still discouragingly small. {GCDB March 9, 1891, p. 43.2}

**THE SANITARIUM TRAINING SCHOOL FOR NURSES**

Since the last annual meeting of this association, the Sanitarium managers have been induced to convert their popular Training School for Nurses into a Training School for Missionary Nurses. Previously, any qualified person of good moral character was received into this school, but at the present time, as has been the case for some months back, only such persons are received into the Training School for Nurses as are considered fit persons to engage in Medical Missionary work, and each is required to sign a pledge to engage in this line of work for not less than five years, including the two years’ course of training. {GCDB March 9, 1891, p. 43.3}

As the result of this action on the part of the Sanitarium Board, there are now in training in the classes of the Sanitarium Training School for Nurses ninety-four persons who are obliged to engage in medical missionary work under the direction of the Sanitarium. These persons represent twenty States besides Denmark, Sweden, Germany, Switzerland, Norway, and Italy, each of which has one representative, with the exception of Switzerland, which is represented by four. A few of them have been sent, or encouraged to come, by the Conference presidents of the States from which they come. {GCDB March 9, 1891, p. 43.4}

**MISSIONARY CANVASSING**

As the result of the medical missionary school held one year ago, a number of young men and women spent several months last spring and summer in the missionary canvass for *Good Health*. We have not space here to explain in full the plan of carrying on a missionary canvass, but are glad to report that most excellent results have attended the efforts which have been made in this direction. {GCDB March 9, 1891, p. 43.5}

**COOKING SCHOOLS**

One of the important features of the Medical Missionary Training school is the cooking school conducted by Mrs. Kellogg. The students of this school are given a most thorough training in the principles of healthful and scientific cookery. Several of those who attended the school one year ago have since conducted each a number of cooking schools, the attendance at which varied from a dozen or more to nearly two hundred. Several cooking schools were held in connection with camp-meetings. As the result of this work, healthful cookery, and in consequence healthful diet, has been introduced into probably not less than two thousand families within the last year. This is certainly a grand work for a beginning. {GCDB March 9, 1891, p. 43.6}

There has been some prejudice manifested against the holding of cooking schools in connection with camp-meetings - some have apparently thought a cooking school a matter of too worldly a character to be properly connected with a camp-meeting. Such have evidently an imperfect appreciation of the value of this important branch of domestic economy as a reformatory agency, and perhaps do not appreciate properly the relation of diet to good religion. {GCDB March 9, 1891, p. 43.7}

It has often been said that “there is religion in a loaf of bread.” Of course the bread referred to must be good bread; and if there is religion in a good loaf, it is quite possible there may be perdition in a bad one. At any rate, it is incontestable that any amount of irreligion, sinning, despair, and skepticism, has its origin in bad cookery and an unwholesome dietary. If it is necessary and proper to eat at a camp-meeting, it certainly must be proper to give some attention to the wholesome preparation of food. And as the camp-meeting provision stand and boarding-tent have so long been setting a bad example before our people in matters pertaining to diet, it is certainly not unfair to urge that the same agencies should be used, for a time at least, in the promotion of dietetic reform. {GCDB March 9, 1891, p. 43.8}

As conducted, our cooking schools have not partaken in the slightest degree of the nature of a peanut stand or an ice-cream counter, both of which have more than once been tolerated upon our camp-grounds without rebuke, and patronized by ministers as well as people. So far as I have been able to learn, no one has yet been able to bring against one of our cooking schools the charge that it has been a source of any mischief, or that it has in the slightest degree detracted from any of the good influences which should prevail at a camp-meeting, or any other religious gathering. {GCDB March 9, 1891, p. 43.9}

**THE MEDICAL MISSIONARY**

Within a few weeks the Executive Board of this association has perfected and put in operation plans which have for a long time been in contemplation, for the publication of a journal devoted to the promulgation of our Health and Temperance principles. This journal, the *Medical Missionary*, the first two numbers of which have been published, has doubtless been seen by most of you. The purposes of the publication of this journal are fully set forth in the journal itself. It may be said, briefly, that the chief purpose of the journal is the education of our own people and the awaking among them of a genuine missionary spirit. {GCDB March 9, 1891, p. 44.1}

A great difficulty which the officers of this association have met in their efforts to maintain an interest in the work of this association, and the promulgation of the principles represented by it, has been the want of suitable means of reaching the people. Whenever an opportunity has offered for bringing these principles directly to the people, there has seemed to be a hearty and almost universal response which indicated an appreciation of the value of this branch of present truth. {GCDB March 9, 1891, p. 44.2}

A great embarrassment has been experienced by the fact that the usual means of reaching the people has been through ministers, Conference authorities, and others who had little appreciation of the work, and in many cases an actual opposition to it. The *Medical Missionary* will be sent to every Sabbath-keeping family whose address can be obtained. The first two numbers were mailed respectively to the entire list of subscribers to the *Review and Herald* and the *Home Missionary* list, requiring an edition of nearly 20,000 copies for the two numbers. {GCDB March 9, 1891, p. 44.3}

Already many indications have appeared that the journal is well received, and it is hoped that the low price at which it is published, twenty-five cents a year, will lead our people to subscribe for it generally, so that we may through this medium have a means of reaching the homes of the people, and thus carrying to every fireside the precious truths of Health and Temperance reform of which our own people at the present time seem to stand almost as much in need as the members of other denominations which have never received the great light which has been given to us as a people upon this subject. {GCDB March 9, 1891, p. 44.4}

The Doctor supplemented his address by observations regarding mortality among our people, presenting some statistics gathered from the obituary columns of the *Review* for the past five years. The accompanying table shows the total deaths reported, the number caused by preventable diseases, and by accidents, and the number in which the cause of death was not stated; as also the number of orphans, in whole or in part:- {GCDB March 9, 1891, p. 44.5}

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| YEAR. | Total. | Preventable. | By Accident | Unknown | Orphans. | |
|  |  |  |  |  | Whole. | Half |
| 1886. | 234 | 13 | 7 | 48 | 9 | 76 |
| 1887. | 321 | 27 | 17 | 56 | 6 | 177 |
| 1888. | 348 | 48 | 12 | 76 |  | 225 |
| 1889. | 272 | 23 | 11 | 12 | 4 | 101 |
| 1890. | 276 | 25 | 16 | 52 | 12 | 164 |
| Totals, | 1,451 | 136 | 63 | 244 | 31 | 743 |

Considering the proportion of preventable cases the same among the unknown as among the known cases, that is, one-twelfth, we have twenty to be added to the list of preventable cases, making 156 in all. And probably not more than half the deaths are reported. These figures illustrate the necessity for giving greater attention to instructing our people in health principles. {GCDB March 9, 1891, p. 44.6}

The difficulties which attend the prosecution of the work of the association, are lack of funds, and lack of workers to devote themselves to the medical missionary work. A great change has come about in the attitude of the world at large and the medical profession, toward health reform; and now is the golden opportunity for carrying on our work. Cooking schools have been held, with eminent success, by those who have taken the course of training at the Sanitarium. In our work, physical culture and dress reform, and the cooking school and diet reform, must go together. {GCDB March 9, 1891, p. 44.7}

The Chair was empowered to appoint the usual committees, and also to appoint a committee of five, himself to be chairman, on Constitution and Future Work. The Chair stated he would announce committees at future meeting. Meeting then adjourned. {GCDB March 9, 1891, p. 44.8}

**THE EDUCATION OF MISSIONARIES**

**IMPORTANCE OF ADAPTATION**

FRIDAY, March 6, at 9 A. M., Elder Haskell spoke of the education of laborers for foreign fields, as the subject had presented itself to his mind, especially, during his tour among the missions in Africa, India, and other countries. He read the eighth chapter of 1 Corinthians, as bringing out the principle which must be instilled into our hearts if we would reach individuals where they are in foreign mission fields. We may have knowledge (verse 1), but it is not knowledge that edifies; it is love. {GCDB March 9, 1891, p. 45.1}

Verse 2 shows that if we think that mere learning will enable us to reach the people, we know nothing. The winning of the heart does not depend upon what has been learned, as scientific education. There must be the principle in the heart that will enable us to make such use of the knowledge as to reach hearts. {GCDB March 9, 1891, p. 45.2}

In verses 3 to 7, the apostle must refer to some who had received rays of light, and whom the Lord accepted, and Paul speaks as though the church had knowledge to know there was nothing to their ideas; yet every man had not this knowledge, and some had conscience about eating things offered to idols, etc. Verse 8 shows that this amounts to nothing; but some think otherwise, and we should regard their consciences. {GCDB March 9, 1891, p. 45.3}

Verses 9 to 13 bring out the principle of adaptation to the circumstances of others. He says, Take heed lest the liberty of conscience which enlightenment has brought to you should be a stumbling block to one not so enlightened. We must *meet* those who have not the light God has so wondrously given us, and in this principle of meeting them in the circumstances and conditions in which we find them, lies the secret of success. {GCDB March 9, 1891, p. 45.4}

In this ninth chapter, and the fourteenth of Romans, compared with the reproof of Peter in the second of Galatians, there is a lesson worthy of much study. God meets men where they are. Christ’s sympathy is especially drawn out toward those who in the darkness are struggling to get rays of light. God would have his people feel for them. Paul became all things to all men that he might win some, and with the principle of the love of Christ in the soul, nothing that does not compromise moral principle will be allowed to be a barrier between the Christian and those whom he is trying to lead to Christ. {GCDB March 9, 1891, p. 45.5}

In such fields as India, China, etc., we find customs which to us appear as nonsense, but not so to the natives. And when they see in the foreigner a disposition to conform as far as possible to their ways, disarms prejudice, and awakens a feeling of friendliness in their hearts. Many of the disasters which came upon the first efforts of missionaries were due to the failure to appreciate this principle. {GCDB March 9, 1891, p. 45.6}

We told an experienced missionary in India that we were interested in the education of missionaries in this country, that perhaps some would go to India, and asked what advice he would give as to the kind of education required. He replied, “First, adaptation; second, adaptation; third, adaptation; and fourth, adaptation. When they get that learned, let them come here, and I will find them work.” {GCDB March 9, 1891, p. 45.7}

In stopping with Dr. Stewart, who has a mission school in Africa, we noticed that he took even greater pains to show deference and respect to the natives than to the Europeans whom he came in contact with. When we saw him taking off his hat and bowing to every native who spoke to him, we thought of the spirit of Christ. {GCDB March 9, 1891, p. 45.8}

Those who conduct mission schools find that the only successful plan is to educate the native teachers on the ground, instead of sending them to England or America to put on the ways of foreigners, and to lose touch with the customs and feelings of their brethren. The natives have no respect for one of their own number who comes back to them with foreign tastes and manners. {GCDB March 9, 1891, p. 45.9}

We should have our schools right where we want our workers, and every missionary should be an educator. It affects my heart to see the spirit in which Bible study is being carried on here, and there are many fields open for us to go right in when we are prepared for the work ourselves. And when we go, we shall meet the very things which the apostle describes in this eighth of Corinthians. The natives of other countries may, to us, talk backwards, reason backwards, begin writing a book where we write *finis*, and put the notes at the top of the page instead of at the bottom; but they are no further from us than we are from them, and we have to learn by the love of Christ to adapt ourselves to them. What affinity was there between Christ on his throne, surrounded by the glory of heaven, and his work as the carpenter of Nazareth? The first principle of Christianity is adaptation to those for whom we labor, and everything that is not a violation of moral requirement should sink into eternal oblivion. When we get this principle in the soul, God will go before us with a power we have not seen in the past. {GCDB March 9, 1891, p. 45.10}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 2**

BY ELDER E. J. WAGGONER.

The first chapter of Romans, after its introduction, can be summarized as the condition of man without God, and how he gets in that condition. The cause of this condition can be stated in one word - unbelief. {GCDB March 9, 1891, p. 45.11}

Coupled with unbelief is self-exaltation; with faith, humility. They lost God, “because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” Verse 21. They attributed everything to *themselves*, and as *self* was advanced, faith in God decreased, till they were in the darkness of idolatry. {GCDB March 9, 1891, p. 45.12}

Men, in the days of Plato, Seneca, and Marcus Aurelius, taught what they called moral science; Confucius taught moral precepts. But what they all lacked was to tell men how to do what they taught to be right. Even these men who taught moral science and virtue were themselves practicing the things they condemned, and coming far short of doing what they set forth as moral duty. {GCDB March 9, 1891, p. 46.1}

While those teachers tell us what to do, but fail to give us power to do it, the religion of Jesus Christ not only makes known what is right, but gives us ability to perform that which is good. Thus when Christ is not woven into the teaching, the very effort to teach morals is simply the old pagan science of morals, which is immorality. {GCDB March 9, 1891, p. 46.2}

All admit that the State should not teach Christianity; but some say we must teach morals without it. Moral science aside from Jesus Christ is immorality; it is sin. {GCDB March 9, 1891, p. 46.3}

The works of the flesh are clearly stated in the last part of chapter one. These are found in every individual that has not been converted to Christ; we denounce the heathen for doing these things, but “there is no respect of persons with God” (Romans 2:11), and he condemns those things in us just the same and shows us that we are no better than they. {GCDB March 9, 1891, p. 46.4}

“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” Romans 2:1. Whoever knows enough to condemn the evils of the heathen is condemned himself, for he does the same things. {GCDB March 9, 1891, p. 46.5}

The first part of Romans 2 may be summed up in, God is no respecter of persons. He will render to *every man according to his deeds*. In the judgment nothing is taken into account but a man’s works. “Behold I come quickly, and my reward is with me, to give *every man according as his work* shall be.” Revelation 22:12. “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward *every man according to his works*.” Matthew 16:27. {GCDB March 9, 1891, p. 46.6}

The character of the works shows the amount of faith in Christ. A simple profession will not do. “Thinkest thou, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?” God does not respect our person or profession. We may call ourselves Christians, and pretend to keep the law, and pity the poor heathen; but God classes all together, who fail to have good works. {GCDB March 9, 1891, p. 46.7}

“As many as have sinned without law shall also perish without the law; and as many as have sinned in the law shall be judged by the law.” Verse 12. This with the verses following shows that the law is the standard by which every man in the world will be judged. {GCDB March 9, 1891, p. 46.8}

But what is it to keep the law? It is to keep all its precepts; our righteousness must exceed that of the Pharisees, which was only an outward form. If we hate, it is murder (Matthew 5:22); if we have impure thoughts it is adultery (Matthew 5:25); if we have an impure heart, we violate all the rest of the law. We may be ever so strict in outward Sabbath observance and adhere closely to the outward obligations of all the rest of the law, but an impure heart renders every act sinful. {GCDB March 9, 1891, p. 46.9}

“When the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves.” Verse 14. {GCDB March 9, 1891, p. 46.10}

God has by various agencies placed enough light in the heart of every man to lead him to know the true God. Even nature itself reveals the God of nature. And if a man in the darkest heathenism has a desire to know the true God, he will, if necessary, send a man around the world to give him the light of truth. {GCDB March 9, 1891, p. 46.11}

So every man that is finally lost will have rejected light that, if cherished, would have led him to God. {GCDB March 9, 1891, p. 46.12}

March 10, 1891

*VOL. 4. - BATTLE CREEK, MICH., TUESDAY, - NO. 4*

**MEDICAL MISSIONS**

MONDAY, March 9, at 9 A. M., Dr. Kellogg addressed the delegates on the subject of medical missions. The following is a brief synopsis of his address:- {GCDB March 10, 1891, p. 47.1}

The medical missionary work is not a modern thing. Moses combined hygienic teaching with his moral teachings. Christ ministered to the bodies of men. Two-thirds of his recorded miracles were directed to the healing of diseases. The early Christians were medical missionaries to some degree, at least, as we may learn from the Catholic Church, which has from early times given great attention to the medical missionary work. {GCDB March 10, 1891, p. 47.2}

More than 500 years ago, they were educating men to go out as medical missionaries. The Jesuits who entered the wilds of America were prepared by training to minister to the physical as well as the moral welfare of the natives; and they were at that time very largely humble, devoted men, living up to the light they had. {GCDB March 10, 1891, p. 47.3}

The medical missionary work has not been confined to those professing Christianity. Centuries before Christ, Buddha, the founder of the religion which has the largest number of adherents of any religion in the East, taught his followers to be medical missionaries. His teachings inculcate self-denial, control of the body, vegetarianism, kindness to fellowmen and to the lower animals. {GCDB March 10, 1891, p. 47.4}

When the Reformers broke away from Rome, the medical missionary work seems to have been turned over to the civil power, and it was not until modern times that this work was revived among Protestant societies. {GCDB March 10, 1891, p. 47.5}

The modern medical mission is an American idea. A small work on the subject was published in 1822. In 1834 Dr. Parker and others went to China to take up the work. In 1841 he returned by way of Edinburgh, Scotland, and stopped with Dr. Abercrombie. So great an interest was awakened by Dr. Parker’s account of his work, that the Edinburgh Medical Missionary Society was organized. For twenty years this society worked, inculcating its principles in home fields before its first missionary to foreign lands was sent out. Dr. Livingstone was one of its missionaries. {GCDB March 10, 1891, p. 47.6}

The International Medical Missionary Society was organized in New York, through the efforts of Dr. Dowkonnt, in 1881. The society has six dispensaries in New York, two in Brooklyn, and others in Philadelphia. {GCDB March 10, 1891, p. 47.7}

The Seventh-day Baptists have had a mission in China for about forty years, and established a medical department about a dozen years ago. {GCDB March 10, 1891, p. 47.8}

The uncivilized races are terribly benighted regarding the care of the body. Of surgery, they are absolutely ignorant. They resort in sickness to superstitious practices and the most absurd remedies. In this condition of things, the medical missionary may remove the prejudice of the people and open the way for the gospel. It has been said of Dr. Parker that he opened China to missions with the point of his lancet. Dr. Lowe, Dr. Chamberlain, and others in India, tell of many instances in which prejudices were broken down and people led to turn away from idolatry by the work of the medical missionary. {GCDB March 10, 1891, p. 47.9}

There are many reasons why Seventh-day Adventists should be especially interested in medical missionary work. Sometimes it is thought, perhaps, that others can do this work, and that we should therefore devote ourselves to other lines of work. But can we afford to lose the blessing which comes upon those who engage in this work? It is a privilege which we have. {GCDB March 10, 1891, p. 47.10}

The Lord has given us as a people special light and advantages in this kind of work. If every Seventh-day Adventist had followed the light which came to us twenty years ago, when these principles of healthful living were ridiculed by the world at large, every one would to-day have been prepared to act as a medical missionary, when such workers are welcomed in every community, at home or abroad. {GCDB March 10, 1891, p. 47.11}

It has been a noticeable fact that there is a great increase in the mortality of native races when they accept Christianity. Much of this is unquestionably due to the lack of knowledge on the part of missionaries as to how to adapt the clothing and dietetic habits of civilization to the needs of the natives. The principles which we have had brought to our knowledge would give us a great advantage on this point. {GCDB March 10, 1891, p. 48.1}

Again; there is great mortality among foreign missionaries. Very many come back invalids. This is popularly attributed to the climate. But there is reason to believe that the greater part of the sickness is due to wrong habits of living, which produce more baneful results in tropical climates than at home. {GCDB March 10, 1891, p. 48.2}

A few years ago, a missionary who had been invalided home from Dr. Taylor’s mission in India, came to the Sanitarium. After a week there, he said he was going back to India, as he had found what made him sick. It was his injudicious diet. He returned in a few weeks, taking a supply of health foods, has since ordered more, and reports himself well. {GCDB March 10, 1891, p. 48.3}

In Liberia, a mission supplied with our health books has adopted hygienic principles of living, and reports immunity of the workers from jungle fever and other maladies from which they had previously suffered. {GCDB March 10, 1891, p. 48.4}

Others have visited the Sanitarium, and have gone back to their fields of labor enthusiastic advocates of healthful living, themselves examples of its benefits. One missionary in Burmah, a Miss Ambrose, who came to the Sanitarium a few years ago as an invalid and was restored to health, has, since her return, gathered about her a class of forty or fifty intelligent girls, whom she is training for nurses. She herself took the full nurses’ course while at the Sanitarium. {GCDB March 10, 1891, p. 48.5}

In all of these points we have had great advantages granted us, and these are reasons why we, as a people, should be especially interested in medical missions. Much of the prejudice against missionaries among intelligent Buddhists and Brahmins, is due to the fact that the missionaries disregard the principle of vegetarianism, which is part of the religion of these peoples. The greatest obstacle in the way of entering upon this work is the lack of laborers; but it is God’s work, and his work must be done. {GCDB March 10, 1891, p. 48.6}

At the close of his address, the Doctor announced the committees for the International Health and Temperance Association, as follows:- {GCDB March 10, 1891, p. 48.7}

Nominations. - A. O. Tait, M. H. Brown, F. L. Mead. {GCDB March 10, 1891, p. 48.8}

Resolutions. - W. H. Wakeham, W. N. Hyatt, G. H. Derrick, Evora Bucknum, Laura Bee. {GCDB March 10, 1891, p. 48.9}

Revision of Constitution and Plans of Work. - J. H. Kellogg, W. H. Wakeham, R. C. Porter, Mrs. C. E. L. Jones, E. H. Whitney. {GCDB March 10, 1891, p. 48.10}

An intermission of five minutes was taken before the next meeting. {GCDB March 10, 1891, p. 48.11}

**GENERAL CONFERENCE PROCEEDINGS FIFTH MEETING**

THE fifth meeting of the General Conference was called Monday, March 9, at 10:30 A. M. Prayer was offered by Elder J. G. Wood. Minutes of the two preceding meetings were read and approved. C. N. Woodward, of Minnesota, having arrived since the last meeting, presented credentials, and took his seat in the Conference. {GCDB March 10, 1891, p. 48.12}

The Committee on Education presented a partial report, which follows:- {GCDB March 10, 1891, p. 48.13}

We recommend, 1. That as soon as practicable, an English Bible-school be opened in Australia, to continue from twelve to sixteen weeks. {GCDB March 10, 1891, p. 48.14}

2. That at least two teachers be sent from this country to have charge of this school. {GCDB March 10, 1891, p. 48.15}

3. That the expense of maintaining this school be met by the brethren in Australia in such a manner as may seem best to them. {GCDB March 10, 1891, p. 48.16}

4. That the establishment of this school be regarded as the first step toward a permanent school for children of all ages, in case the brethren in Australia so desire. {GCDB March 10, 1891, p. 48.17}

The Committee on Resolutions also presented the following partial report:- {GCDB March 10, 1891, p. 48.18}

Resolved, That we humbly recognize God’s goodness and mercy in whatever measure of prosperity has attended his work in our hands. “Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake.” {GCDB March 10, 1891, p. 48.19}

Resolved, That we are deeply grateful to God for the marked evidences that his Spirit is opening the way, that the third angel’s message may be preached in all the world; and that, recognizing God’s providence in these opening fields, we will endeavor to sow the seed “beside all waters.” {GCDB March 10, 1891, p. 48.20}

The special order of the meeting was the report of the foreign mission secretary, Elder W. C. White, who read the following report:- {GCDB March 10, 1891, p. 48.21}

**REPORT OF THE BOARD OF FOREIGN MISSIONS**

BY W. C. WHITE, FOREIGN MISSION SECRETARY.

Previous to the last session of the General Conference in November, 1889, all missionary operations of the Seventh-day Adventist Church were directed by the Executive Committee of the Conference. At that time it was decided to select a Foreign Mission Board of fifteen members, in order that more attention might be given to the foreign work, and that more frequent meetings might be held for its consideration than had been possible with the General Conference Committee. {GCDB March 10, 1891, p. 48.22}

During the sixteen months from Nov. 10, 1889, to March 9, 1891, thirty-six meetings have been held. At its first meeting, the Board chose Elder O. A. Olsen to be its chairman. The secretary and treasurer had been elected by the Conference. The work of the Board has been, - {GCDB March 10, 1891, p. 49.1}

1. To study the mission field, and become acquainted with its work and wants. {GCDB March 10, 1891, p. 49.2}

2. To appoint, instruct, and direct the foreign missionaries of the denomination. {GCDB March 10, 1891, p. 49.3}

3. To encourage the education and training of missionaries for the field. {GCDB March 10, 1891, p. 49.4}

4. To disseminate among our people information about missions, and to encourage them to give a liberal support to the work. {GCDB March 10, 1891, p. 49.5}

To save time, and to secure efficiency, the Board divided itself into six standing committees, and gave to each committee the preparation of business in its special line. One committee is to make a study of the fields and the work in Europe and Asia; and all important questions relative to the work in these countries, are submitted to the consideration of this committee, before they are acted upon by the Board. A similar committee has charge of the work in Africa, South America, and the West Indies; another, of Oceania. There is also a Committee on Finance, one on the Education of Laborers, and one on Appointments and General Reference. {GCDB March 10, 1891, p. 49.6}

Important correspondence from the missions, and questions requiring action of the Board, are first placed in the hands of one of the standing committees, and after receiving due consideration, are submitted with the recommendation of the committee to the Board. {GCDB March 10, 1891, p. 49.7}

This plan of work is not free from difficulties, but it is the best we have been able to devise. The following are the most important obstacles to successful work:- {GCDB March 10, 1891, p. 49.8}

1. The inexperience of the members of the Board, in the foreign mission work. {GCDB March 10, 1891, p. 49.9}

2. The inability of the Standing Committees to give prompt and thorough study to the matters referred to them, on account of the pressure of their regular business. {GCDB March 10, 1891, p. 49.10}

3. The fact that there has been no regular meetings at stated intervals, and that for some months so many of the members were absent from Battle Creek, attending general meetings in distant States that a quorum could not be assembled. {GCDB March 10, 1891, p. 49.11}

On account of the inability to secure a quorum, there was no regular meeting of the Board from August 26 to December 6, a period of more than fourteen weeks. During this time, important questions submitted by the Advisory Committees of our missions, to which immediate response was very important, were held without answer. Some of our missionaries, whose work has been hindered by our failure to answer their inquiries, express a decided opinion that the time has come when a larger proportion of the members of the Mission Board should be men who can give deliberate thought, and diligent study to questions coming before the Board, and that provision should be made for the holding of meetings once a week through the year. {GCDB March 10, 1891, p. 49.12}

Since the last Conference the Board has sent out the following persons:- {GCDB March 10, 1891, p. 49.13}

|  |  |  |
| --- | --- | --- |
| Name. | Field. | Date of Sailing |
| R. Peterson | Christiana | Nov. 23, 1889. |
| Laura Ginley | London | Dec. 11, 1889. |
| Martin M. Olsen | Denmark | March 26, 1890. |
| Emil J. Ahren | Sweden | March 26, 1890. |
| Edwin H. Gates | Polynesia | Oct. 20, 1890. |
| Mrs. E. H. Gates | “ |  | “     ” |
| Albert J. Read | ” |  | “     ” |
| Mrs. A. J. Read | ” |  | “     ” |
| John I. Tay | ” |  | “     ” |
| Mrs. J. I. Tay | ” |  | “     ” |
| Dexter A. Ball | West Indies | Nov. 7, 1890. |  |
| Wm. Arnold | “     “ | “     ” |  |
| **During the same period, the following have returned:-** | | |  |
| E. W. Whitney | April 16, 1889. |
| Nellie McKinnon | May 27, 1890. |
| J. M. Erickson | July 28, 1890. |
| Geo. W. Burleigh | Sept. 14, 1890. |
| P. T. Magan | Sept. 28, 1890. |
| S. N. Haskell | Feb. 15, 1891. |
| C. L. Boyd | Jan. 7, 1891. |

As the Board has attempted to plan for the enlargement of the foreign work, and to strengthen the missions already established, and as it has endeavored to give counsel to the missionaries, in answer to their letters, the conviction has fastened upon our minds that to a large extent our missionaries have been sent out without adequate instruction, and without a sufficient study of the field and the work which they were to enter. This has made their work doubly hard, and in some places it has defeated the object of their labors. {GCDB March 10, 1891, p. 49.14}

We sincerely believe that the great aim of our ministers at home, and of our missionaries abroad, should not be the building up of a denomination, but the giving of a world wide message to all men, that Christ is soon coming, and the judgment is at hand. If this thought takes hold of every mind, and controls the actions of all our missionaries, we believe that many perplexities will vanish, and that many heavy burdens will be lightened. {GCDB March 10, 1891, p. 49.15}

In the time past we have failed to give adequate instruction in matter of managing the work in mission fields, as well as in methods of labor; and our brethren, naturally following the plans adopted at home under quite different circumstances, have sometimes organized tract societies and Sabbath-school associations before there was sufficient work to make a general organization profitable. We will here quote from the minutes of the Board some of its decisions relative to this and similar matters:- {GCDB March 10, 1891, p. 50.1}

“As the question has been raised as to the relation of the Colonial Tract Society with the Mission Committee, we recommend that a plan of organization be outlined for both home and foreign missions that will obviate the premature organization of Conferences, tract societies, and Sabbath-school associations, and which will provide for the centralizing of the management of the various branches of the work under one committee.” {GCDB March 10, 1891, p. 50.2}

**THE SUPERVISION OF MISSIONS BY LOCAL COMMITTEES**

At the July meeting of the Board of Foreign Missions, the following plans were adopted relative to the appointment and work of Advisory Committees in mission fields:- {GCDB March 10, 1891, p. 50.3}

1. Whenever the Foreign Mission Board deems it advantageous to its work in any mission field, they may appoint an Advisory Committee, of not less than three, nor more than seven members, of which the superintendent of the mission shall be one, to take a general oversight of the work in that mission. {GCDB March 10, 1891, p. 50.4}

2. The superintendent of the mission shall be chairman of the Committee. A majority of the Committee shall constitute a quorum for the transaction of business. {GCDB March 10, 1891, p. 50.5}

3. The Committee shall choose of its members, or otherwise, a Treasurer, a Recording Secretary, one or more Corresponding Secretaries, and as many Field Secretaries for the superintendence of special lines of work, as the growth of the mission demands. All appointments of the committees shall be subject to the approval of the Board of Foreign Missions. {GCDB March 10, 1891, p. 50.6}

4. It shall be the duty of each Advisory Committee, (a) to carefully study the field under its care; (b) to counsel together relative to the best way of advancing the work of the mission; (c) to collect, and submit to the Board, information relative to the necessities of the mission, the efficiency of the several workers employed in it, and the character and number of additional laborers needed; (d) to assist the superintendent in the economical and efficient management of the mission, and to encourage the spirit of liberality and self-support. {GCDB March 10, 1891, p. 50.7}

5. For the consideration of these matters, the committee should meet as often as once a quarter, except where large expense would be incurred, or important work interrupted. {GCDB March 10, 1891, p. 50.8}

6. At each regular meeting of the Advisory Committee, the following subjects should be considered:- {GCDB March 10, 1891, p. 50.9}

(a) The progress of the work of the traveling preachers, reported by the superintendent. {GCDB March 10, 1891, p. 50.10}

(b) The condition of the treasury, and the state of the canvassing work, reported by the treasurer. {GCDB March 10, 1891, p. 50.11}

(c) The condition of the churches, the Sabbath-schools, and the local tract societies, reported by the corresponding secretaries. {GCDB March 10, 1891, p. 50.12}

(d) Following each report, the subject introduced should be discussed; and before the close of the session, plans should be laid for the advancement of the work in all its branches. {GCDB March 10, 1891, p. 50.13}

7. At the first meeting, after the close of the fiscal year of the General Conference, the Committee shall audit the accounts of all persons employed in and having claim against the mission, and then forward them to the General Conference Auditing Committee for final settlement. At the same meeting, the Committee shall prepare a careful estimate of the funds necessary for the support of the mission for the ensuing year, and of the amount of tithes and contributions that can be expected from that field. {GCDB March 10, 1891, p. 50.14}

8. The Treasurer shall have the custody of all property belonging to the General Conference, and of all funds furnished by it for use in the mission; and he shall disburse the same as the Board of Foreign Missions may direct. He shall also receive all tithes and contributions from those in the field, and pay out the same on the order of the Advisory Committee. {GCDB March 10, 1891, p. 50.15}

9. The Recording Secretary shall keep a record of the proceedings of all meetings of the Committee, and at the close of each session shall transmit a copy of the minutes of the same to the Board of Foreign Missions. {GCDB March 10, 1891, p. 50.16}

10. The Corresponding Secretaries in each mission field shall conduct such correspondence with the churches, Sabbath-schools, and local tract societies, as may be directed by the Committee. {GCDB March 10, 1891, p. 50.17}

11. The committee shall have no authority to purchase or lease real estate, nor to involve the board in any financial enterprise except by vote of the board. {GCDB March 10, 1891, p. 50.18}

12. The committee may grant colporter’s license, subject to the approval of the General Conference. They shall submit to the Foreign Mission Board recommendations of those they deem fit to receive ministerial license or credentials, with a statement of their qualifications and Christian experience. All decisions relative to giving ministerial license, granting credentials, and ordaining ministers, shall be made by the General Conference. {GCDB March 10, 1891, p. 50.19}

These committees have heretofore been appointed by the Executive Committee of the General Conference, at the close of each annual session. Hereafter the board of Foreign Missions will appoint these local committees annually, at its winter session. {GCDB March 10, 1891, p. 50.20}

**MISSIONARIES ADVISED NOT TO TRADE**

Whereas, We believe that our missionary workers can accomplish more good and exert a more wholesome influence by giving their undivided attention to their legitimate work; and, - {GCDB March 10, 1891, p. 50.21}

Whereas, The uniting of secular business with missionary work is always detrimental to the latter; therefore, - {GCDB March 10, 1891, p. 50.22}

Resolved, That we urge upon all who work under the direction of this Board to give their time and attention wholly to the missionary work to the exclusion of all secular business. {GCDB March 10, 1891, p. 50.23}

Resolved, That we express to the managers of our foreign missions, our hearty disapproval of their entering into any outside enterprise, large or small, general or private, without first consulting with the Foreign Mission Board. {GCDB March 10, 1891, p. 50.24}

**A NEGLECTED FIELD**

Whereas, We find in South America a large and promising field in which to sow the seeds of truth; and, - {GCDB March 10, 1891, p. 50.25}

Whereas, This field has never been entered by our missionaries: therefore, - {GCDB March 10, 1891, p. 50.26}

We recommend, That the General Conference Committee lay plans for entering that field at an early day; and that mission work in that country be made as nearly self-sustaining as possible. To this end we would recommend that young men and women who have good trades or professions be selected, and encouraged to prepare themselves for that field; also that business men of some capital be selected, and encouraged to go there and establish themselves in business, and form an acquaintance and standing with the people, and a nucleus, or center, from which missionary work can be done. {GCDB March 10, 1891, p. 50.27}

The following was adopted regarding ship missions and clubs of periodicals for free distribution:- {GCDB March 10, 1891, p. 51.1}

Whereas, The International Tract Society is not able to continue to supply publications for the ship work in all our missions as heretofore; therefore, - {GCDB March 10, 1891, p. 51.2}

Resolved, That wherever we have missions established, we will take complete charge of the ship work now being prosecuted, and that we will furnish the necessary publications as far as we are able. {GCDB March 10, 1891, p. 51.3}

**THE INTERNATIONAL TRACT SOCIETY**

The relations of the Board of Foreign Missions and the International Tract Society are very intimate. The two are engaged in the same great work, and each one helps the other. With the exception of Australia and New Zealand, all our missions have been preceded by the work of the International Tract Society, which by the circulation of literature and correspondence, has prepared an open door for our missionaries. {GCDB March 10, 1891, p. 51.4}

During the last two years this society has done most efficient work in many lands, particularly in the West Indies, and in Africa. We suggest that plans should be devised at this Conference for the furtherance of this work, for it is certainly an efficient and inexpensive way to send the message to out-of-the-way places, and to prepare the way for the missionaries. {GCDB March 10, 1891, p. 51.5}

The International Tract Society is not only our pioneer; it is also our collector, and to a large extent the dispenser of missionary information. If it shall continue to render this important service, we must labor to strengthen its hands and sustain it in its important work. We can form some idea of the cash value of this service, from the amount which Mission Boards usually expend in making their collections. During the first fifty years of the American Board of Commissioners of Foreign Missions, 3 1/2 per cent of its receipts were spent in collecting. {GCDB March 10, 1891, p. 51.6}

**THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

Our Sabbath-schools have acted an important part in contributing to the funds of the Board. Their contributions for the last year and a half amount to $23,594.49. This is nearly four thousand dollars more than the first-day offerings for the same period. {GCDB March 10, 1891, p. 51.7}

**THE RECEIPTS AND EXPENDITURES OF THE BOARD**

Our total receipts for the year ending June 30, 1890, were $48,589.93. This was $6,810.94 less than our receipts for the preceding year, and $11,832.69 less than our expenditures for the same period. {GCDB March 10, 1891, p. 51.8}

The Board has been greatly embarrassed in its work by scarcity of means, and some important fields which should have been entered during 1890, are left without laborers because we did not deem it advisable to further increase our debts. {GCDB March 10, 1891, p. 51.9}

Some effort has been made to inform our churches as to the condition of the treasury and the necessities of missions, and to arouse a spirit of sacrifice and liberality in their behalf. The response has been very encouraging. It is our opinion that wherever our ministers have felt a zeal in behalf of the missions, and have presented their claims clearly, and in faith, that the contributions have largely increased. And right here we wish to express the opinion that the future of our foreign missions will be affected more by the earnestness of our ministers in presenting their claims to the churches, than by any other human agency. {GCDB March 10, 1891, p. 51.10}

The receipts from all sources for the third and fourth quarters of 1890 were as follows:- {GCDB March 10, 1891, p. 51.11}

|  |  |  |
| --- | --- | --- |
|  | Third Qr. | Fourth Qr. |
| Christmas |  | $23,740 78 |
| First-day offerings | $3,384 40 | 3,672 46 |
| Sabbath-school | 4,235 95 | 3,556 85 |
| Special | 1,275 59 | 2,636 72 |
| Total | $8,895 94 | $33,606 75 |

**EXPENDITURES**

|  |  |
| --- | --- |
| Australia | $ 1,500 00 |
| Great Britain | 10,000 00 |
| Central Europe | 16,692 89 |
| Scandinavia | 11,197 30 |
| South Africa | 1,500 00 |
| China | 500 00 |
| Schooner “Phebe Chapman” | 3,000 00 |
| Haskell and Magan | 2,209 85 |
| Interest on Loans | 750 00 |
| Administration | 1,200 00 |
| Schooner “Pitcairn” | 11,872 58 |
| Total | $60,422 62 |

If the receipts for the first two quarters of 1891 should be about the same as for the last two quarters of 1890, exclusive of the Christmas offerings, our income for the present fiscal year would be about $60,000. This amount is far below what is required for our work, and we ask the Conference to give this matter due consideration. {GCDB March 10, 1891, p. 51.12}

**A SURVEY OF THE MISSIONS**

Our missions are five in number; British, German, Russian, South African, and Polynesian. Our foreign missionary Conferences are six; Central European, Denmark, Sweden, Norway, Australia, and New Zealand. {GCDB March 10, 1891, p. 51.13}

Our work in Central Europe was begun in 1874, by John N. Andrews. In France, Switzerland, and Italy, the Central European Conference and the board together employ four ministers, two licensed preachers, and twelve colporters. There are in this field nineteen churches, and 456 communicants. Elder Holser will speak of the work in this field, and present its claims. {GCDB March 10, 1891, p. 51.14}

1877 John G. Matteson began work in Denmark. In the Danish Conference there are now three ministers, two licensed preachers, and nine colporters; eleven churches and 342 communicants. {GCDB March 10, 1891, p. 52.1}

The Swedish Conference employs one minister, five licensed preachers, twenty-six colporters, and has fifteen churches, with 403 communicants. {GCDB March 10, 1891, p. 52.2}

The Norwegian Conference has three ministers, two licensed preachers, fourteen colporters, four churches, and 299 communicants. Elder Olsen, who labored three years in these countries, will speak of their work and wants. The duty to assist in maintaining a good school in each of these countries, seems to be imperative. {GCDB March 10, 1891, p. 52.3}

In 1878 J. N. Loughborough began work in Great Britain. There are now in this field one minister, two licensed preachers, eight Bible workers, and sixteen colporters; eight churches and 186 communicants. W. A. Spicer and Ellery Robinson will speak in behalf of this field. They will no doubt request that one or two ministers be sent to England and enough canvassers of experience so that a strong working force can be maintained in Ireland and Scotland as well as in England. {GCDB March 10, 1891, p. 52.4}

In 1885 our work in Australia and New Zealand was begun by Elders Haskell, Corliss, and Israel. {GCDB March 10, 1891, p. 52.5}

In the Australian Conference there are now six ministers, nine licensed preachers, twenty-four colporters, six churches and 445 communicants. {GCDB March 10, 1891, p. 52.6}

The New Zealand Conference numbers two ministers, two licensed preachers, fifteen colporters, and four churches, with 210 communicants. {GCDB March 10, 1891, p. 52.7}

Elder Haskell who has just returned from five very busy months of labor in these Conferences, will speak in their behalf. A very encouraging feature of the work in these fields is that there are men, competent and willing to enter the work in its various branches as soon as they can receive a suitable training for it. It is no doubt our duty to aid them in the establishment of a school in Australia. {GCDB March 10, 1891, p. 52.8}

In 1877 our work in South Africa was begun by C. L. Boyd and D. A. Robinson. There are now in this mission one minister, one licensed preacher, and thirteen colporters; also five churches and 134 communicants. Elder Boyd will speak for this field. {GCDB March 10, 1891, p. 52.9}

During the last year our Polynesian Mission has been organized. The schooner “Pitcairn” has been built, equipped, stocked, and started on her mission at a cost of $22,098.35. It sailed October 20, with six missionaries on board. As full reports have been published relating the incidents of its building, and of its trip to Pitcairn and Tahiti, we shall not enlarge upon this interesting portion of our work. As the Conference at its last session authorized the expenditure of about $12,000 in the construction of a missionary ship, it may be of interest to mention the several items that make up the $22,098.35 which it has cost. {GCDB March 10, 1891, p. 52.10}

**COST OF SCHOONER “PITCAIRN.”**

**THE SHIP. - REAL PROPERTY**

|  |  |
| --- | --- |
| Hull, spars, and iron work as per contract | $7,400 00 |
| Coppering bottom | 852 00 |
| Sails | 706 56 |
| Four steel water-tanks | 475 00 |
| Anchors, chains, and rope | 921 82 |
| Twenty-foot otter boat | 100 00 |
| Eighteen-foot yaul | 90 00 |
| Rigging | 775 00 |
| Charts, etc. | 116 15 |
| Chronometer | 150 00 |
| Flags | 159 80 |
| Total | $11,746 33 |

**FURNISHINGS**

|  |  |
| --- | --- |
| Hardware | $633 17 |
| Crockery and tinware | 197 54 |
| Dry goods | 386 97 |
| Bedding | 266 00 |
| Cabin furniture | 129 00 |
| Ducking | 512 62 |
| Total | $2,125 30 |

**EXPENSES**

|  |  |
| --- | --- |
| Provisions | $1,944 42 |
| Lumber | 78 66 |
| Insurance | 800 00 |
| Fittings, labor, supplies, etc. | 1,988 34 |
| Total | $4,811 42 |

**STOCK OF BOOKS**

|  |  |
| --- | --- |
| Health books from Good Health Pub., Co. | $ 524 74 |
| Religious books from Pacific Press Pub. Co. | 1,503 87 |
| Religious books from Review and Herald | 1,386 69 |
| Total | $3,415 30 |
| Grand total | $22,098 35 |

Of this amount $5,728.51 has been received in special donations and $11,872.58 from the Sabbath-schools, and $4,497.26 from the general missionary fund. {GCDB March 10, 1891, p. 52.11}

Of the special donations, the following are mostly of special mention:- {GCDB March 10, 1891, p. 52.12}

|  |  |
| --- | --- |
| William Haddox | $1,000 00 |
| Matthew Turner | 500 00 |
| Pacific Press Pub. Co. | 500 00 |
| Review and Herald | 1,386 69 |
| Miscellaneous | 2,341 82 |
| Total | $5,728 51 |

In our Polynesian Mission we employ two ministers, four Bible workers, and the crew of the “Pitcairn.” There are two churches, and 107 communicants. {GCDB March 10, 1891, p. 52.13}

At the beginning of this year both Germany and Russia were set off from the Central European Conference, as separate missions. {GCDB March 10, 1891, p. 52.14}

In Germany we have two ministers and twelve colporters, four churches and 100 communicants. {GCDB March 10, 1891, p. 52.15}

In Russia there are two ministers, two colporters, ten churches, and 325 communicants. {GCDB March 10, 1891, p. 52.16}

Adding up these statistics we find in all our foreign missions and Conferences twenty-seven ordained ministers, twenty-five licensed preachers, 160 colporters, eighty-eight churches, and 3,007 communicants. {GCDB March 10, 1891, p. 52.17}

**BY-LAWS OF THE BOARD OF FOREIGN MISSIONS OF THE SEVENTH-DAY ADVENTIST GENERAL CONFERENCE**

**ARTICLE I**

The president of the General Conference shall be chairman of the Board of Foreign Missions, and shall, after each regular election of the Board, appoint, unless otherwise provided for, such standing committees as are created by these By-laws. {GCDB March 10, 1891, p. 53.1}

**ARTICLE II**

SECTION 1. The Foreign Mission Secretary shall be secretary of the Board, and his duties shall be to maintain a regular correspondence with superintendents of missions, and with the supervising committees of the foreign mission enterprises under the management of the Foreign Mission Board; to make regular reports of the condition and wants of the mission, to the Board, or to such standing committees as may be created for this purpose by the Board; to communicate the decisions of the Board to its agents in foreign countries; and to report to the Conference at its sessions, the workings of the Board, and the condition, progress, and wants of its foreign missions. {GCDB March 10, 1891, p. 53.2}

SEC. 2. The treasurer of the General Conference shall be treasurer of the Foreign Mission Board; and it shall be his duty to receive all money belonging to the Board, and to keep an account of the same, and to disburse it by order of the Board, and to make a full report thereof annually to the Board. {GCDB March 10, 1891, p. 53.3}

**ARTICLE III**

SECTION 1. The Board shall meet semi-annually, at such time and place as may be decided upon by the Board, or appointed by the president. {GCDB March 10, 1891, p. 53.4}

SEC. 2. Special meetings may be called by the president and secretary when such meetings shall be considered necessary to the interest of the work in foreign fields. {GCDB March 10, 1891, p. 53.5}

SEC. 3. Seven members of the Board shall constitute a quorum for the transaction of business. {GCDB March 10, 1891, p. 53.6}

**ARTICLE IV**

SECTION 1. The standing committees of the Board, for the present, shall be:- {GCDB March 10, 1891, p. 53.7}

(a.) A committee of three on Europe and Asia. {GCDB March 10, 1891, p. 53.8}

(b.) A committee of three on Africa, South America, Mexico, and the West Indies. {GCDB March 10, 1891, p. 53.9}

(c.) A committee of three on Oceanica. {GCDB March 10, 1891, p. 53.10}

(d.) A committee of three on the education and qualifications of missionaries. {GCDB March 10, 1891, p. 53.11}

(e.) A committee of three on finances. {GCDB March 10, 1891, p. 53.12}

(f.) A committee of three on appointments and general references. {GCDB March 10, 1891, p. 53.13}

SEC. 2. The Board may appoint such other committees from time to time as the interests of its work demand. {GCDB March 10, 1891, p. 53.14}

SEC. 3. It shall be the duty of the committees on different fields to make a careful study of their fields, and to make such recommendations as may seem to them expedient for the interest of the work. {GCDB March 10, 1891, p. 53.15}

SEC. 4. It shall be the duty of the Committee on the Education and Qualifications of Missionaries, to look out those who have a burden for the foreign mission work, and lay out for them a course of study, and encourage and assist them in preparation for missionary work. {GCDB March 10, 1891, p. 53.16}

SEC. 5. It shall be the duty of the Committee on Finance - {GCDB March 10, 1891, p. 53.17}

(a.) To devise plans for the raising of funds, and to labor for the execution of the same when approved by the Board. {GCDB March 10, 1891, p. 53.18}

(b.) To ascertain the state of the treasury at least twice a year, and to report the same to the Board; and to present once a year an estimate of the funds necessary to carry on the work for the succeeding twelve months. {GCDB March 10, 1891, p. 53.19}

(c.) To consider all applications for expenditure of means outside of the regular appropriations, and to make recommendations relative to the same. {GCDB March 10, 1891, p. 53.20}

SEC. 6. The Committee on Appointments and General Reference shall nominate persons for appointment by the Board, and take into consideration such miscellaneous matters as do not belong to other standing or special committees. {GCDB March 10, 1891, p. 53.21}

**ARTICLE V**

The Board may appoint advisory committees in different mission fields to take an oversight of the local work, when they consider it to be for the interest of such fields. {GCDB March 10, 1891, p. 53.22}

**ARTICLE VI**

No missionary shall be sent abroad until he has first passed a careful examination by the Committee on Education, as to his educational and spiritual qualifications; also by a competent physician, as to his physical ability for such a work. {GCDB March 10, 1891, p. 53.23}

Elder Holser, being called upon, said he had a written report of the work in Europe, which he would present later, but would speak of a few interesting points now. A close acquaintance with Europe adds greatly to the importance which we attach to it. Looking at it from this standpoint, we regard the work in this country as of the greatest importance, and that in Europe as secondary. {GCDB March 10, 1891, p. 53.24}

There are 1,800,000 born every year in Germany alone, - more than we preach the truth to in the same length of time. So instead of gaining on the work there, the work is gaining on us. I have been much impressed in reading the history of the Reformation lately, and especially in considering the way in which the work of the Reformation was accomplished. When in Wittemberg lately, I visited the house in which Luther lived and labored, which is still preserved. Here is a collection of the writings circulated during the Reformation, and I was impressed by the large number of small tracts in the collection. These were circulated largely, and contributed much to the Reformation. {GCDB March 10, 1891, p. 53.25}

To illustrate how the work may go in the future, Elder Holser referred to the way in which the Salvation Army had been treated in Switzerland. In Basel they were confined to one small section of the city, and were not allowed to use any kind of musical instrument, or engage in any street parade whatever. When Mr. Booth’s book came out, some of the large papers in London began to speak favorably of the Salvation Army; the papers on the Continent echoed the same, and the sentiment of the people began to change at once. {GCDB March 10, 1891, p. 53.26}

He also referred to his visit to the Scandinavian countries, and the progress which the truth is making there. {GCDB March 10, 1891, p. 53.27}

The work in Russia has grown more rapidly than in any other place. Why is this? I believe it is because there is more hungering and thirsting for the truth, and more sacrifices made for it by those who receive it there. Some families go long distances to visit other settlements, to bring the truth before relatives or acquaintances. {GCDB March 10, 1891, p. 54.1}

Hitherto all our work in Russia has been done among the Germans. There are at present about 6,000,000 Germans in South Russia. Until one year ago not a single Russian, to our knowledge, had embraced the truth. A certain Russian had been banished to the Caucasus, and while there accepted the truths of the third angel’s message, and began at once to labor for the advancement of the truth, though exposing himself greatly while doing so; but God preserved him, and now there is a company of thirty Russian Sabbath-keepers at Sebastopol, Russia. {GCDB March 10, 1891, p. 54.2}

Elder C. L. Boyd, who has just returned from South Africa, was called upon. He spoke of the very large population of Africa, estimated at 205,000,000, and asked, Shall these have a chance to receive the truths of the third angel’s message? then answered his own question by repeating the well known expression, “God is no respecter of persons.” The larger part of Africa is under the protection of the different States of Europe. {GCDB March 10, 1891, p. 54.3}

Liberia, the Congo Free State, and the Transvaal, are free States. What little has been done to introduce the truth into Africa has been blessed of God. On the west coast near the equator, there is a company of about thirty who are keeping the Sabbath. There are also other smaller companies in different parts of this country. They are anxious for a more perfect knowledge of the truth. The country is not very healthful in places, and those who go there will put their lives in the hands of God. {GCDB March 10, 1891, p. 54.4}

In South Africa more has been done. One native brother has canvassed extensively in the Transvaal, and sold a copy of “Thoughts on Daniel and the Revelation” to the president of the Republic. Elder Boyd closed with an earnest appeal for Africa. {GCDB March 10, 1891, p. 54.5}

Elder Haskell rose to speak. He said, according to good authorities that, with the exception of one section only 150 miles square, there is no part of Africa where the influence of Christian missions has not been felt. In China only a portion of Thibet remains to be entered by the missionary. If we stood in the light as we should, and the power of God rested upon us, as a people, as it might, it would be but a very short time before the truth might reach every part of the world. We do not consider what God is doing for the world. In three years with the present improved methods of travel, a missionary could go around the world and visit every missionary station, and stay long enough at each to get acquainted with their work. Conference adjourned to meet Tuesday the tenth, at 10:30 A. M. {GCDB March 10, 1891, p. 54.6}

**INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

**SECOND MEETING**

THE second meeting of the society was called to order at 3 P. M., and after singing hymn number 1242, Elder R. A. Underwood led in prayer. The minutes of the last meeting were read and approved. {GCDB March 10, 1891, p. 54.7}

The following additional delegates were enrolled:- {GCDB March 10, 1891, p. 54.8}

Tennessee - C. M. Kinney, R. G. Garrett.  
Georgia - G. T. Wilson.  
Indiana - W. A. Young, J. W. Moore, Mrs. J. W. Moore.  
Illinois - Delia A. Hicks.  
Michigan - M. B. Miller, Mrs. M. B. Ciphers, D. M. Stites, Carrie Mills, Dan. T. Jones, O. A. Olsen, and W. C. White.  
Iowa - J. M. Willoughby and J. H. Morrison.  
Dakota - V. Lear.  
Minnesota - C. N. Woodward and Lucy Post.  
Wisconsin - W. F. Thurston.  
Missouri - Wm. Covert.  
California - Mrs. N. C. McClure.  
Upper Columbia - H. W. Decker.

The reports of the various corresponding secretaries of the society were then read. {GCDB March 10, 1891, p. 54.9}

**REPORTS OF CORRESPONDING SECRETARIES**

**MRS. S. L. STRONG, GENERAL CORRESPONDING SECRETARY, MAIN OFFICE**

In preparing this report for your consideration, I have tried to cover the time since the close of the General Conference of 1889, as I *first* became *directly* connected with the work of the International Tract Society shortly after that memorable gathering. As you are well aware, our work covers considerable territory, taking in the following countries: all of Europe, except Turkey and Great Britain; all of Asia, save India and Turkey, which gives us those two important nations, China and Japan; all of Africa except Cape Colony; all of the islands of the sea, except Australia and New Zealand, and all the Americas except British America, Canada, and District No. 2 of our own country. {GCDB March 10, 1891, p. 54.10}

In November, 1889, we began work with the people of the “Lesser Antilles,” having received from Brother Arnold over 1,100 addresses of persons to whom he had sold “Thoughts.” Among these were many persons of influence and ability. Not long after writing and sending literature, responses began to come in, a single mail sometimes bringing as many as twenty-five letters from this people, who were indeed grateful for what they had received. In nearly every case, they not only wished reading matter for themselves and for distribution, but sent addresses of friends whom they could not visit; so that in addition to the 1,100 names received from Brother Arnold, we added, in this way, nearly 500 more, making a total of 1,600 persons in the West Indies who have received publications accompanied by letters. {GCDB March 10, 1891, p. 55.1}

There are many instances where, without any effort whatever upon our part, we have received letters requesting us to forward samples of our literature, and we number some of these among our most interesting correspondents and energetic workers. {GCDB March 10, 1891, p. 55.2}

Among all the letters received from these islands during the past sixteen months, there have been but *three* that showed any opposition to the literature sent them, and the writers of these three were all clergymen. We are glad to say that all the clergy do not feel this way, but there are those among the Episcopalians, Moravians, and Wesleyans who have entered heartily into the work, not only circulating the literature of the society, but some have donated to help it forward, recognizing the fact that *here* was a *strong ally* to help them combat the two *great evils* of those islands - immorality and drunkenness. {GCDB March 10, 1891, p. 55.3}

While we have been sending out thousands of pages and periodicals to this densely populated field, there have been some few in many of these islands who have been *especially interested* in the truths we hold as a people. To these we have sent monthly supplies, and to others occasionally as the interest seemed to demand. These persons have distributed to others who have received them gladly with outstretched hands. {GCDB March 10, 1891, p. 55.4}

Let us glance at these islands, that we may bring to our minds more clearly where the interested ones are of whom we shall speak further. The first one to which we shall refer is the island of Barbados. This island is only twelve and one half by eighteen miles, and has a population of 200,000. Bridgetown, its capital, contains 40,000 of these, and it is *here*, that much of our efforts have been directed. Probably more “seed” has been sown in this island than any other, and good results are already being seen from the efforts of Brother Ball who went there last November to develop the interest awakened by our work. In a recent letter, he writes that twenty have decided to keep all the commandments of God. Some of these are men of influence, having from ten to twenty-five men in their employ; three are teachers. {GCDB March 10, 1891, p. 55.5}

Is not God answering the prayers of his people? And has he not through the aid of his Holy Spirit, softened and made tender these hearts so that they have read and understood? We believe he has, and when the truth was presented *earnestly*, they accepted it readily. We trust that these are only the “first drops of a heavy shower” that shall be the means of washing away, to some extent, the evils that exist to-day in the fair Isle of Barbados. {GCDB March 10, 1891, p. 55.6}

The island of St. Vincent contains interested ones, and these have also been visited by Elder Ball. Here he found a few earnest men, like the Bereans of old, investigating the word of God for themselves, “to *see* whether *these things are so*,” and we have every reason to believe that some of these will ere long decide to obey. {GCDB March 10, 1891, p. 55.7}

There are a few upon the island of Dominica, who first became interested in the present truth through the efforts of Sister Roskruge, who, a few years ago it will be remembered by some in this audience, accepted the same in London. {GCDB March 10, 1891, p. 55.8}

Coming farther north, we reach the island of Montserrat. There is one here keeping the Sabbath; many others are reading and distributing all we send them. To the northeast is the island of Antigua. This is the home of Sister Roskruge, spoken of above, and we believe there are others besides herself who are keeping the Sabbath of the Lord in St. Johns, the capital of Antigua. At English Harbor, on the same island, we have a correspondent who was one among the many, that purchased “Thoughts.” And Brother Arnold, in giving us his address, appended this bit of information, “Mr. Ackerman, a man of intelligence, reads English, French, and German; native of Switzerland; *make special effort for him*.” {GCDB March 10, 1891, p. 55.9}

In sending out our first packages, we remembered this gentleman, and after waiting a sufficient length of time and receiving no answer, we sent again. After a period of four months, we received a response, and, without any exception, he has taken the greatest interest of any one in the islands, in the distribution of our literature. He has a regular system for the work, employing no less than nineteen persons who cover thirteen villages in the island Antigua, to assist as distributors. Some of them, after they have scattered the papers, gather them up and redistribute, thus making the most possible of all that is sent them. {GCDB March 10, 1891, p. 55.10}

Good results are already seen as the outcome of this thorough work. Bad habits are abandoned, and minds are being prepared to receive the vital truths of the Bible. Mr. Ackerman, who superintends this work, also visits H. M. S. S. placing reading matter in the hands of the officers, and yet he makes no profession whatever. He is in harmony with our views upon almost every point, and should he see clearly what is duty, there is no doubt that he will be a valuable helper in the spreading of the truth in those islands. {GCDB March 10, 1891, p. 55.11}

In another part of this island, there is a Wesleyan minister who, long before we sent him anything upon the subject, believed, from his own study of the Scriptures, that the seventh day is the Sabbath. Of course his belief is strengthened by what he has read of late; and we expect soon to hear that he has fully decided as to his future course. {GCDB March 10, 1891, p. 56.1}

To the north-west of Antigua are the islands of St. Kitts and Nevis. In the former, the second advent is being proclaimed, and many are seeking for the light. In the latter island, Nevis, one, a Wesleyan minister, has accepted the truth, and is doing what he can at St. Kitts, in a humble way, to prepare the people for the coming of Christ. {GCDB March 10, 1891, p. 56.2}

Northeast of these islands is St. Croix where there are many, who, entirely without prejudice, are helping greatly in the distribution of our literature. One who has been for twenty-seven years a missionary, writes favorably, and possibly may come to the Sanitarium before long for rest and treatment. {GCDB March 10, 1891, p. 56.3}

Lying farther to the north are the Virgin Islands; here also we send supplies to missionaries at St. Thomas and Tortola. Leaving these islands, we come to the Greater Antilles, and at Kingston, Jamaica, we have kept up a very pleasant correspondence for several months with a lady who is emphatically a home missionary. She gives her time almost wholly to prison and hospital work, visiting the sick and caring for the needy. She has been very glad to receive our publications, and in her wide field of usefulness has been able to circulate them to good advantage. {GCDB March 10, 1891, p. 56.4}

We did not send much that was doctrinal at first. But at her own request, we have sent her regularly the *Signs of the Times* and many tracts that cannot help leading her nearer to the light. For these, she is exceedingly grateful. In her last letter, she speaks of the “shortness of time” and says, “The day of the Lord draweth nigh,” and adds, “Oh, that there might be a great awakening and that every soul might repent and turn to the Lord while there is time. It is the burden of my heart to press this knowledge home to the hearts of men.” {GCDB March 10, 1891, p. 56.5}

There is also a gentleman living here, who bids fair to be as energetic in the circulation of literature as the one in Antigua. {GCDB March 10, 1891, p. 56.6}

Crossing the Caribbean Sea to the westward, we reach another island called Ruatan, one of the Bay islands. Here lives a worthy colored brother, who writes us that twenty-one are striving to keep all the commandments of God, and their earnest entreaty is, to have some one come to labor there. Quite a quantity of books has been sent to this field, and so the seed is being sown there, for some one to harvest. {GCDB March 10, 1891, p. 56.7}

Passing through the Gulf of Honduras, we reach Belize, the capital of British Honduras, and in this place and adjacent towns, are those who are in sympathy with all that is sent them. One family near Belize is keeping the Sabbath simply through reading. {GCDB March 10, 1891, p. 56.8}

As we have given so much time to the work in these islands, we will not dwell so long upon the remainder of the territory. In the western part of Africa, in the colony known as Sierra Leone, we have many interesting correspondents, and, indeed, some very hopeful ones, even among the clergy. There are also others in Liberia, Algeria, and the Gold Coast, who are fully awake to the needs of the hour. At Appam, in the Gold Coast, according to the latest report, there are thirty-three keeping the Sabbath; and they are very anxious to have a better knowledge of the truth. The leader of this company is a man who seems to be blessed with unusual energy, determination, and perseverance, to spread what he has been able to grasp of the true doctrines of the Bible, and is reaching out to help those all around him, who are bound by the strong fetters of superstition, cruelty, and vice. Surely the Lord has been with them. *Should they not have help, and that speedily*? {GCDB March 10, 1891, p. 56.9}

From Egypt we are receiving many communications, and our literature is being translated into their language. We are hoping and praying, that those who are reading from week to week, may realize the great fact that Jesus died for *them*, and accept him and his teachings, instead of Mohammed and the Koran. {GCDB March 10, 1891, p. 56.10}

In China, we have been supplying the officers of customs at Wuhu, and Ningpo, who have kindly placed the reading matter in the public libraries, where all may have the privilege of reading it. From Hong Kong through the co-operation of Brother LaRue, many souls are being warned by the printed pages. We also supply a faithful Missionary at Wenchow, who is connected with the China inland mission. {GCDB March 10, 1891, p. 56.11}

In Japan we have a few who have gladly welcomed all that we have sent; one in particular, a teacher of a school of 250 boys, thankfully accepts all that is sent from month to month. Another, a native pastor at Tokyo, writes encouragingly. {GCDB March 10, 1891, p. 56.12}

While England is not in our territory, yet we have several correspondents who have gone there from the West Indies and Egypt. The first mentioned had been an active missionary in the West Indies for twelve years, and just before leaving, Brother William Arnold secured his subscription for “Thoughts.” Shortly after this, and before his book was delivered, he and his family sailed for England. We sent him reading-matter there, and, while he was interested in the literature, he did not agree with all he found in it, but still expressed a desire to have it continued. This we have done, and a pleasant correspondence has been kept up. In a letter received from his wife, a few days ago, she states that he has returned to the West Indies, and that she was distributing the papers, which were thankfully accepted, and adds, “That if you will kindly continue to send reading matter, I will take great pleasure in distributing it.” {GCDB March 10, 1891, p. 57.1}

There are also in London, three students from Egypt, who are completing their education in the English branches. From these we hear often, and hope that the way may be opened for them to carry the glad news of the gospel to their native land. Some publications are also going to Ireland and France. {GCDB March 10, 1891, p. 57.2}

In our home-field, we see many favorable openings, and letters come in frequently, showing a spirit of investigation on the part of many and a desire to know the truth. While it is true that we do not receive as many responses from the literature we send out in the United States as we do from the foreign field, yet we realize that prejudice has something to do with this and also that so much literature is circulated here freely, which is not the case there. {GCDB March 10, 1891, p. 57.3}

In Alaska, several missionaries have been receiving publications, and consider them very useful in their work. One of these, a lady, has been there ten years, and is the oldest missionary in Alaska. While we might say much more of the work at home, we do not feel that it is necessary, and will close by giving the approximate number of pages, periodicals, etc., sent out during the past sixteen months. {GCDB March 10, 1891, p. 57.4}

|  |  |
| --- | --- |
| Pages books and tracts sent to foreign countries | 1,026,325 |
| “     “    “    “     “   “  United States | 330,270 |
| Number of periodicals sent to foreign countries | 45,928 |
| “    “       “        “   “  United States | 28,559 |
| Number letters written to foreign countries | 4,998 |
| “       “       “    “  United States | 2,734 |

As we look over the field to which this literature has gone, we realize that it is indeed a broad one. Something has been accomplished it is true, in a very small portion of this territory, but how little in comparison with what remains yet to be done. {GCDB March 10, 1891, p. 57.5}

Openings whereby our work might be extended both by publications and correspondence, are multiplying on every hand, and we believe there is an imperative need of tracts and leaflets on practical subjects, as well as publications in many languages, in order to do more effective work with all classes. {GCDB March 10, 1891, p. 57.6}

As it is now, we feel almost *poverty stricken* as we attempt to supply certain individuals, missionaries in particular, with the few religious tracts we have, which are not doctrinal. Shall this matter not receive careful and immediate attention from those who have charge of this part of the work? We trust that this may be the case, and that as we endeavor to work carefully to win souls to accept Christ, the Lord will raise up men and women everywhere who will not only sow the seeds of truth, but be ready and willing to garner in the sheaves. {GCDB March 10, 1891, p. 57.7}

**MISS JENNIE THAYER, CORRESPONDING SECRETARY CHICAGO OFFICE**

It is no doubt well understood by all present that for the first three months of 1890 the work in the Chicago Office of the International Tract Society was superintended by our much-lamented sister, M. L. Huntley, assisted by Sister Addie S. Bowen. For nearly three months Sister Bowen had charge of the work, with Sister Louise Alsberg for assistant. {GCDB March 10, 1891, p. 57.8}

As none of those who were connected with this office for the first six months of 1890, have been engaged in the work there since July 1, and as those now working in the office had no knowledge of the work during the first half of that year, we are wholly dependent upon the records that have been left, for the information necessary to furnish details in regard to the work during that time. From these records it appears that the effort was principally directed toward the southern field, assigned to this office, or General Conference District No. 2. {GCDB March 10, 1891, p. 57.9}

In January, 1890, two thousand copies of the *Sentinel* were subscribed for, and were sent to editors in these nine States, and to legislators in North Carolina, Florida, Louisiana, Tennessee, and Kentucky. The first number of the paper was accompanied by a circular letter, calling the attention of the individual to the *Sentinel*, proposing to send it to him a short time free, and requesting that when he had had an opportunity to become acquainted with the positions taken by the journal, he would give us an expression of his views in regard to them. {GCDB March 10, 1891, p. 57.10}

A little later the *Sentinel* was sent in the same way to a number of lawyers in Florida, Kentucky, Tennessee, Louisiana, and North Carolina. With a view to avoid the prejudice that exists in the minds of southern people against northern enterprises, the co-operation of Brethren England, Whitford, Crisler, Purdham, and Dortch was secured in the correspondence with lawyers and legislators in their respective States. Some of the brethren sent two or three circular letters to each individual during the time that the *Sentinel* was going to his address, and we understand they received many replies, but of the character of this correspondence the brethren already named are better prepared to testify than the writer. {GCDB March 10, 1891, p. 57.11}

A number of these papers was discontinued from time to time, but at the expiration of the six months’ subscription, 1,275 circular letters were sent to editors, and 823 to lawyers and legislators. Some quite interesting letters were received from the editors, wishing the *Sentinel* the greatest success, acknowledging that they had “copied copiously” from its columns for their journals, offering to exchange, and promising to keep the principles advocated by the *Sentinel* before the readers of their papers. {GCDB March 10, 1891, p. 58.1}

With the exception of the limited number of lawyers already mentioned, a different course has been pursued in working with them than was adopted in the work with editors and legislators. To the latter, the paper was sent without any assent on their part, unless they *objected* to receiving it; while the following method has been adopted in sending the paper to lawyers:- {GCDB March 10, 1891, p. 58.2}

A copy of the *Sentinel*, a circular letter, and a return postal are sent them in one envelope. The letter states that unless we hear from them and learn that they desire to read further upon the subjects presented in the paper, but one more number will be sent them; but that on receipt of the enclosed postal, expressing their wish to receive the paper, it will be sent to their address for three months free. The *Sentinel* has been sent in this way to 1 177 lawyers and magistrates in North Carolina, 215 of whom have returned the postal-card, requesting the paper to be continued to their address. It is then ordered sent to them three months direct from the office of publication. {GCDB March 10, 1891, p. 58.3}

While the communications received from many simply indicate that they favor religious liberty and complete separation of church and state, others show that the writers are to quite an extent aware of the danger that threatens our country, and are prepared to appreciate the scope and purpose of the *Sentinel* in bringing the various phases of the subject to the notice of the public. Some pronounce it the best paper they have ever read. Others are so interested as to read “every word of it” the very day it is received. {GCDB March 10, 1891, p. 58.4}

Several Young Men’s Christian Associations and schools have agreed to receive the *Sentinel*, and keep it on file for the benefit of those who visit their reading-rooms. {GCDB March 10, 1891, p. 58.5}

In January, 1890, small packages of our tracts, accompanied by circular letters, were sent to seventy-seven white, and sixty-three colored, schools in the South. Eleven of the white schools and twenty of the colored, gladly accepted the literature. This work with the schools has been continued, and many thousand pages of our religious tracts, temperance tracts, Health Science and Social Purity leaflets, have been sent to these and other teachers whose addresses have been obtained during the year, for distribution in their day schools and Sunday-schools. {GCDB March 10, 1891, p. 58.6}

In May and June, packages of publications, containing a copy of the “Coming Conflict,” “Science of Human Life,” and Social Purity Leaflets, were sent to nearly 100 teachers, for their perusal during the summer vacation, with the understanding that they should return the postage used in sending the literature. Since this time, calls have been received from other teachers for similar packages. {GCDB March 10, 1891, p. 58.7}

In December, an offer was made to send these teachers “Spirit of Prophecy,” Vol. III, on the same terms. The offer was gladly accepted, and within the past three months, $7.14 have been received to pay postage on publications. {GCDB March 10, 1891, p. 58.8}

Perhaps a few short sentences from some of their letters will convey a more correct idea of the estimate placed upon our literature by these teachers, than could be given in any other way. We quote as follows:- {GCDB March 10, 1891, p. 58.9}

“I received the tracts sent by the International Society, and the young people of my church and school take much interest in reading them. Continue to send them.” {GCDB March 10, 1891, p. 58.10}

“I find the books to be of indispensable benefit to me in my school.” {GCDB March 10, 1891, p. 58.11}

“Any amount of literature that you can spare will help me ever so much, and be the means of doing much good.” {GCDB March 10, 1891, p. 58.12}

“The distribution of your excellent literature has already created better deportment, and done more good than can be expressed.” {GCDB March 10, 1891, p. 58.13}

“Any thing *your* society sends us will be thankfully received, particularly on Christianity and health.” {GCDB March 10, 1891, p. 58.14}

“Several of those to whom, in the name of your excellent society, I gave the books heretofore sent, have expressed, in letters to me, high appreciation of the books, which they had read with interest.” {GCDB March 10, 1891, p. 58.15}

“I was much pleased with the literature you sent before, and am always ready to respond whenever called upon by you.” {GCDB March 10, 1891, p. 58.16}

“We are much pleased with the books you sent us. They have been placed in our library, and are frequently read by the students.” {GCDB March 10, 1891, p. 58.17}

“The tracts on Bible readings are giving such satisfaction that they are wanted by all who see them.” {GCDB March 10, 1891, p. 58.18}

“The literature which you have sent me has aroused the minds of many of my pupils to peruse it further, and seek other information.” {GCDB March 10, 1891, p. 58.19}

“I will send more stamps if you will send me more literature for my school, as they all seem eager to read your publications.” {GCDB March 10, 1891, p. 58.20}

“The tracts on tobacco and intoxicating drinks have helped to do a wonderful amount of good.” {GCDB March 10, 1891, p. 58.21}

Many pages of similar extracts might be given, but I do not wish to weary you with a lengthy report. {GCDB March 10, 1891, p. 58.22}

Besides the work in the Southern Field, packages of our literature have been sent to addresses obtained from canvassers in the British Provinces, north of the United States, and to individuals in England, Turkey, South Africa, and Australia. Though the Turkish government prohibits the publication of religious periodicals, and not one is issued in all its dominions, our denominational publications can be circulated freely there, so long as they say nothing against the Mohammedan religion. {GCDB March 10, 1891, p. 58.23}

Thirty copies of the *Signs of the Times* are sent regularly to reading-rooms connected with schools in the South, where they are accessible to both teachers and students; and about the same number are mailed to ministers and missionary workers, by whom they are gladly received, and distributed in their fields of labor. {GCDB March 10, 1891, p. 59.1}

The following is the summary of work performed from Jan. 1, 1890, to March 1, 1891. {GCDB March 10, 1891, p. 59.2}

|  |  |
| --- | --- |
| Pages of denominational publications sent out | 172,389 |
| “   health and temperance  “          ” | 84,544 |
| “   National Religious Liberty publications sent out | 61,167 |
| No. of denominational periodicals sent out | 4,836 |
| “   health and temperance periodicals sent out | 927 |
| “  “Sentinels” sent out | 37,711 |
| “   Manuals | 974 |
| “   “My Reasons for Signing the Petition,“ | 1,932 |
| “   petitions | 163 |
| “   letters written | 10,970 |

**MRS. C. E. L. JONES SECRETARY HEALTH AND TEMPERANCE DEPARTMENT**

The work in this department has not received the attention during the past year that was intended it should, my time being taken up with book-keeping and list work until September 1. {GCDB March 10, 1891, p. 59.3}

Since then, the names of the presidents of the local unions of the W. C. T. U. in the States of Minnesota, Kansas, Nebraska, and a part of Pennsylvania, have been taken up, and literature on the subject of health and temperance and social purity has been sent them. So far, the effort made in this line has been something of an experiment, though in all the work of the International Society, health and temperance publications have been used more or less in connection with the religious. {GCDB March 10, 1891, p. 59.4}

While the replies received have been few in proportion to the number of letters sent out, accompanying the first package of reading matter, those received have been very encouraging, and the interest manifested in these subjects and the desire to disseminate them, show that the correspondents are alive to the necessity of this work. {GCDB March 10, 1891, p. 59.5}

Though this work of laboring wholly in the health and temperance line is only commenced, yet from this beginning we see the possibilities of its developing into a large work, giving us the opportunity of educating a large class of intelligent people in the principles of health reform, which have been placed in our care to give to others just as much as any other truth. {GCDB March 10, 1891, p. 59.6}

In the effort that has been made, reading-matter on only a few subjects has been sent out. But, as the work continues and our health and temperance literature increases, the field is opening to follow each package with others on different subjects. And, as the oft repeated saying, that to be instrumental in healing physical diseases opens a door to reach people’s spiritual wants, applies here as elsewhere, we believe, in the end, these people will be more easily reached with the truth of the Bible for the last days, than if they had never received any of our health and temperance publications. {GCDB March 10, 1891, p. 59.7}

To show how this literature is received, we will give a few extracts from letters received, in reply to ours. {GCDB March 10, 1891, p. 59.8}

A lady from Kansas says:- {GCDB March 10, 1891, p. 59.9}

“Sample received. In reply would say they meet with my hearty approval. I do not know that I could use the journal *Good Health* in my work unless it should be to persuade people to subscribe for it. The leaflets I can use to good advantage provided I can meet the financial requirements. No price list was sent.” {GCDB March 10, 1891, p. 59.10}

Another one says:- {GCDB March 10, 1891, p. 59.11}

“I delayed answering, so I could thank you for the literature and *Good Health*; but they have failed to reach me. I suppose Uncle Sam is to blame. I think I could distribute them to good advantage, through my friends. I will enclose price of *Good Health*, to be sent to my daughter, as she is a young mother.” {GCDB March 10, 1891, p. 59.12}

A lady in Pennsylvania writes:- {GCDB March 10, 1891, p. 59.13}

“We join temperance organizations wherever we go, and are greatly interested in the temperance cause and all its branches of work. We belong to the W. C. T. U. and the I. O. of Good Templars. The W. C. T. U. holds mothers’ meetings, and will have a meeting Saturday, at 2:30 P. M. We would very much like to have some more of the leaflets you sent; but seeing no price, we don’t know exactly how to order. However, we send for at least fifty of ‘The Training of Girls,’ and fifty ‘Words to Mothers.’ We would like to have others, but not knowing the price, will not order them this time. We can always make use of good literature.”

Another one says:- {GCDB March 10, 1891, p. 59.14}

“The package of literature and copy of journal, *Good Health*, have been received, for all of which I am very thankful. I always enjoy reading *Good Health*. Wish our union was able to subscribe for a copy, but we cannot afford it yet. The leaflets are all, I think, good. But I especially like the ones entitled ‘Words to Mothers,’ ‘The Training of Girls,’ and ‘Science vs. Tobacco.’ {GCDB March 10, 1891, p. 59.15}

From another:- {GCDB March 10, 1891, p. 59.16}

Many thanks for *Good Health* and the leaflets you sent me. They are all most excellent, and we can use any number of them to good advantage. I shall try to have the union subscribe for *Good Health*. Please send me a few more sample copies. Such literature should be widely circulated. I will do all I can to help on the good work.” {GCDB March 10, 1891, p. 59.17}

A lady from New Jersey writes:- {GCDB March 10, 1891, p. 59.18}

“I received the Health Leaflets, in which you enclosed four Social Purity Leaflets. They are excellent, and I would like one hundred. If you have several others that you consider equally as good, please send some with the others. Thank you for introducing them to me. If you have a catalogue of publications, please send it to me.”

From the small beginning that has been made in this work the outlook for the future is very encouraging. As we see a public interest being created in its favor, and knowing that our literature is in advance of any thing else issued on these subjects, we should stand ready to step in and fill openings that are being created by these subjects. Surely it seems that the Lord is giving us every encouragement to do the work in this field, that he in mercy committed to our charge. {GCDB March 10, 1891, p. 59.19}

I will say a few words about the results of the use of health and temperance publications in connection with the religious. In sending out religious reading-matter a copy of *Good Health* and some temperance tracts are always sent in the first package. The temperance literature is always well received, especially the *Good Health*. Those who are most interested in the religious works mention the religious tracts in their replies, and those who are most interested in the health and temperance, speak of the health and temperance literature. Many interesting cases have developed through the work done in the West Indies the past year. Several have written that they have given up the use of alcoholic drinks from reading the literature sent them. And many teachers and ministers have written of the sad need of a social purity reform in those islands, and have asked for pledges and leaflets. {GCDB March 10, 1891, p. 60.1}

To show the interest manifested we give a few extracts from letters received. Mr. Mapp, of Barbados, says of the influence which the literature was exerting over the minds of his scholars:- {GCDB March 10, 1891, p. 60.2}

“After listening to a lecture upon the drunkards’ stomach, they resolved to abstain from liquor, that they might not be brought into this condition themselves. Also many adults are breaking off from long continued use of alcoholic drinks.” {GCDB March 10, 1891, p. 60.3}

In speaking of the *Good Health* the same gentleman says:- {GCDB March 10, 1891, p. 60.4}

“The simple remedies recommended in *Good Health* are very helpful, and I am glad to say, that I have tried a few with my scholars, when ailing, with good results.” {GCDB March 10, 1891, p. 60.5}

A gentleman from Jamaica writes:- {GCDB March 10, 1891, p. 60.6}

“I have taken great pains and pleasure in circulating and distributing these books and papers, and I am happy to say that already the papers have done some good, particularly in the line of social purity. For several persons who have read them have re-arranged certain matters in their own homes.”

From Antigua, Mr. J. H. Ackerman writes:- {GCDB March 10, 1891, p. 60.7}

“I must also mention that I have not re-commenced smoking, and can do without it with all ease. So much for a habit of twenty-seven years, broken without an effort of any kind; and your tracts have brought me to a final decision about it. I have been practically a vegetarian for many years, as well as a teetotaler, and feel none the worse for the want of meat or stimulants. Not that I think it is very wrong to take them; though as to meat, I have often felt as one of the writers in *Good Health* expresses it, that ‘we have no right to eat our near relations.’”

A gentleman from Barbados writes:- {GCDB March 10, 1891, p. 60.8}

“An elderly gentleman of St. James, was for the greater part of his life, given to strong drink.... A few weeks ago he was sent by his employer to inquire the price of molasses and sugar on this estate. I was perusing your tracts, and presented them to him, asking him to have a read. He was greatly interested in one, as it seemed to apply to his case. He also took them home with him, and to my surprise, the following Sunday he and family attended divine service, and they have since continued to do so.

“I gave him the *Signs of the Times* and a copy of *Good Health*, and he is following the instructions given by——, the water cure doctor, and he is much better for it.... {GCDB March 10, 1891, p. 60.9}

“Where a bottle or two of liquor was used by him on Sunday, a book or two is now read; where a hundred oaths came from his mouth, a thousand tears to God are now shed, all of which he acknowledges due to your works.” {GCDB March 10, 1891, p. 60.10}

“Would to God such a society existed here.” {GCDB March 10, 1891, p. 60.11}

A lady from Central America writes:- {GCDB March 10, 1891, p. 60.12}

“I am indeed very thankful to you for sending me such a nice selection of reading-matter, especially the fine address on ‘Social Puriety,’ which I was delighted to find in the package. I took it for my first reading to my Sabbath-school class, and around to the homes which I thought most needed it, and I can assure you that it has been a great help to myself, by reading it to others. There are many homes that it would pain your hearts to enter; many have no regard for the marriage relations, and the children brought up under such surroundings hear nothing that is very elevating or helpful from those whom they call father and mother. I have made it my business to labor among the young on this very account, their hearts being tender, I hope to see good results.”

Interesting cases are also found in Africa and other countries where our correspondence reaches. {GCDB March 10, 1891, p. 60.13}

Everywhere we go we find the enemy, rum, has gone. And the war against it must be carried on, and with it the battle against social evils and unhygienic living. We have the light on these subjects which others do not have, and if we are not diligent to disseminate it, can we call our duty to our fellow-men wholly discharged? {GCDB March 10, 1891, p. 60.14}

Up to the present time the following amount of literature has been distributed:- {GCDB March 10, 1891, p. 60.15}

|  |  |
| --- | --- |
| Pages books and tracts sent to foreign countries | 223,365 |
| “    “        “      “   United States | 181,847 |
| Number of periodicals sent to foreign countries | 4,172 |
| “        “         “   United States | 2,977 |
| “      letters written to    “      ” | 1,569 |
| “      pledges sent out | 1,983 |

**MARY E. SIMKIN, CORRESPONDING SECRETARY RELIGIOUS LIBERTY DEPARTMENT**

It is more than a year since the International Tract Society commenced to handle the publications of the National Religious Liberty Association. At that time, the number of publications was very limited, consisting principally of Petitions, “Reasons for Signing the Petitions,” and the leaflet, “Shall the Constitution be Preserved?” Since then, quite a goodly number of documents of various sizes have been added to the list. {GCDB March 10, 1891, p. 60.16}

It took considerable effort to start the systematic circulation of this literature. Circular letters were sent to the State secretaries, and also to the librarians of the different States. Our plan was to deal with the State societies and not to fill small orders. {GCDB March 10, 1891, p. 60.17}

The National Religious Liberty Association furnishes us with their literature at cost of production, and the International Tract Society handles the literature, and does all the work of sending it out without remuneration. We also carry and collect all accounts without commission. {GCDB March 10, 1891, p. 61.1}

The association has been adding to its list of publications such new leaflets as have been needed to meet the demands that have arisen during the year, until we now have about twenty different tracts and leaflets. Among the principal ones added are, “Religious Legislation,” “Shall Religion be Taught in the Public Schools?” “Sunday Laws,” “Sunday and the World’s Fair,” “Religious Persecution in Tennessee,” “The Celebrated King Case,” “Congress on Sunday Legislation,” and “The True Statesman.” {GCDB March 10, 1891, p. 61.2}

The National Religious Liberty Association has also brought out three pieces of sheet-music, to meet a demand for music, and these are having a large sale. {GCDB March 10, 1891, p. 61.3}

“American State Papers,” a book of 368 pages, has just been prepared by the National Religious Liberty Association. This book is worthy of a wide circulation. It is handled by the International Tract Society the same as other N. R. L. A. publications. {GCDB March 10, 1891, p. 61.4}

The great demand for this literature has made it necessary to print large editions of the leaflets. At one time 100,000 copies of a single leaflet were printed. The same leaflet has reached a total circulation of about half a million copies. This increase of circulation makes it necessary to carry a much larger stock on hand. We find at this date that we have in stock about six hundred thousand copies of N. R. L. A. tracts and leaflets. {GCDB March 10, 1891, p. 61.5}

The total number of pages of National Religious Liberty literature sent out by this society since we commenced handling it, is 5,242,134. {GCDB March 10, 1891, p. 61.6}

The arrangements between the International Tract Society and the National Religious Liberty Association are perfectly satisfactory, and we see no reason why a much larger amount should not be distributed the coming year. {GCDB March 10, 1891, p. 61.7}

**MISS TENA JENSEN, CORRESPONDING SECRETARY SCANDINAVIAN DEPARTMENT**

The work of sending out publications to Scandinavians, was begun by the International Society in April, 1890. As no special attention had hitherto been given to this line of work, very little could be done in the way of circulating reading matter, until suitable names were secured to work with. An effort was made to obtain such by writing to several of the Scandinavian colporters; and in the course of about one month, Brother H. L. Henricksen, who labors in Norway, sent seventy-five names of individuals to whom he had sold some of our publications. About the same time, we received nearly two hundred Swedish and Danish names from Brother Ole Nelson, who labors among the Scandinavians in Utah. {GCDB March 10, 1891, p. 61.8}

To each of these names a package of reading-matter was sent, consisting of a copy of the Danish or Swedish Health Journal, and five tracts, three of which treat on the subject of temperance. With each package a circular letter was sent, explaining the object of the society in sending the literature, and kindly asking the readers to give names and addresses of individuals, societies, or reading rooms, where such reading matter would be gladly received and read with interest. Many heartily responded, requesting the society to send them more publications, and giving addresses of their friends or relatives. {GCDB March 10, 1891, p. 61.9}

In June 1890, Brother Henricksen sent two hundred more names, to which reading-matter was sent as above indicated. Many of them are names of prominent business men in Norway. From several of these we have received interesting letters, in which mention is made of societies or reading-rooms, with the request that the Society send them more publications for distribution. Some are engaged in marine enterprises, and have established reading rooms for sailors in cities on the coast. To these reading-matter has been sent, and we have been informed several times that the papers and tracts were worn out, as they were read by hundreds of seamen who come and go on vessels passing that way. Each time a new supply has been sent, but no doubt it has been altogether too small to meet the demands of all who desire to read. {GCDB March 10, 1891, p. 61.10}

Some have sent us names and addresses of temperance societies, requesting that we send them temperance literature, but as we have very few publications of this kind in the Danish and Swedish languages, but little could be done in this line of work; however, other reading matter has been sent and gratefully accepted. Letters have been received from men in charge of these societies, offering to distribute publications where in their judgment they would do the most good. To such we have sent as many as we thought could be judiciously used. We have also received a number of interesting letters from individuals who, in some way, had heard that the society sends reading-matter free, or had borrowed a tract from a neighbor, the latter having obtained publications from the society. {GCDB March 10, 1891, p. 61.11}

In a few instances letters have been received on which full postage was due, the writer being too poor to pay it. This shows that the literature is appreciated, and we have reason to believe that were it not for the postage required to send a letter, we would hear from many more of those to whom reading-matter has been sent. {GCDB March 10, 1891, p. 61.12}

In this country publications have been sent to about three hundred names, of which but a limited number have been heard from. The number in foreign countries to whom publications have been sent, is not much larger, but many more replies have been received, which shows that, in general, the reading-matter is appreciated and read with greater interest than in this country. It has therefore been thought best to direct our efforts chiefly to foreign countries. {GCDB March 10, 1891, p. 62.1}

We have made an effort to secure names of Scandinavian consuls in other countries, but thus far only one has been obtained, that of the consul of Danish West Indies. We have learned that there are a number of Scandinavian Colonies on some of these Islands, and hope to secure names to which publications can be sent. {GCDB March 10, 1891, p. 62.2}

Reading-matter has been sent to Scandinavian missionaries in India, Africa, and China. From one of these we received a reply, thanking us for the Health Journals sent him, as the information obtained from them was of great value to him in ministering to the wants of the natives in case of sickness. {GCDB March 10, 1891, p. 62.3}

A few publications have also been sent to Iceland and distributed by a gentleman who is very much interested in foreign missionary work, and gives lectures on temperance. {GCDB March 10, 1891, p. 62.4}

In regard to the results of the work during the past year not much can be said, as but few of those with whom we have corresponded have had reading-matter on the Sabbath question and like important points of our faith, and those to whom we have sent publications on these subjects have not yet replied. But judging from the candid consideration given to the subjects treated upon in the literature first sent them, we have reason to believe that good results will be seen from the work among Scandinavians, if carried out according to the method adopted by the society for doing missionary work among other nationalities. {GCDB March 10, 1891, p. 62.5}

In October the Scandinavian work was removed to Chicago, on account of the new Scandinavian papers, *Evangeliets Sendebud*, and *Zions Vaktare*, which it was thought best should be published there. In November the first copy of these papers was printed, and about four thousand sample copies were mailed to subscribers for the *Tidende, Harold Swedish* and *Danish Health Journal* and *Missionary*. {GCDB March 10, 1891, p. 62.6}

The subscription list obtained for the first copy of the papers was very small, that for *Evangeliets Sendebud* numbering about thirty and for *Zions Vaktare* a much smaller number. Since that time the list for *Evangeliets Sendebud* has been increased to one thousand, and *Zions Vaktare* to eight hundred. {GCDB March 10, 1891, p. 62.7}

Much effort and time have been given to the work of increasing the circulation of these papers, by correspondence with State societies, Scandinavian ministers and colporters. Several of the Scandinavian workers have taken a special interest in securing subscriptions for the papers, and we hope to be able to arouse a greater interest in this work among all who are actively engaged in any branch of the work. {GCDB March 10, 1891, p. 62.8}

Many excellent testimonials for the papers have been received from subscribers not of our faith; and as far as we have been able to learn, they are highly esteemed by all who have read and become acquainted with their excellent contents. {GCDB March 10, 1891, p. 62.9}

As we for a time had no other paper than the health journal suitable to send to individuals not acquainted with our views, and found that nearly all to whom this was sent, had already subscribed for the health journal published in Norway, we realized the need of something more especially adapted to this work. {GCDB March 10, 1891, p. 62.10}

The new papers, *Evangeliets Sendebud* and *Zions Vaktare*, seem to meet the long-felt need of a periodical suitable for pioneer work among the Scandinavians; and we would extend our hearty thanks of appreciation to the editors for the labor bestowed to make the contents of the papers so interesting and suitable to their readers. It is evident that these papers will be a great help in carrying forward the missionary work already begun among the Scandinavians. {GCDB March 10, 1891, p. 62.11}

The following is a summary of missionary work performed since April, 1890:- {GCDB March 10, 1891, p. 62.12}

|  |  |
| --- | --- |
| Pages of books, pamphlets, and tracts sent | 63,473 |
| Number of periodicals sent | 1,672 |
| Number of letters written | 1,036 |

Following the above reports the president stated that the fact that all the inhabitants of the island of Pitcairn had accepted the Sabbath through the efforts of a layman was an evidence of what may be done in the islands of the Pacific. {GCDB March 10, 1891, p. 62.13}

The good accomplished by the society in sending reading-matter to the Gold Coast shows what our literature can do even for the idolaters, as some of those converted there to present truth are native heathen. {GCDB March 10, 1891, p. 62.14}

The work done by the society in the West Indies was for the purpose of testing what could be done by our reading-matter, accompanied by careful correspondence, before sending the living preacher. The good results seen from the labors of Elder Ball, accomplished in so short a time, fully shows what good may be done in this way. More than twenty have commenced to keep the Sabbath, since his short stay there, and most of these were interested before from reading the literature sent them by the society. {GCDB March 10, 1891, p. 62.15}

We often are asked what our society is doing, and what we find or so may secretaries. The above reports will give an idea of the work. Truly the field is a large one. If we had means at our command, and more persons to do the work, far more could be done than we are able to do at present. {GCDB March 10, 1891, p. 62.16}

The Committee on Revision of Constitution appointed at the last session of the society presented the following report which was adopted:- {GCDB March 10, 1891, p. 63.1}

Your committee appointed at the fourteenth annual session of this society to serve as a standing committee during the year to examine the constitution of the society and suggest such changes in it at the next annual session as they deemed necessary respectfully report as follows:- {GCDB March 10, 1891, p. 63.2}

1. We have given considerable thought to the subject and have gathered a large amount of information and many suggestions with reference to the question of the revision of our constitution from experienced tract society workers in different parts of the field. {GCDB March 10, 1891, p. 63.3}

2. On account of the uncertainty as to what plans may be made at this session for the future work of the society, we have not deemed it advisable to submit any definite recommendations at the beginning of this session. {GCDB March 10, 1891, p. 63.4}

For these reasons, we would ask to be discharged, and would recommend the appointment of a larger committee, to give careful thought to this subject during this session. We will place at the disposal of this committee, whatever information we have been able to gather as the results of our work during the year. {GCDB March 10, 1891, p. 63.5}

|  |  |  |
| --- | --- | --- |
| L. C. CHADWICK, | ] |  |
| DAN. T. JONES, | ] |  |
| C. ELDRIDGE, | ] | *Committee*. |
| L. DYO CHAMBERS, | ] |  |
| A. O. TAIT, | ] |  |

M. C. Wilcox offered the following motion which was referred to the Book Committee of the General Conference:- {GCDB March 10, 1891, p. 63.6}

Inasmuch as many of our denominational tracts were written long ago, and as some have been superceded by later publications, - {GCDB March 10, 1891, p. 63.7}

Therefore, I move that a committee of five be appointed by the Chair to examine the list published under the Sentinel and Bible Students’ Libraries, and those published by the Review and Herald, and report at this session of the International Tract Society, with reference to withdrawing, rewriting, or revising some of our tracts. {GCDB March 10, 1891, p. 63.8}

Meeting adjourned. {GCDB March 10, 1891, p. 63.9}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 3**

BY ELDER E. J. WAGGONER.

IN our study of the first and second chapters we have found that knowledge without God is foolishness and immorality, and that a high profession, or, as Paul states it, circumcision of the flesh profits nothing, where the thing which that sign was given to indicate - the righteousness of God by faith, the circumcision of the heart - is not present. {GCDB March 10, 1891, p. 63.10}

Chap. 3:1-4. “What advantage then hath the Jew?” - “Chiefly, because that unto them were committed the oracles of God.” Abraham was led out from amidst heathenism, from faith to faith, and his descendants were beloved for their father’s sake. To them God committed his truth. They failed to realize what the profit of being a Jew was, and rested confident in their high profession, with the thought that God must think more of them than any other people. God had given them the light that they might carry it to others. But filled with pride they did not do the work, and God bore with them generation after generation. {GCDB March 10, 1891, p. 63.11}

During the captivity he revealed to Daniel that he would yet wait 490 years longer for his people to carry the light to the world. The carrying of the gospel to the Gentiles was a work which God all along the centuries had been working with the Jews to get them to perform, but they refused. Yet God cared for the Gentiles, and “left not himself without witness.” Do we not see a tendency among us as a people to boast of the light we have, and to feel that the Lord must have a special regard for us as a people? But he has given us the light only that we may carry it to others. If we boast of the light, but do not carry it to others, God will bear with us long, but finally some one else will take our place and do the work. {GCDB March 10, 1891, p. 63.12}

God has sworn to Abraham, and his promises will be fulfilled, even though men do not believe. Verses 3 and 4. If none are found with the faith of Abraham, God is able of the stones to raise up children unto him. God is himself on trial before the universes, and Satan and evil men have always charged him with being unjust and arbitrary; but in the judgment all the universe will say, “Just and true are thy ways, thou King of saints.” {GCDB March 10, 1891, p. 63.13}

Verses 9-18. All are in sin. There are no two ways of salvation. “The way of peace they have not known.” Here is the touch-stone, showing the difference between the true Jew and the Gentile. The children of faith will have this peace - the peace which Christ had - continually with them. {GCDB March 10, 1891, p. 63.14}

Verse 19. “Under the law” is a mistranslation. It means in the law, or within its jurisdiction. By this law all the world becomes guilty; no man has any advantage over any other in the sight of the law. {GCDB March 10, 1891, p. 63.15}

Verse 20. Some people feel apprehensive lest laying stress on such texts as this should discredit the law. But God who wrote the text, may be left to care for the honor of his own law. It is to the everlasting credit of the law that it cannot justify the transgressor. The law requires in man the perfect righteousness manifested in the life of Christ. No man ever lived as Christ lived - all are guilty. The perfection and majesty of the law leads sinners to cry out, “What shall we do?” {GCDB March 10, 1891, p. 63.16}

Sometimes the idea obtains that if Christ would only wipe out the record of the past, the individual might then get along very well. That was the trouble with the Jews. Romans 10:2, 3. There is not a man on earth who in himself can do one deed as pure and as free from selfishness as though Christ had done it. “Whatsoever is not of faith is sin.” A sermon not preached by faith is a sin to be repented of. Much missionary work has been done by us all, that is to be repented of. {GCDB March 10, 1891, p. 63.17}

There never was a better man than Paul, as a man. If any man outside of Christ ever did a good deed, Paul did. Yet he had to count all things he had but loss, that he might win Christ. (Philippians 3:4-8.) The psalmist says that God withholds no good thing from those who walk uprightly. If Paul, before he found Christ, had had something in his nature that was good, he might have taken these things along with him. But he counted all as loss. {GCDB March 10, 1891, p. 64.1}

Verse 21. The law will witness in the judgment to the righteousness that the sinner receives without the law, testifying to its perfection. Only instead of getting the righteousness out of ourselves, where there is none, we go to the fountain-head. {GCDB March 10, 1891, p. 64.2}

Verse 22. All men are on a level. We will be thankful that God is willing to save us as he saves others. The plan of salvation is one of giving and taking; giving on the part of God, and taking on the part of man. The pride of the heart resents this dependence upon God; but we are pensioners, beggars, miserable, and poor, and naked. The only thing for us to do is to buy the white raiment. This is offered without money and without price. {GCDB March 10, 1891, p. 64.3}

The prophet rejoiced in the Lord, because God had clothed him with the garments of salvation, and covered him with the robe of righteousness. We are not to put on the robe ourselves. Let us trust God to do that. When the Lord puts it on, it is not as an outward garment merely; but he puts it right through a man, so that he is all righteousness. {GCDB March 10, 1891, p. 64.4}

Sometimes we hear people talk as though we must ourselves put on a fairly presentable garment before we can ask for the white raiment. But it is the very need and helplessness of the beggar that recommends him to charity. {GCDB March 10, 1891, p. 64.5}

“All have sinned and come short of the glory of God.” All men stand on the same level, and the offer of mercy is to whosoever will come and partake of the water of life freely. We are “justified freely by his grace through the redemption that is in Christ Jesus.” Verse 24. {GCDB March 10, 1891, p. 64.6}

THE Committee on Distribution of Labor will hold meetings on Tuesday, March 10, and Thursday, March 12, from 5-7 P. M. {GCDB March 10, 1891, p. 64.7}

THE delegates from District No. 1 are requested to meet in the south vestry Wednesday, March 11, at 5 P. M. {GCDB March 10, 1891, p. 64.8}

March 11, 1891

*VOL. 4. - BATTLE CREEK, MICH., WEDNESDAY, - NO. 5*

**THE WORK IN SOUTH AFRICA**

TUESDAY, March 10, at 9 A. M., Elder C. L. Boyd addressed the delegates on the subject of the work in the South African field. The following are a few of the points mentioned:- {GCDB March 11, 1891, p. 65.1}

The organized States in South Africa are Cape Colony, Orange Free State, Transvaal Republic, and Natal. The mineral resources of South Africa are unknown, and probably very extensive. Of the inhabitants of these colonies, about two thirds are natives, one third being Europeans, Dutch, or English. {GCDB March 11, 1891, p. 65.2}

In July, 1887, the laborers sent from America landed in Cape Town. A number in South Africa were already keeping the Sabbath, some of the brethren Wessels and others. Two young men, who were of our party from the United States, soon began canvassing in Cape Colony. At that time we had no Dutch literature. Since then this has been supplied, and a goodly number of devoted laborers have engaged in the work there. Just as we were leaving Africa to come to this Conference the canvassing work was being organized on a more systematic basis, and the reports received indicate encouraging success in the work. {GCDB March 11, 1891, p. 65.3}

A school is much needed in South Africa. Nine individuals from Africa have already come to the College, to secure the advantages to be obtained in our schools. Many would gladly share the benefits of a good school in South Africa. {GCDB March 11, 1891, p. 65.4}

It is believed that a field of usefulness is open to consecrated young men and young women, who could act as teachers in family and private schools in South Africa. Much might be done for the spread of the truth by such self-supporting missionary work. {GCDB March 11, 1891, p. 65.5}

Our efforts in South Africa have been directed more especially to the introduction of our literature. The total membership in South Africa is about 134. The amount of tithes paid per year is about $2,500. {GCDB March 11, 1891, p. 65.6}

There is a work to be done among the natives in Africa, further to the north. Some of the native tribes, as the Kaffirs, Zulus, and others, stand high, morally and physically, considering the influences which civilization has thrown about them, which have not been altogether salutary. Some of our friends in Africa feel a deep interest in the work among the natives, and would be glad to give themselves to this branch of the work, if circumstances permitted. There are more than three times as many inhabitants in Africa as in all of North America. {GCDB March 11, 1891, p. 65.7}

It is not by staying at home and praying for the heathen in Africa merely, that God will be sanctified in us before their eyes (Ezekiel 36:23), but by individual’s going there, sanctified by God to his service, to live among them and teach them. Then may we have some native sheaves to bring from Africa when the harvest is gathered. {GCDB March 11, 1891, p. 65.8}

**GENERAL CONFERENCE PROCEEDINGS**

**SIXTH MEETING**

THE sixth meeting of the Conference opened at 10:30 A. M., March 10, with prayer by Elder U. Smith. The minutes of the preceding meeting were read and approved. {GCDB March 11, 1891, p. 65.9}

Elder Haskell corrected a mistake made in the last number of the BULLETIN, in the report of his remarks on Africa. He is reported as saying, “With the exception of one section only 150 miles square, there is no part of Africa where the influence of Christian missions has not been felt.” It should have read, “With the exception of a strip of country in Central Africa 150 miles wide.” {GCDB March 11, 1891, p. 65.10}

The Committee on Finance made the following partial report:- {GCDB March 11, 1891, p. 66.1}

To the General Conference assembled:- {GCDB March 11, 1891, p. 66.2}

Your Committee on Finances have had under consideration the building of a school at Walla Walla, Wash. The enterprise calls for the following outlay of funds:- {GCDB March 11, 1891, p. 66.3}

|  |  |
| --- | --- |
| Real estate | $23,250 |
| Buildings | 25,000 |
| Contingent | 5,000 |
| Total | $53,250 |

To raise this sum, we have estimated resources as follows:- {GCDB March 11, 1891, p. 66.4}

|  |  |
| --- | --- |
| 30 acres (donated) divided into 100 lots at $100 | $10,000 |
| 50   “       “     $200 per acre | 10,000 |
| Cash subscriptions (By citizens of Walla Walla) | 6,100 |
| 15 acres (donated), at $100 | 1,500 |
| 80   “      “ | 500 |
| Cash on hand, North Pacific Conference | 5,000 |
| Real Estate (purchased) | 23,250 |
| Upper Columbia Conference will raise | 3,000 |
| Total | $59,350 |

The General Conference is asked to contribute $5,000, and take charge of the enterprise, all property to be held by the General Conference Association. {GCDB March 11, 1891, p. 66.5}

After carefully considering the matter, we recommend, That the General Conference assume control of the College enterprise, and invest $5,000 in it; also that you either select a man there, or select a man and send there, to take charge of the business. Respectfully submitted. {GCDB March 11, 1891, p. 66.6}

|  |  |  |
| --- | --- | --- |
| DAN. T. JONES, | ] |  |
| W. C. WHITE, | ] |  |
| A. R. HENRY, | ] |  |
| L. C. CHADWICK, | ] |  |
| R. C. PORTER, | ] | *Committee*. |
| H. LINDSAY, | ] |  |
| S. H. LANE, | ] |  |
| H. W. DECKER, | ] |  |
| R. S. DONNELL, | ] |  |

On motion, the rules were suspended, and the Conference considered the report without deferring to the next meeting, as usual. {GCDB March 11, 1891, p. 66.7}

Brother A. R. Henry was called on. He said he had not been so enthusiastic over this enterprise as some have. In the first place, we were led to expect that the citizens of Walla Walla would donate $25,000 or more, to the school; but they offer only about $14,000. This is quite a shrinkage; still it is a very liberal offer for a place the size of Walla Walla. He thought the enterprise could be made a success, but it should be very carefully managed. If the enterprise is undertaken, a man should be placed there to manage the business. Walla Walla is a very nice place; a good location for a school. The prices of property are not inflated, as in some places in the west. {GCDB March 11, 1891, p. 66.8}

Elder Underwood said, “Walla Walla Valley is one of the finest fruit-growing valleys in all that country. The tract of land which we propose to buy, has nursery stock on it, worth, perhaps, $5,000. This, and the other land donated and purchased, will be taken by our brethren, in tracts of from two to five acres, for fruit-growing.” Referring to the donation asked of the General Conference, Elder Underwood said, “There had been a question in the mind of the Committee as to whether the General Conference should be asked to make a donation. There are some reasons why they thought it would be well for it to do so. It would encourage the brethren there to take hold and lift in the enterprise, with better courage. Then there are many young people in that section of the country who, if educated in one of our own schools, would make valuable workers in the future, but who, if left to themselves, will drift into the world, and be lost to the cause.” {GCDB March 11, 1891, p. 66.9}

Elder A. T. Jones said he had known Walla Walla for sixteen years. It has never had a boom. Property is not inflated. The business interests of the place have always been in the hands of reliable business men, who have taken care that the place should have only a healthy and substantial growth. {GCDB March 11, 1891, p. 66.10}

Elder Porter said it was explained to the committee that there is an excellent spring near by, which is donated to the school, and which will supply all the water that is needed. {GCDB March 11, 1891, p. 66.11}

Captain Eldridge said he did not want to be understood as opposing the school enterprise, but he was opposed to rushing the matter through so hurriedly. He thought action on the report should be delayed till the next meeting. The members of the Finance Committee have all the facts before them, but others of us have not. He moved to defer action to the next meeting. The motion to defer was lost. {GCDB March 11, 1891, p. 66.12}

Brother Palmer asked if there was sufficient water to irrigate the land, and if so, whether water rights went with the land. {GCDB March 11, 1891, p. 66.13}

Elder Decker answered that the land was well situated for irrigation, and they had water rights on all the streams in the vicinity of the land. {GCDB March 11, 1891, p. 66.14}

The question on the adoption of the report was put, and carried unanimously. {GCDB March 11, 1891, p. 66.15}

The Committee on Resolutions presented a partial report, which follows:- {GCDB March 11, 1891, p. 66.16}

The brethren in General Conference assembled, to the brethren in Scandinavia. {GCDB March 11, 1891, p. 66.17}

BELOVED BRETHREN: “We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have for all saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;” “being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ;” “for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s.” So then, “Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.” Therefore, beloved brethren, “be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.” {GCDB March 11, 1891, p. 66.18}

**MOURNING AND SYMPATHY**

Whereas, The inroads of the enemy, death, into the ranks of our laborers have been more extensive the past year than ever before, removing in the midst of their labors our beloved brethren, Samuel Fulton, John Sisley, A. D. Olsen, E. A. Briggs, J. E. Robinson, and E. E. Marvin; therefore, - {GCDB March 11, 1891, p. 67.1}

Resolved, That while we bow, as it becometh us, submissively to these afflicting providences, we tender our sympathy to the relatives and friends of the deceased in their bereavement, and express our sense of loss in being deprived of the labors of these faithful workmen; and we will pray the Lord of the harvest to throw the mantle of his special support and protection over those who remain, and speedily raise up others to take the places of those who have fallen. {GCDB March 11, 1891, p. 67.2}

**THE BATTLE CREEK CHURCH**

Whereas, A resolution was passed at the last session of this Conference, Nov. 5, 1889, looking to the transfer of the Battle Creek church from the Michigan Conference to the General Conference, on the ground that the membership of said Battle Creek church is drawn together principally by the institutions located here, which are of a general character, and belong to the denomination at large; and, - {GCDB March 11, 1891, p. 67.3}

Whereas, The Michigan Conference at its annual session, Oct. 22, 1890, expressed a desire that the Battle Creek church remain a part of the Michigan Conference, but proposed (the church also concurring), in lieu of the transfer, to release to the General Conference, 75 per cent of the tithe usually paid to the Michigan Conference; therefore, - {GCDB March 11, 1891, p. 67.4}

Resolved, That we accept the proposition of the Michigan Conference and the Battle Creek church in this matter, and express our thanks for the much needed means thus brought into our treasury; and further, - {GCDB March 11, 1891, p. 67.5}

Resolved, That we recommend all Conferences and churches which are, or may become, similarly situated, to act in a like manner upon the same principle, that some of the strength derived by our public institutions from the general cause, may be returned to the same. {GCDB March 11, 1891, p. 67.6}

|  |  |  |
| --- | --- | --- |
| W. W. PRESCOTT, | ] |  |
| U. SMITH, | ] |  |
| A. T. ROBINSON, | ] | *Committee*. |  |
| H. A. ST. JOHN, | ] |  |  |
| E. J. WAGGONER, | ] |  |  |

The Judiciary Committee reported as follows:- {GCDB March 11, 1891, p. 67.7}

In reference to the request of the church on Pitcairn Island, to be received into this body, your committee would make the following recommendation:- {GCDB March 11, 1891, p. 67.8}

According to the constitution, this Conference is composed “of such local Conferences of Seventh-day Adventists as are or may be properly organized in any part of the world.” We can see no propriety in changing this constitutional provision to meet the particular case under consideration, however much we would be pleased to concede the request. {GCDB March 11, 1891, p. 67.9}

It also seems to your committee inadvisable to recommend this church to secure its representation here by uniting with any local Conference, on account of its distance from any such Conference. {GCDB March 11, 1891, p. 67.10}

For this reason, this church will be compelled to look for its aid to the general work under the direction of the Foreign Mission Board. {GCDB March 11, 1891, p. 67.11}

We therefore recommend that this church hold its connection with, and have its representation in, this Conference, in the same manner as other mission fields. {GCDB March 11, 1891, p. 67.12}

|  |  |  |
| --- | --- | --- |
| L. DYO CHAMBERS, | ] |  |
| J. B. GOODRICH, | ] |  |
| J. E. GRAHAM, | ] | *Committee*. |
| C. F. STEVENS, | ] |  |
| F. D. STARR, | ] |  |

There being no further reports to present, the report of the Committee on Education (BULLETIN, p.48) was taken up. After the reading of the report, Professor Prescott read the following letter, written to Elder Olsen by Elder S. N. Haskell while in Australia, as bearing directly on the question under consideration:- {GCDB March 11, 1891, p. 67.13}

Dear Brother Olsen:- {GCDB March 11, 1891, p. 67.14}

It is now over four months since I came to Australia. I attended the institute, and have visited all of the principal churches both in Australia and New Zealand, become personally acquainted also with many of the workers, have had conversations with parents about their children, etc., etc. I have become thoroughly convinced that they need a thoroughly equipped school in Australia as much as they do at Lincoln, Neb., Walla Walla, Wash., or any other place in the United States. {GCDB March 11, 1891, p. 67.15}

What has especially stirred me up on this matter at the present time is a conversation I had yesterday with a young man, one of the canvassers. Brother Daniels had spoken to me of him. He introduced me to him as one, whom, he thought, would be a help as a manager of canvassers, etc. He is a New Zealand boy, and when Brother Tenney went through there on his way to Australia, he was favorably impressed with him. Finally he got him over to work in the office. But afterward he left the office, and in time found his way to the canvassing field in Australia, and has developed into one of the best canvassers. {GCDB March 11, 1891, p. 67.16}

As soon as I set my eyes upon him, I somehow could not keep them off, or the impression out of my mind that he ought to be preaching the third angel’s message. Yesterday he called on me, desiring an interview. We spent much of half a day talking about the schools in the United States, studying the Scriptures, the work of the ministry, etc. He has been struggling to earn money enough to go to one of our schools. From what he said, he has earned, canvassing, above his running expenses, during the last year, not less than 125 or 150 pounds. He has been liberal to aid in various enterprises, and has now on hand about eighty pounds. He feels that he *must* have an education, and a different experience from simply canvassing. {GCDB March 11, 1891, p. 67.17}

As near as I can learn there is not less than 20 or 25, both there and in Australia, the very cream of their workers, who feel to a greater or less extent as he does, and I feel that I might safely say twice twenty-five, judging from their appearance, hopeful cases of young men and women, who would patronize such a school. {GCDB March 11, 1891, p. 67.18}

I asked him why he did not attend the institute at Melbourne; he said he was by himself canvassing, and did not know of it. He felt that in view of selling books, there was a desire to keep him and the others at the book business. {GCDB March 11, 1891, p. 67.19}

Now, but a small portion of these, who are so desirous of an education, can ever go to America, for they are dependent on their own efforts to raise the money. But were there a school here, there probably would be twice that number, say 100, who would attend, and pay their own way, including the younger portion. {GCDB March 11, 1891, p. 67.20}

Now suppose that within five years more, ten could work their way through, and go to America to attend school. Going third class, it would cost them at least $150 dollars each or $1,500 besides their tuition. Now suppose that the same money is paid for at least six teachers to come over here, and instead of the delay of five or ten years, instruction could be given within five years, beginning at once, to at least fifty hopeful subjects for workers, or reduce it to those who can actually come at the present time, say twenty-five. Which is the best policy? I need not argue that point. {GCDB March 11, 1891, p. 67.21}

Why should we continue to build schools in America, and consume the teaching talent over there to the total neglect of such opportunities as the Australasian field offers? Does not the past prove that here is as good a field to select workers from as any field we have entered? Would you intimate there is a discount to be made? Thus far it is not seen by a lack of consecration, spirit of sacrifice, paying of tithe, or anything that could be seen. {GCDB March 11, 1891, p. 67.22}

Then again it is evident that these colonists are the very enterprising portion of England, Scotland and Ireland. Naturally they are a free hearted and liberal minded people, inclined to spend money too freely. More like the Californians, not afraid of a big enterprise or even a big debt; not easily discouraged. {GCDB March 11, 1891, p. 68.1}

Let us go a step farther, we will take New Zealand. About 200 are there who have embraced the Sabbath. Seven of them have already gone to our schools in America, including Robert Hare and Brother Brighouse. Here is an expense of travel of not less than a thousand dollars. Five more are in Australia canvassing or working in the office. Two, Brother Gibson and wife, are in London. About twenty are in the field here, giving all their time to the work as canvassers, secretaries, etc. Here are thirty-four from the two hundred, who have embraced the Sabbath, which is more than one to six workers in the third angel’s message. {GCDB March 11, 1891, p. 68.2}

Why should not this same spirit be encouraged to continue by giving them advantages of education in their own country? The brethren here can build their own school, provided it is best to start it in that way, and support it, unless the brethren in America will feel it a privilege and a duty to raise money for them. They ask for experienced instructors, both physicians and ministerial instructors. {GCDB March 11, 1891, p. 68.3}

Where will you get a better class of people to go as missionaries in other British colonies than the native colonial stock? India and many of the islands of the sea contain large settlements of the British. Some of these workers already have a burden to go, they have told me, to labor on these islands. They must be educated to do so. {GCDB March 11, 1891, p. 68.4}

First, you want a good physician and his wife, who can instruct nurses and workers in that line. Rent some building, where a few patients can be taken in, also treat at their houses, thus giving the pupil a practical experience together with the theory. There are more or less who would take such a course of instruction; and such an institution, if properly managed, would be self-supporting. {GCDB March 11, 1891, p. 68.5}

Second, send four more thorough Christians, among them one or two who could give thorough practical instruction in the Bible, canvassing, and such practical information. Study half of the time, canvass the other half. Such an enterprise would pay for itself. It might be something as Brother Matteson did in Sweden, Denmark, or you did in Norway. Something as Brother Conradi now does in Germany. They could have another kind of instruction for the youth. I do not see the necessity for all these different classes being brought in one building or being located even in one city or colony, and from these different lines of instruction, let instructors be developed, who can go out, and do the same else where. {GCDB March 11, 1891, p. 68.6}

There is Sidney of about 400,000 people. It has scarcely been touched. No better place can be found for a training school for workers. Some healthy suburb of Melbourne for the physician; and for the development of teachers in the sciences, and a boarding-school for the youth, be opened in a more retired community, where the expenses would be comparatively light. Why should there not be some plans laid at once for something of this kind? {GCDB March 11, 1891, p. 68.7}

It is a fact attested by missionaries in different parts of the world, that as mission managers and head instructors, the Americans take the lead, especially in every phase of progressive work in religious enterprises. But as to workers themselves, the natives consecrated to the work, instructed by American instructors, preserving their own ways and customs, educated on their own native soil, are the most successful. {GCDB March 11, 1891, p. 68.8}

A native foreigner, who has lived in America, had his character moulded by the American spirit, then embracing the truth while there, will be the most successful among their own countrymen, but a person sent over there to simply go to our schools, and then return, will not in my opinion be successful here. While he may have the outside finish, he will not have the inside fire as a moulder of minds, and his artificial garment will not work so well. This is the universal sentiment of missionaries. {GCDB March 11, 1891, p. 68.9}

I can see how this is, better than I can explain it; and I fear we will wait half a dozen years, until we spend a few hundred thousand dollars, then, having learned this by experience, we will finally come to it. From every consideration of which I can think, it appears to me to be a sensible thing for a school to be established here. It is only a question of time as to when our American brethren can send the proper instructors. The sooner it is done, the more money and men will be saved to the cause, and the work hastened. {GCDB March 11, 1891, p. 68.10}

The following is a brief summary of some of the reasons why I believe we should have a school here:- {GCDB March 11, 1891, p. 68.11}

First, the expense of going to America by a few who may be able to do so, will pay teacher’s fare, and establish a school here, where from two to three times the number could be instructed. {GCDB March 11, 1891, p. 68.12}

Second, the few who may be able to go will principally have to earn the money to pay their expenses; therefore it will greatly delay their own education, to say nothing of the benefit others might receive. {GCDB March 11, 1891, p. 68.13}

Third, there is as good, or better, prospect from the number who would at the first attend the school to develop workers, as in the United States. {GCDB March 11, 1891, p. 68.14}

Fourth, being educated on their own ground, among their own people, consequently preserving their own customs, they become more successful workers. {GCDB March 11, 1891, p. 68.15}

Fifth, there is no better field or class of people to select British workers from to go to other British Colonies, than here. There is but one class of people, whom we can expect as much from as workers in foreign fields, and those are foreigners who have lived for years in America and have embraced the truth there. {GCDB March 11, 1891, p. 68.16}

Sixth, our friends here want the school, and are anxiously waiting and praying for it. {GCDB March 11, 1891, p. 68.17}

Seventh, our brethren, taken as a whole, are as well off financially, and are as willing to invest in anything of that kind, as they are in America. {GCDB March 11, 1891, p. 68.18}

Eighth, it costs no more to ship a few teachers here than the same number of students over there, providing they go the same class. {GCDB March 11, 1891, p. 68.19}

Ninth, the same teachers teaching here would, according to present prospects, bring as great results as in the United States. {GCDB March 11, 1891, p. 68.20}

Tenth, there are in these colonies Germans (Protestants), Irish, Scotch, English, Scandinavians (and there are large settlements of them here), and also Jews or Israelites who are anxious to attend such a school. {GCDB March 11, 1891, p. 68.21}

Why is it not as wise to do this as to enter an entirely new field that has been unexplored, with those who are altogether unacquainted with it? Would it not be greater wisdom to expend money for establishing institutions among those who will aid and sustain them, than to invest where they will have to be supported, especially when there are those who sustain to those new fields to be educated, the same relation as the foreigner does in America, who embraces the truth there? {GCDB March 11, 1891, p. 68.22}

What I mean is this, there should be a mission in Palestine, Egypt, etc. where there are Jews, for some Jews must be reached. Here we have a Jew who is a conscientious worker, and he would gladly seek a preparation to labor for his countrymen. It appears from some cause, that there are more people of some such class that embrace the truth in these colonies than in the United States. {GCDB March 11, 1891, p. 68.23}

We have one prominent teacher in a government school, the wife of the book-keeper at the Echo house. She is of Spanish descent and she is longing to go to South America. Her father came from there. There are some such individuals, whose circumstances would prevent their going to America. But were there, something of the kind I have mentioned established here, we would find that they have a burden for fields, we have not entered. {GCDB March 11, 1891, p. 69.1}

These colonies near and on the equator present advantages to develop mission workers. It is more like their native climate, and for this reason they have come to these colonies. This furnishes what seems to be another strong reason why we should give such countries as Australia every advantage to educate workers the same as in the United States. And why would not money thus laid out be more wisely used than to spend it in some of these foreign fields before we have learned about them, to establish missions there. {GCDB March 11, 1891, p. 69.2}

Elder Lane suggested that Elder Haskell state the prospects for raising the necessary funds in Australia to establish a school. {GCDB March 11, 1891, p. 69.3}

Elder Haskell said the matter has not been set before the brethren there in a way to draw them out as to how much they would give; but the people there are liberal, more so perhaps than the people in America. We have some men of means in Australia, whom he thought would come up liberally to the support of a school. There are fifteen or twenty in the church in Napier, New Zealand, who would go to a school in Australia, if one should be started there. {GCDB March 11, 1891, p. 69.4}

Elder Corliss said the situation of things in Australia was correctly set forth in the letter which had just been read. He referred to the liberality of the people in Australia. He believes if a school is started in Australia, the brethren there will support it liberally, and closed by saying he would guarantee the fare of one teacher to Australia. {GCDB March 11, 1891, p. 69.5}

Elder White referred to the fourth section in the report, and said he thought the General Conference should bear the traveling expenses of teachers to Australia. The brethren there would have enough to do to support the school. He estimated that the cost of paying the expenses of two teachers to Australia and return, would be between $1,200 and $1,500. {GCDB March 11, 1891, p. 69.6}

Prof. Prescott said the idea of the Committee was to send teachers to Australia who would remain there. They could go out and labor in the field between the sessions of the school. {GCDB March 11, 1891, p. 69.7}

The Conference adjourned to 3 P. M. {GCDB March 11, 1891, p. 69.8}

**GENERAL CONFERENCE PROCEEDINGS**

**SEVENTH MEETING**

THE seventh meeting was held Tuesday, March 10, at 3 P. M. Prayer was offered by Elder R. C. Porter. {GCDB March 11, 1891, p. 69.9}

After the reading of the minutes, the Chair stated that as so much of the forenoon session was consumed in the consideration of home work, he thought it best to continue the consideration of the report of the Committee on Education, found on page 48 of the BULLETIN. {GCDB March 11, 1891, p. 69.10}

Speaking to the third article in the report, Elder Haskell said they thought it best to leave it in this way that the brethren in Australia might have an opportunity to consider the matter, and devise their own plans for the support of the school. {GCDB March 11, 1891, p. 69.11}

The Chair raised the question as to whether the Committee on Education had teachers in view for this school in Australia, provided it is started. {GCDB March 11, 1891, p. 69.12}

Prof. Prescott said that that point was not discussed in the Committee, but it was his opinion that we should *train* our teachers. He thought teachers could be provided for the school in Australia without drawing on any who are now in the field. {GCDB March 11, 1891, p. 69.13}

The question on the adoption of the report was called for, and the report was adopted without a dissenting vote. {GCDB March 11, 1891, p. 69.14}

The report of the Committee on Resolutions was called up and read (See BULLETIN p.48). {GCDB March 11, 1891, p. 69.15}

Speaking to the first resolution, Prof. Prescott said: “Such a resolution as this should receive more than a nominal assent. There are substantial reasons for gratitude to God, and that gratitude should come from the heart.” {GCDB March 11, 1891, p. 69.16}

Elder Loughborough said, according to a report rendered Oct. 29, 1857, the book sales of the Review Office for the preceding two years, was $1,287.91, and the brethren then said, “Good.” Yesterday it was reported that, $750,000 worth of books were sold last year; that is better still. Does not this afford reason for gratitude to God? {GCDB March 11, 1891, p. 69.17}

Calling Elder Haskell to the chair, Elder Olsen said such a resolution as this should be passed with more consideration than a mere vote. God has blessed his work in a marked manner. Twenty years ago if we should have heard of such a great work as was done the past year, we should have said it was the loud cry. But the increase has come on so gradually that we have hardly noticed it. The agitation of the subject of Religious Liberty has opened the way for the truth to go; what would we have thought twenty years ago of getting a hearing before a committee of the Congress of the United States? But not the least evidence of the Lord’s blessing is the presence of his spirit in this meeting. {GCDB March 11, 1891, p. 69.18}

Dr. Waggoner spoke to the second resolution. He said it seemed to him that there was more cause for gratitude in this resolution than the other. The fact that the way is opening for the truth to go to the world should be the occasion for the greatest gratitude to God. I have been touched by the reports of Elder Haskell, which show how the way is opening up in all parts of the world for the truth to go. If we are truly grateful for this, it will lead us to consecrate ourselves to God, that we may fill the openings that God has provided. {GCDB March 11, 1891, p. 69.19}

Elder Haskell said, there is not a country in all the world where the way is not opening for the truth to go. Many of the missionaries do not care what church we belong to, if we do not make a hobby of some special thing. They are in sympathy with every effort to save souls. God has been preparing the way for twenty years for the truth to go to the world. Missionary work has undergone radical changes in that time, and the work has been greatly blessed of God. The funds of all the missionary societies have largely increased in the past few years, and the work has received a great impetus. All this is evidence that God is opening the way for the truth to go. {GCDB March 11, 1891, p. 70.1}

Elder Boyd said when we recognize the openings for the truth to go as being in the special providence of God, we virtually say that we are ready to go to carry this truth to the places where the way is opening for it. The schools which we are establishing are evidences of our faith that the truth is to go, for in them are to be educated the laborers to carry the message. {GCDB March 11, 1891, p. 70.2}

Elder Lane said he was glad to hear the brethren from foreign fields speak of the many openings that are found everywhere for the truth to be disseminated; but he thought the increasing interest in the home field was also a reason for gratitude to God. He hoped that the moving spirit might take hold of our people, and that they would scatter out, and take the truth with them wherever they go. {GCDB March 11, 1891, p. 70.3}

Elder G. B. Starr spoke of the fact that the World’s Fair is located in our country, as a reason for gratitude to God; for through this instrumentality the truth may go to all parts of the world. {GCDB March 11, 1891, p. 70.4}

Elder D. T. Bourdeau spoke of the early history of the work, when our papers and books were printed on a hand press, and said that some of them then expected that the truth would go to India, China, etc. And now that the work has grown to its present proportions, and the way is opening up for the truth to go to other nations, is a reason of heart-felt gratitude to God. {GCDB March 11, 1891, p. 70.5}

Elder Underwood called attention to the clause in the resolution which recognizes the fact that it is the Spirit of God that is opening the way for the third angel’s message to go, and said he had seen marked evidences of late that God’s spirit is opening the way for the truth to go. The Lord is not only opening the way for the truth to go to foreign fields, but is opening the way all around us. {GCDB March 11, 1891, p. 70.6}

Elder Kinney said, as this seemed to be a gratitude hour because the truth is to go to all nations, he wanted to express his gratitude that the way is opening for the truth to go to his people (the colored race). There has not been much done for them; but the way is opening, and he hoped to see much more done to reach and benefit that people. {GCDB March 11, 1891, p. 70.7}

The Committee on Home Missions and Bible Work presented the following report:- {GCDB March 11, 1891, p. 70.8}

Your Committee on Home Missions and Bible Work, would respectfully present the following partial report:- {GCDB March 11, 1891, p. 70.9}

1. We recommend that the Bible work be encouraged as an important auxiliary to the carrying forward of the message. {GCDB March 11, 1891, p. 70.10}

2. That greater care should be exercised in the selection of workers for this branch. They should be persons of mature judgment and sound Christian experience. {GCDB March 11, 1891, p. 70.11}

3. We believe that a broader scope of instruction would result in greater success in this work, and advise that a three years’ course be arranged, and, as far as possible, those contemplating entering upon this work should be expected to complete it, except that portion of the work outlined, with which they may be already familiar. {GCDB March 11, 1891, p. 70.12}

4. In harmony with this, we recommend that our colleges arrange a two years’ course with a view to qualifying persons for this line of work, embracing such studies as English grammar, reading, ancient history, church history, Bible history, general Bible study, hygiene, including healthful cookery, nursing, and treatment of common diseases. {GCDB March 11, 1891, p. 70.13}

5. We advise that in some of the larger cities, such as San Francisco, Chicago, New York, and London, there be maintained training schools for actual experimental Bible work, and that a corps of experienced workers should be kept there, who could direct and assist the new workers. We further advise that six months’ time be spent in this drill before these persons are sent to open up new work, and that the Conferences in which these missions are located be invited to consider the value of such labor, and, as far as consistent, assist the workers in meeting their expenses during this time. {GCDB March 11, 1891, p. 70.14}

6. We advise that persons for foreign fields be selected one year previous to the date they are expected to enter upon their work, and that the greater portion of that year be spent in definite preparation for the field, by the study of its history, language habits of its people, missionary work already accomplished or in operation, etc., etc. {GCDB March 11, 1891, p. 70.15}

7. We recommend the arrangement of a correspondence course of instruction, embracing the same lines as those at the colleges, to enable persons unavoidably detained at home, or who contemplate taking up this work at some future time, to enter at once upon a course of preparation for this work. That this course be conducted by persons selected at one of the central colleges, under the supervision of the educational secretary. {GCDB March 11, 1891, p. 70.16}

8. We would advise that a small sum of about $5 per year, besides the cost of postage, be charged for the correspondence course, to cover the expense of lesson sheets, assistant secretary’s wages, etc. {GCDB March 11, 1891, p. 70.17}

9. We think that individuals and churches should be encouraged to assist in the education of persons who will devote themselves to the work, but who are unable to personally meet the expenses. {GCDB March 11, 1891, p. 70.18}

Whereas, there are many aged persons of experience and good judgment, who might be a blessing to our churches and mission fields, by visiting and talking with the people; we therefore - {GCDB March 11, 1891, p. 70.19}

Recommend, That the Conference Committees of our various Conferences, select such aged persons as can be of value in this line of work, and encourage them to labor in the churches and missions, by visiting and talking with the people, where, in the judgment of the Committee, such work will be of advantage to the cause. {GCDB March 11, 1891, p. 70.20}

|  |  |  |
| --- | --- | --- |
| R. M. KILGORE, | ] |  |
| S. N. HASKELL, | ] |  |
| W. H. WAKEHAM, | ] |  |
| L. C. CHADWICK, | ] | *Committee*. |
| N. C. MCCLURE, | ] |  |
| D. T. JONES, | ] |  |
| G. B. STARR, | ] |  |

The unfinished business being disposed of, the rest of the meeting was spent in the consideration of the special demands of home fields. Elder A. T. Robinson, superintendent of District No. 1, presented the following facts in behalf of his district:- {GCDB March 11, 1891, p. 71.1}

The South Lancaster Academy is now in its third year under the present management. The prospects at the opening three years ago, were somewhat discouraging, owing to unfortunate circumstances, and the time of opening was looked forward to with some misgivings. {GCDB March 11, 1891, p. 71.2}

At the opening there were but eleven students boarding at the students’ house, and there were eight teachers. Since then, there has been a constant increase in attendance. The entire enrollment for the first two terms was about eighty. The second year there were about 120. This year the primary department was separated from the Academy; but counting the primary school, the entire attendance is a little over 150. The seating capacity of the school chapel was almost entirely filled this term. {GCDB March 11, 1891, p. 71.3}

The aim of the teachers has been to keep the school up to a high standard of efficiency, and good work has been done. The Academy has furnished some laborers for foreign fields, and there have been some remarkable conversions of individuals at the school who have given themselves to the work. {GCDB March 11, 1891, p. 71.4}

Now, in order to hold out inducements for students to attend, it seems as though we must have more accommodations for them. The students are now scattered about in four different building, besides the Home. {GCDB March 11, 1891, p. 71.5}

With some alterations, the Academy chapel could be made to seat 250. The present indications are that the attendance will increase; and the board has had seriously to consider the matter of how to provide for the increased attendance. {GCDB March 11, 1891, p. 71.6}

We earnestly ask this Conference to take the matter under advisement, and recommend to us what course should be pursued. {GCDB March 11, 1891, p. 71.7}

Elder Kilgore, Supt. of Dist. No. 2, said District No. 2 is unlike any other District. It contains but one small Conference, the rest is all mission territory. I have made one tour through the District, visiting all the principal churches. The churches are so scattered that we cannot have any general meeting that could be attended by all. The wants of this field are many. I will speak first of the need of a school in the South. The public schools are poor there, and the wealthier class of people send their children away from home to be educated. {GCDB March 11, 1891, p. 71.8}

1. We need something permanent in the South that will show to the people that we are going to do a permanent work. {GCDB March 11, 1891, p. 71.9}

2. We want to educate laborers on Southern soil. There is a distrust of Northern people, and those who are sent to the North to be educated, on returning, meet with the same difficulty in their labors that Northern men do. Then those who come here to be educated often lose their burden for the South, and do not care to return. {GCDB March 11, 1891, p. 71.10}

Laborers are needed who are adapted to the field. {GCDB March 11, 1891, p. 71.11}

We have a fund of about $2,000 to support the colporter work, and this field offers special inducements to that class of laborers. {GCDB March 11, 1891, p. 71.12}

Experienced men and women are needed to enter the cities and towns, and locate among the little churches which greatly need their help. {GCDB March 11, 1891, p. 71.13}

The special demands of the work among the colored people were presented by Brother Kinny, who said that there were between eight and nine millions of his people in the United States, waiting to hear the third angel’s message. Owing to the prejudices which existed, it was evident that the work for the colored people would have to be carried on separate from that for the white population of the South. {GCDB March 11, 1891, p. 71.14}

There are but two organized churches among the colored people, and some unorganized companies. Much can be done by the circulation of literature, but the greater part of the work, it seems, will have to be done by the living preacher. The speaker earnestly appealed for at least one white laborer of experience to devote his entire time to the work among this people. {GCDB March 11, 1891, p. 71.15}

**THE WORK IN RUSSIA**

WE give below the synopsis of an address delivered by Elder H. P. Holser, before the missionary society at Battle Creek, Wednesday evening, March 4. The facts which it contains will be of interest to the readers of the BULLETIN. {GCDB March 11, 1891, p. 71.16}

Russia comprises one seventh of the habitable part of the globe. It covers twice as much territory as the United States, and the population is also twice as large. {GCDB March 11, 1891, p. 71.17}

About ten years ago, Brother L. R. Conradi began his work among the Germans in South Dakota. While laboring in the village of Milltown, he became acquainted with many German Russians, who had left that country to escape being drafted into the army. Some of these accepted the views of our people, and immediately commenced to send publications to Russia. Their burden for those they had left behind was great. They were not content with merely sending reading-matter; but some of them returned to Russia, to tell the gospel as they had learned it, to their friends and relatives. They succeeded in bringing quite a number of Russian Germans into the truth. {GCDB March 11, 1891, p. 71.18}

In 1886 Elder Conradi made his first visit to Russia. He was imprisoned in the Crimea. While there, one of the Lutheran priests proclaimed from the pulpit, “Now the heretics are in prison.” This was the first that some had heard of our people. It stirred up inquiry, and one man in particular became interested to learn more, and he is now the elder of one of our churches in the Crimea. After forty days Elder Conradi was released; but he was obliged to leave the country. {GCDB March 11, 1891, p. 72.1}

The next one of our laborers to enter Russia was Brother Conrad Laubhan, who had accepted our views in Kansas. He was followed in 1889 by Brother Neufield, who went at his own expense, because he felt a burden for the friends he had left there. He labored there for about a year, visiting from house to house and distributing reading-matter. When Elder Conradi first went to Germany to establish the Hamburg Mission, he met Brother Neufield, who was on his way home from Russia. On the way he experienced much difficulty. The Russian officials seemed determined not to let him cross the line; all his baggage was taken, and he has not yet been able to recover it. He had been laboring principally in the Caucasus, which is the region lying east of the Black Sea. He was the first one of our people, who had entered that district. Brother Laubhan also spent seven weeks in that vicinity, and as the result of the labors of these two men, there are now 200 Sabbath-keepers in the Caucasus. {GCDB March 11, 1891, p. 72.2}

Six months after the Hamburg Mission was established, Brother Jacob Klein went to Russia, and labored near Saratov, a town on the Volga River. It is a large city near the Asiatic border. He met with great opposition, and was soon imprisoned. At the time that he was arrested he was on his way south to visit some Sabbath-keepers. He happened to call at the home of a blacksmith, one of the brethren, and this man was exceedingly desirous that he visit a friend of his who lived in the country, and who was very anxious to receive more light on the Bible. In company with the blacksmith he started into the country to see this man, and it was while they were on this trip that the arrest was made. The blacksmith was arrested also. Soon the blacksmith’s son came down to see what could be done to procure the release of his father and Brother Klein; but he was also taken and locked up in prison. {GCDB March 11, 1891, p. 72.3}

After awhile these two were released, and Brother Klein was left alone. He was badly treated, and soon became quite sick. The charge preferred against him was that he was proselyting Russians from the Greek Church. In order to do this it would have been necessary for him to speak the Russian language. This he could not do. The officials felt certain that he could, and did their best to make him talk to them in that language; but of course to no avail. He was then released on bail, and the prospect of his being set at liberty is now quite encouraging. {GCDB March 11, 1891, p. 72.4}

After the camp-meeting in Switzerland, it was decided that Brother Conradi should visit Russia, and do what he could to organize and instruct the brethren who had come into the message, but who had had so little personal labor. He started last autumn, and on his way to St. Petersburg stopped at Konigsberg, where we had learned there were some Sabbath-keepers. They are not connected with our people, but are the followers of Stangnowski, who has been proclaiming the Sabbath for some time. He also publishes a paper, and has written some books. Like all who are tinctured with fanaticism, he centers all his teachings in himself. He is the great one to whom all the prophecies point. His followers keep the Sabbath when it is convenient for them to do so, but if there is any danger or trouble about observing this commandment, they lay it aside. {GCDB March 11, 1891, p. 72.5}

From Konigsberg Elder Conradi went to St. Petersburg. There he had an interview with the American Legation. They promised him that if he would not preach to the Russians, but confine his work to his own people, they would protect him, and see him safely through any difficulty that might arise. During his visit to the Legation he learned how his release had been procured when he was in prison in the Crimea. It so happened that the Minister of the Legation was a Michigan man, and was well acquainted with our people. {GCDB March 11, 1891, p. 72.6}

The charge brought against Elder Conradi was that he was teaching Jewish heresy. The minister assured the Russian officials that this was not so, for he was well acquainted with our people in America, and knew that we were not Jews, and did not believe in their doctrines. In this we can see the providence and watch-care that God has for his people. It was more than a mere chance that that minister was a Michigan man, and that he was acquainted with our brethren in this State. {GCDB March 11, 1891, p. 72.7}

From St. Petersburg Elder Conradi went to Saratov, and visited the three companies in that vicinity. Leaving this point, and journeying for four days, he arrived in the Caucasus. On the way he passed through some Turkish villages, where nearly all the people are Mohammedans. In their customs and habits of life they differ widely from the Russians. They are persecuted for their faith, for the Russian government is tolerant to none, save the members of the Greek Church. They are compelled to join the army, which is against their religious belief. A prominent article of food served out to the soldiers is pork, and this is an article of diet for which the Mohammedans have a special antipathy. In fact it is against their religious belief to partake of it at all. {GCDB March 11, 1891, p. 72.8}

In some of the German villages in Russia they hold the land in common. If one wishes to leave the colony he must ask permission to do so, and if one contracts debts, the others are all responsible for their payment. This law of holding everything in common has made it very difficult for our brethren to leave the villages to which they belong. {GCDB March 11, 1891, p. 73.1}

At Eigenheim (Own Home) about one hundred German-Russians assembled for a general meeting. After the meeting at Eigenheim a large company of Sabbath-keepers was visited at their homes on the Don River. The elder of this church was a Jew. Before any one had labored with him, the Spirit of God worked upon his mind, and he desired to know something about Christ. To this end he visited the Lutheran minister; but strange to say he was coldly repulsed. He finally met with some Baptists, who imparted to him all the knowledge which they themselves had of the Scriptures. Later he was led to a knowledge of the third angel’s message, which he accepted, and is now staunch in the faith. {GCDB March 11, 1891, p. 73.2}

Leaving the Don River, Elder Conradi went to Odessa, and from there to the Crimea. He arrived at Sebastopol on a Friday, and found that our brethren lived twenty miles out in the country. He found a man who drove him out to where the Sabbath-keepers lived. But he did not know the house, and neither did Elder Conradi. They drove up to one, and as they approached they heard music and singing. It was the song of our brethren who were just concluding their Friday evening meeting. Their joy at seeing him was great indeed, as he was not expected. {GCDB March 11, 1891, p. 73.3}

From the Crimea Elder Conradi went to Constantinople, and then to Transylvania. At Klausenburg there are two who are keeping the Sabbath. The manner in which they were led to accept the light of the third angel’s message is remarkable. At the time of the Reformation there were Sabbath-keepers in Transylvania. Wishing to learn about these, Brother Conradi visited the place, and while there inquiring about them, had an opportunity of presenting his views to these people, who readily accepted them. {GCDB March 11, 1891, p. 73.4}

There are now four hundred Sabbath-keepers in Russia. Some may have the idea that the Russians, who are members of the Greek Church are very much like the Catholics. This is not so. They are very fond of reading their Bibles, and have a most profound reverence for the word of God. When they are traveling on the cars, or on the steamers, they may frequently be seen studying their Bibles. When we can carry the truth of God to that field, we shall find many who are hungering and thirsting for it. {GCDB March 11, 1891, p. 73.5}

**INDIA**

AT seven o’clock last Friday evening, Elder Haskell spoke on “the Claims of India upon Us.” From the many good things he said, the following are a few thoughts presented:- {GCDB March 11, 1891, p. 73.6}

God has charge of the world, and he has an interest in all the nations of the earth. We limit God in our minds, unless we take in the *world*. Daniel 4:17, 32, shows that the “Most High ruleth in the kingdom of men.” There is not a tribe of people in all the world, over which God does not have a watchcare. This is not a general oversight, but it is for the special purpose of saving such as may be led to believe on him. {GCDB March 11, 1891, p. 73.7}

“God is the Judge: he putteth down one and setteth up another.” Psalm 75:7. When a man gets in the way of God’s work, or will not serve his purpose, he puts him down and sets up another in his place. The reply of Jesus to Pilate (John 19:11), was, “Thou couldest have no power at all against me except it were given thee from above.” Since God has reserved to himself such power over the nations, and since his care is so great toward them, in order to save them that believe, with what interest should we turn our eyes to the benighted lands of heathendom, and devote our energies to carrying them the light of God’s precious word. {GCDB March 11, 1891, p. 73.8}

God “hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.” Acts 17:26. God purposed that man should dwell on *“all the face of the earth.” Man* said (Genesis 11:4), “Let us build us a city and a tower, ... and let us make us a name, *lest we be scattered abroad* upon the face of the whole earth.” But God confounded their language, and thus carried out his design, in spite of the will of man to the contrary. {GCDB March 11, 1891, p. 73.9}

God’s purpose in thus scattering them is shown in Acts 17:27; “That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.” God has disposed these nations in the best way it could have been done, for them to receive the gospel. The care God has expressed in his word for the nations, is the reason why I believe the message should go to India. {GCDB March 11, 1891, p. 73.10}

The caste in India is one of the greatest hinderances to the work of the missionary. But it is hoped that the Zenana mission schools will do a great deal toward breaking down this caste. The Indians are great to memorize. And in these schools they are taught to memorize those portions of the word of God that speak especially against idolatry, while carefully weaving in a full explanation of the atonement through Christ. {GCDB March 11, 1891, p. 74.1}

God is at work in India. It means more to embrace Christianity there, than it ever has in America to commence to keep the Sabbath. A leading editor in the caste became convinced of the truths of the gospel, and came to a missionary and asked to have the privilege of confessing Christ publicly. A meeting for the purpose was advertised; and at the appointed time, the house was filled with persons of his caste. As he told them the wonderful story of Jesus and his love, tears were seen in many eyes. But notwithstanding this, after he had thus publicly broken his caste, many attempts were made to take his life; and when these failed, they burned him in effigy; and ever after, no one, even of his own family, would ever speak to him, or in any way notice him. This is what it costs to accept Christ in India. Can we doubt that God is at work there, when men will accept him under such circumstances? {GCDB March 11, 1891, p. 74.2}

The following account was written at our request by Miss M. E. Hartley, a missionary in Agra, India:- {GCDB March 11, 1891, p. 74.3}

“Miss Blackwell, a fellow worker [medical missionary], and I were asked last year to visit the wife of the Rajah of Akri, who was ill.... Upon reaching the castle, ... the Rajah came to meet us, with his crowd of attendants.... {GCDB March 11, 1891, p. 74.4}

“After we had ascertained the Rani’s [the Rajah’s wife’s] condition, I told the Rajah that we were servants of the one true God, and with his permission I would ask his blessing on the means we were about to use for the Rani’s recovery. [It having been explained to him that they only hoped for the medicine to do any good as God should bless it.] He assented, and we knelt down, and for the first time the voice of prayer ascended in that castle. No English lady had ever found entrance there before. {GCDB March 11, 1891, p. 74.5}

“At first it was with trembling I lifted my voice. I felt that I was indeed being called to ‘speak before kings’ for His name; but soon that feeling was lost in the consciousness of a mightier Presence. When I ceased, and we rose from our knees, I saw tears in the Rani’s eyes. She was a sweet, gentle creature. She had one child, a little daughter, sitting near on her silver chair. The child came quite readily and sat on my lap, though it was her first sight of a white face; and we had a pleasant talk together. {GCDB March 11, 1891, p. 74.6}

“I told the Rajah I should like to speak to the women in the castle, and go into the village and speak to the people there. He very readily said I could do whatever I wished.... One day on returning from the castle, we were greatly encouraged by a little incident. When we reached the bungalow, we found a man waiting for medicine. After administering it, he still lingered, so I asked the man who was with him if he wanted anything else. ‘Yes,’ he answered, ‘yesterday when you read to us out of your book [the Bible], this man was here, and he heard you say something about if a man die, he would live again; and he wished to hear more about it.’ {GCDB March 11, 1891, p. 74.7}

“How gladly I brought my Bible, and retold the story of life to those two men. And when I had finished, he said, ‘I never heard it before; no one knows it in my village.’ It is words like these that wring one’s heart, and fill one with a longing to spend and be spent a thousand times, if it were possible, in spreading this precious gospel.” {GCDB March 11, 1891, p. 74.8}

When I think of India and China, after hearing the people tell these stories - have seen the very ones sometimes in whom the wonderful power of God was manifested in their salvation - old as I am, I feel that I would gladly go to India to labor there until I laid down my life. Do you not think there are young people scattered throughout this country that would go as missionaries to these foreign lands? {GCDB March 11, 1891, p. 74.9}

I believe the Lord has prepared the way, and is preparing individuals to go there. We as a people should so relate ourselves to God that we can feel the communion of his Spirit day by day, and have no other object than to serve our Creator, the God of heaven and earth, the Lord Jesus Christ, who died to redeem us. {GCDB March 11, 1891, p. 74.10}

Do not narrow down your faith, brethren, to one little country. God takes in the whole world, and he wants us to do likewise. God has committed to his people the message that brought Christ from heaven to this earth. As we realize this, our worldly interests will recede, and God and our eternal interests will be all and in all to us. {GCDB March 11, 1891, p. 74.11}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 4**

BY ELDER E. J. WAGGONER.

THE basis of the lesson of the evening is the latter half of the third chapter of Romans, beginning with the 19th verse. “Now we know that whatsoever things the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God.” {GCDB March 11, 1891, p. 74.12}

Verses 21-23 contain in condensed form all that is treated of in the remaining verses of the chapter. {GCDB March 11, 1891, p. 74.13}

The remainder of the chapter is an amplification of that which has gone before. In this chapter also occurs the climax of the thought of the epistle. In the first part of this chapter is emphasized the fact that God makes no distinction of persons; works alone are taken into account in the judgment. But while it is true that a tree is known by its fruits, it is also true that it is not within the province of men to judge of those fruits. God alone is judge. He looks upon the heart while man can judge only from appearances; therefore while the works of men may seem good to their fellows, to God, who sees what man cannot see, they are known to be corrupt. {GCDB March 11, 1891, p. 75.1}

Again: the just shall live by faith. How much of a man’s life must be just? - All, every moment; for the just shall live by faith. But by the deeds of the law shall no act be just. This is a hard saying, but one that must be believed, for it is what the Bible says. {GCDB March 11, 1891, p. 75.2}

No deed that we can do can be just by the law only. By faith alone can a man or any act of his be just. The law judges a man by his works, and the law is so inconceivably great that no human act can rise to its hight. There must therefore be a Mediator through whom justification shall come. And that justification properly belongs to him to whom it is granted by reason of his faith. {GCDB March 11, 1891, p. 75.3}

The heart unrenewed is desperately wicked. Only evil can come from a wicked heart. To bring forth good deeds there must be a good heart, and only a good man can have a good heart. But, as all have sinned and come short, therefore all the deeds of humanity are vitiated. {GCDB March 11, 1891, p. 75.4}

The law itself is the standard of perfect righteousness, but Christ is the truth, the way, and the life. In Christ is the perfect righteousness of the law, and the grace to bestow the gift of his righteousness through faith. And of this the prophets themselves are witnesses, for they preached justification through Christ, by faith. {GCDB March 11, 1891, p. 75.5}

When a man seeks to justify himself by his deeds, he only heaps imperfection upon imperfection, until, like Paul, he counts them all as loss, knowing that there is no righteousness but that which is of Christ by faith. {GCDB March 11, 1891, p. 75.6}

There is but one thing in this world that a man needs, and that is justification, - and justification is a fact, not a theory. It is the gospel. That which does not tend to righteousness, is of no avail, and not worthy to be preached. Righteousness can only be attained through faith; consequently all things worthy to be preached, must tend to justification by faith. {GCDB March 11, 1891, p. 75.7}

“For all have sinned, and come short of the glory of God.” It is well understood that no act of ours can make right that which is past, but it is just as true that we cannot be justified in any present act any more than we can render the past perfect. We need the righteousness of Christ to justify the present just as much as to make perfect the imperfect deeds of the past. {GCDB March 11, 1891, p. 75.8}

In the case of the publican and the Pharisee, the one who put no trust in his own works went down to his own house justified, but he who desired to assume righteousness in himself failed of justification. Every one can have it who will ask for it, but each must come to the level of all other sinners, and there receive it with the rest, saying, “God be merciful to me a sinner.” {GCDB March 11, 1891, p. 75.9}

“Being justified freely by his grace through the redemption that is in Christ Jesus.” What is “redemption”? It is repurchasing. Righteousness is an infinite gift, and bought with an infinite price. It is a free gift to us, but it has been paid for. The blood of Christ has paid for it. We are exhorted to consider his greatness that we may know that although the thing to be done is beyond our comprehension, the power which is to accomplish it is also beyond our knowledge. {GCDB March 11, 1891, p. 75.10}

“To declare his righteousness” for the putting away of our sins. It is he that puts away our sins, and if we but yield ourselves to him, they will be remitted utterly. Christ grants no indulgences, but his righteousness remits the sins that are past, keeps the heart free from sin in the present, so long as his righteousness fills that heart. {GCDB March 11, 1891, p. 75.11}

Faith is the beginning of all wisdom; it lies at the foundation of all knowledge. The child would never learn anything, if it did not believe what it is told. Now, that being so in physical things, why can we not be as reasonable in spiritual things? {GCDB March 11, 1891, p. 75.12}

Redemption comes through the creative power of Christ, and that is why I love to think that he is the creator of all things; for he who created the worlds out of nothing, and who upholds all things by the word of his power, can by that same word create in me a clean heart, and preserve that which he has created. To him is all power, and also all glory. {GCDB March 11, 1891, p. 75.13}

It is God that worketh in you to will and to do of his own good pleasure. {GCDB March 11, 1891, p. 75.14}

“Do we then make void the law through faith? God forbid; yea, we establish the law.” {GCDB March 11, 1891, p. 75.15}

The committee of twenty-one on consolidation of publishing interests, will meet in the General Conference rooms at 5:30 this afternoon. {GCDB March 11, 1891, p. 75.16}

Attention is called to the interesting synopses, in this number of the BULLETIN, of Elder Haskell’s discourse on India and Brother Holser’s account of the work in Russia, necessarily laid over from last week. {GCDB March 11, 1891, p. 75.17}

March 12, 1891

*VOL. 4. - BATTLE CREEK, MICH., THURSDAY, - NO. 6*

**OUR WORK IN ENGLAND AND THE COLONIES**

WEDNESDAY morning at 9 o’clock, Elder H. P. Holser requesting, on account of ill health, to be excused from speaking in regard to the work in Russia, the hour was occupied by Brother W. A. Spicer and Elder S. N. Haskell on the work in England and the British colonies. Of the progress of the work in England, Brother Spicer spoke as follows:- {GCDB March 12, 1891, p. 76.1}

There have been but few laborers devoting their whole time to the work in Great Britain during the last eighteen months. During the greater part of the time but one ordained minister has been in the field. Yet advancement has been made. Last Conference 160 church members were reported. The present membership is 195. There has also been a spiritual growth among the churches generally, as our people have gained an experience in the truth from year to year. One of the evidences of this, which may be presented in figures, is in the amount of tithes paid during the last three years, the figures being respectively $700, $1,226, $2,014. {GCDB March 12, 1891, p. 76.2}

During the year, tent meetings and other public efforts have been made in Ireland by Brethren Hutchinson and Hope, and companies have been raised up in Banbridge and Tandragee and in Colerdine. At the latter place one of the Bible workers from London also labored to good advantage for a few weeks. The brethren there are laboring to bind off the work, and it is expected that two churches will be organized in Ireland this spring. {GCDB March 12, 1891, p. 76.3}

Some elements of opposition which the work in England has experienced during the past year or two, have come to naught, and left our brethren even more firmly established in the truth, and with greater confidence in the work than ever before. {GCDB March 12, 1891, p. 76.4}

In London the Bible work has been carried on with the same blessing of the Lord that has attended it in years past. The London church now numbers 81 members. Brother Arnold’s work in London last spring and summer was a helpful auxiliary to the Bible work. Wherever he made deliveries of books, effort was made to secure appointments for the Bible readers, and with good success. Quite a number who were first reached in this way are now in the truth, and much is still being done in following up these interests. {GCDB March 12, 1891, p. 76.5}

The church in London has recently organized committees to take financial and other responsibilities in connection with its work, and weekly mothers’ meetings have been established. The church has been encouraged also to see more men taking hold of the truth, and the Lord has seemed to bless especially in opening the way for these brethren to retain their business positions, or to engage in business independently. {GCDB March 12, 1891, p. 76.6}

The work of distributing our literature has continued with increased success. The canvassing work is an encouraging feature which will be especially considered when the special demands for Great Britain are presented. In Liverpool, Brother Drew has been selling more publications on the ships than ever before. Others are successfully engaged in selling the English paper, the *Present Truth*. Many in Britain have been reading, and the way is being widely opened for ministerial labor. {GCDB March 12, 1891, p. 76.7}

The prospects for the future of the work in Great Britain are most encouraging, and our people there are of good courage in God. {GCDB March 12, 1891, p. 76.8}

Of the work in the British colonies, Elder Haskell spoke as follows:- {GCDB March 12, 1891, p. 76.9}

The people of Australia and New Zealand are, in some respects, different from those of most other colonies. Many of those in India are men who have been connected with the army, or are holding some official position in the government, and the citizens are not of the laboring class. The European citizens of South Africa are largely men who have gone there in view of the diamond and gold fields. So they are not permanent citizens, and their interest is not so much to build up the country as to acquire what they can from the country, and then return to their homes. But the people of Australia are the enterprising class from England that have gone there to settle. {GCDB March 12, 1891, p. 76.10}

Australia is a large country, and the people realize that it is a large country. They look forward to the time when it will all be settled, and many of them even think that, as important questions of arbitration between nations may be referred to the United States and England, they being two of the leading powers of the world, the balance of power will be left with the continent of Australia; and consequently, that they in time will be one of the most important countries in the world. In view of this, settlement is made in this country. The people have gone there to stay, and they contemplate building up the country. Naturally they look to those countries which have grown large and powerful, as models, and seek to be actuated by the same spirit of thrift and enterprise. It is in view of this that Americans especially are welcomed in the country, as well as all Europeans, because America has grown to be one of the leading powers of earth. {GCDB March 12, 1891, p. 78.1}

The aborigines are found principally in the northern and northwestern portion of the country. A railroad extends from Melbourne to Sydney, and so on to Brisbane, the capital of Queensland. There are towns of considerable size for at least 500 miles above Brisbane. Books have been sold in some of the most northern portions, which would be at least 1,000 miles north of Sydney. Sydney is the capital of New South Wales, which is a rival colony to Victoria. Victoria is the smallest of all the colonies, but very thickly populated. Melbourne is its capital, - the most American city in all the British colonies. A railroad extends from this place to Adelaide, the capital of South Australia, a distance of about 500 miles. The southern portion of this section is quite thickly settled, and there are settlements for quite a distance north. Chaffee Brothers have received grants of land from individuals and the colonies, and are now irrigating near the boundary between Victoria and South Australia. {GCDB March 12, 1891, p. 78.2}

West Australia is more than 1,500 miles from Melbourne. Our work has been carried forward there, and there are those observing the Sabbath, scattered over a territory from the northern portion of Queensland to West Australia, a distance of at least 3,000 miles. This is now one Conference, and one district for canvassers. {GCDB March 12, 1891, p. 78.3}

South of Australia is Tasmania. Hobart is its capital. Here Elder Israel went with Brother Baker, and as the result of their labors a church of about sixty members was organized. Brother Steed went to Bismark, some ten or fifteen miles back in the woods, where another church was organized, and a meeting-house was built. This was among the German Baptists. These two churches are now in a prosperous condition. {GCDB March 12, 1891, p. 78.4}

The Adelaide church was first organized by Elder Corliss, when he was in Australia; also the Ballarat church and the church at Melbourne. {GCDB March 12, 1891, p. 78.5}

Thus it can be seen that the cause in Australia has extended to a greater or less extent through the entire country that is settled by the Europeans. {GCDB March 12, 1891, p. 78.6}

It has been the object of the brethren to form another headquarters of our work at Sydney. There are many advantages that will grow out of this. First, New South Wales and Queensland would make a large Conference, and Sydney, the capital, is a free port, while there is a high tariff to the other colonies. It would save the shipping of books to Melbourne, 500 miles further south. The number of church-members at Melbourne is now nearly 200. This includes those in the suburbs. The church at Ballarat, about sixty miles north, on the road to South Australia, numbers nearly forty members. A small church has been organized in Sydney; one at Sandhurst, about sixty miles on another line from Melbourne. There is a company at Darlington, and another in Geelong, where the numbers at present are increasing, especially in the latter place. {GCDB March 12, 1891, p. 78.7}

Adelaide is a beautiful city, about two miles square. A park nearly half a mile in width surrounds the city. Beyond this park are the suburbs. Our brethren are scattered through the various suburbs, and it appears to be a necessity that they have a meeting-house. But to accommodate them, it is necessary that the meeting-house be located in the city, as from the various suburbs they would be obliged to come through the city in order to get to another suburb, if a meeting-house were located in any particular suburb. Land, however, is very expensive in the city proper. {GCDB March 12, 1891, p. 78.8}

Thus can be seen something of the size of the Conference and the situation of those who are keeping the Sabbath in that country. The country is settled to a greater or less extent between 500 and 1,000 miles from the sea-coast, beginning on the north-east coast, extending around to the western coast, Perth being the capital of West Australia. {GCDB March 12, 1891, p. 78.9}

New Zealand is composed of the north and south islands. At Auckland a church of nearly 100 was brought into the truth, and a meeting-house built. Nearly one half of these are now engaged in some phase of the work. {GCDB March 12, 1891, p. 78.10}

One hundred and sixty miles north, at Kaeo, is another small company. At Napier, on the west coast of New Zealand, is another church of nearly 100 members, with a meeting-house recently erected. These brethren are earnestly engaged in the work, their hearts being alive with the truths of the third angel’s message. At Gisbon is another small company keeping the Sabbath. They are now contemplating building a meeting-house. {GCDB March 12, 1891, p. 79.1}

At the southern portion of the North Island is Wellington, the capital of New Zealand, one of the windiest places in the world, - so much so that a tent cannot be pitched. Much labor has been put forth here, with little apparent results; although at the time of the biblical institute held at Melbourne, at which Brethren Daniells and Israel were in attendance, quite an inquiry was made about where they were. It was thus they found that the truths had taken hold of the people to a far greater extent than they had supposed. No preaching has been done upon the South Island until the present season. {GCDB March 12, 1891, p. 79.2}

Brother Israel is at Blenheim at the present time, with a tent. The reason that he went there was that an urgent call had been made from those who had been reading our publications. Our publications have been sold to a greater or less extent through the North Island, and at the present time are being quite extensively sold in the South Island. Wherever they have been sold an interest has been awakened in the truth, so that calls are coming in from all parts of the island, and individuals who have never heard a discourse are embracing the Sabbath. Our brethren often find those who are keeping the Sabbath as the result of reading simply, and when these ascertain that the former are Sabbath-keepers also, they are very much surprised to find it so. {GCDB March 12, 1891, p. 79.3}

The seeds of truth are being sown all over the country and they are bearing fruit. A large proportion of those embracing the Sabbath are anxious to give themselves to the work in some way. I know of no better field for laborers in the world, than can be found in Australia and New Zealand. About one in five of those who have embraced the truth are either connected with the schools here in America, or are actively engaged in the work in New Zealand; about one in eight in Australia. This shows something of the nature of the material of those observing the Sabbath. Such a country, with people from the tropical climes, such as South America and India, should demand the attention of this Conference while we are looking for missionaries to enter these tropical countries. {GCDB March 12, 1891, p. 79.4}

**GENERAL CONFERENCE PROCEEDINGS**

**EIGHTH MEETING**

THE Conference convened promptly at 10:30 A. M. A large number of visiting brethren and sisters were present. Prayer was offered by Elder Haskell. {GCDB March 12, 1891, p. 79.5}

After the reading of the minutes, new delegates were called for. Elders J. P. Gardiner, of Nebraska, and C. W. Flaiz, of Minnesota, having arrived since the last meeting, took their seats in the Conference. Elder I. D. Van Horn stated that L. G. Moore, one of the delegates elect of the Michigan Conference, would not arrive until next week; whereupon Elder R. S. Webber, his alternate, was accepted as a delegate from the Michigan Conference. {GCDB March 12, 1891, p. 79.6}

Standing committees were called upon to report, but as none were ready, the report of the Committee on Resolutions (BULLETIN p.66) was taken up. On motion to adopt, Elder Haskell spoke to the second resolution. He said it seems appropriate to give expressions of sympathy. It is only the expression of the feelings of our Saviour at the grave of Lazarus. This spirit should come in more and more, as we near the end. {GCDB March 12, 1891, p. 79.7}

Passing to the third resolution, Elder Lane expressed satisfaction that an agreement had been reached between the Michigan Conference, the General Conference, and the Battle Creek church. He thought it right that a portion of the tithes of the Battle Creek church should go to build up the general work. {GCDB March 12, 1891, p. 79.8}

Elder Olsen said it seemed right that the general cause should receive some substantial returns from the institutions established in Battle Creek. Not only have the institutions here been built up by the denomination at large, but strong men have been selected from time to time and located here. The General Conference should always have an interest in the welfare of local Conferences, and the institutions established to carry forward the third angel’s message. He expressed himself as in hearty sympathy with the resolution, and said that the Michigan Conference had practically done already what the General Conference asked at its last session. {GCDB March 12, 1891, p. 79.9}

Elder I. D. Van Horn expressed himself as in perfect harmony with the resolution. He said also that all the brethren in Michigan were in harmony with this move. They believe that God will bless their efforts, and that they can carry on their work in the State without the tithes of the Battle Creek church. Michigan is loyal to the message, and is ready to do all she can do to help on the work in all its departments. {GCDB March 12, 1891, p. 79.10}

Elder Corliss said there were a number of reasons why he felt an interest in this resolution. He had been a member of the Battle Creek church most of the time for more than twenty years. Michigan had always had an interest in pioneer work. She sent some of her best men to Iowa in the early history of the work there. Indiana, Ohio, and Illinois were also fostered by the Michigan Conference, when they were unable to help themselves; and he hoped that Michigan would still stand in the forefront in all efforts to advance the general work. {GCDB March 12, 1891, p. 79.11}

Some technicalities in the wording of the preamble and resolutions concerning the tithes of the Battle Creek church, were pointed out, and this part of the report under consideration was referred back to the committee, to be worded in harmony with the resolution passed by the Michigan Conference. The remaining portion of the report was then adopted. {GCDB March 12, 1891, p. 80.1}

The report of the Judiciary Committee (BULLETIN, p.67) was then taken up. {GCDB March 12, 1891, p. 80.2}

Elder Waggoner moved, as a substitute for the report of the Judiciary Committee, that the request of the church on Pitcairn Island be granted. He gave as his reason for this, that the church on Pitcairn Island had not requested to come into the General Conference, but only to be taken under its watchcare. {GCDB March 12, 1891, p. 80.3}

The Chair stated that he thought the church on Pitcairn intended more in their request than to be taken under the watchcare of the Conference. {GCDB March 12, 1891, p. 80.4}

Elder W. C. White offered the following substitute for the report of the committee, and the amendment offered by Elder Waggoner:- {GCDB March 12, 1891, p. 80.5}

In reference to the request of the church on Pitcairn Island to be taken under the watchcare of this Conference, your committee recommend, that this church, and other churches which are or may be organized in the islands of the Pacific, form the Seventh-day Adventist Polynesian Mission, which shall have representation in this Conference in the same manner as other mission fields. {GCDB March 12, 1891, p. 80.6}

The substitute was accepted, and unanimously adopted by the Conference. {GCDB March 12, 1891, p. 80.7}

L. C. Chadwick moved the adoption of the report of the Committee on Home Missions. {GCDB March 12, 1891, p. 80.8}

Recommendation 1, was amended to read, “We recommend that the Bible reading work be encouraged as an important factor in carrying forward the gospel.” {GCDB March 12, 1891, p. 80.9}

On recommendation 2, the discussion brought out the fact that Bible workers should be persons of maturity of age and judgment, such as would carry weight and influence. {GCDB March 12, 1891, p. 80.10}

Speaking to recommendations 3 and 4, Professor Prescott said they now have four courses in the College, and all that is included in these recommendations is already included in these different courses, and in view of this, questioned the wisdom of creating another course. He also said that the Committee on Education would quite likely recommend some changes in the courses of study already conducted in the College. They, however, have nothing covering hygiene, healthful cookery, nursing, etc., referred to in the latter part of Sec. 4. {GCDB March 12, 1891, p. 80.11}

Recommendations 3, 4, 7, and 8 were referred to the Committee on Education. {GCDB March 12, 1891, p. 80.12}

On recommendation No. 5, Elder Moon asked if these missions are to be established and supported by the General Conference. {GCDB March 12, 1891, p. 80.13}

Elder Kilgore replied that the training schools were to be under the direction of the General Conference, but supported by the State Conference in which such school is located. {GCDB March 12, 1891, p. 80.14}

L. C. Chadwick expressed himself in harmony with the resolution. He read a letter just received from an old worker who was urging the necessity of more thoroughly training our Bible workers before sending them into the field. The lady had just been called to take up some work that had been commenced by an inexperienced worker, and found that the character of the work already done was a hinderance rather than a help. We must give our candidates for the Bible work an opportunity to develop under experienced instructors, if we expect them to succeed. {GCDB March 12, 1891, p. 80.15}

Elder Lane said he thought we had not paid the attention that we should to the education of Bible workers. The Bible workers reach a class that we cannot get to attend our meetings in tents and elsewhere. The older States become more stereotyped, and a simple announcement of a religious meeting does not attract much attention. But the Bible worker gets into the best of these homes, and interests them in the truth. Upon entering these homes to give Bible readings, they are asked questions that are not propounded to the minister in his preaching; hence the necessity of requiring our Bible workers to have a good general education, in order to make the proper impression upon persons of culture and education. He had just received a letter from one of their workers, saying that they were getting into the houses of the best people in the place. He also expressed himself heartily in favor of having trained nurses connected with our work. {GCDB March 12, 1891, p. 80.16}

On recommendation No. 6, Elder W. C. White said he was in favor of striking it out entirely. He was in harmony with what the committee had in view in preparing the recommendation, but believed the recommendation would stand directly in the way of the object that they wished to have carried out. The better way is for us to read and study while at our regular work, and become interested in foreign mission work. We should encourage this line of study in all our institutions. Mission bands for the study of foreign missions, should be introduced into our tract societies and into the homes of all our people. {GCDB March 12, 1891, p. 80.17}

Instruct and educate the young for foreign mission work, and tell them that they may be called upon, as soon as old enough, to enter those fields. We want to *educate* and *consecrate ourselves* to the work, and then stand ready to go wherever the Foreign Mission Board may call us. {GCDB March 12, 1891, p. 81.1}

He referred also to the students’ movement, stating that it was inter-denominational. It is for the purpose of creating a sentiment among the young in favor of foreign missions. Already 8,000 young people have joined the society, signing a pledge to go to any land to which they may be assigned by those in charge of the work. Of this number, 300 have already gone to foreign lands. {GCDB March 12, 1891, p. 81.2}

After motion to adjourn, in order to get the matter before the Conference for action, the Committee on Education presented the following additional report:- {GCDB March 12, 1891, p. 81.3}

The Committee on Education make the following recommendations:- {GCDB March 12, 1891, p. 81.4}

**DISTRICT WORK**

1. That within the next year a Bible school be held in each Conference District, at such time and place as shall be appointed by the officers of the Conference composing that District, in consultation with the General Conference Committee. Each of these schools shall continue from four to six weeks, and be devoted exclusively to Bible study. {GCDB March 12, 1891, p. 81.5}

2. That at least two teachers be employed for each school. {GCDB March 12, 1891, p. 81.6}

3. That the Conferences be earnestly requested to arrange for all their laborers to attend during the entire course, unless sickness or other reasonable cause shall prevent. {GCDB March 12, 1891, p. 81.7}

4. That church elders and Sabbath-school officers be encouraged and urged to attend. {GCDB March 12, 1891, p. 81.8}

5. That the sessions of the school be held three hours each day, six days in the week. {GCDB March 12, 1891, p. 81.9}

6. That the regular enrollment be made, and that school discipline, as to order, attendance, punctuality, etc., be maintained; the expense of tuition, board, etc., to be determined by the local officers in the district. {GCDB March 12, 1891, p. 81.10}

7. That in districts where there are a sufficient number of other nationalities to form a separate class, provision be made for instruction in their own language. {GCDB March 12, 1891, p. 81.11}

**SUMMER NORMAL INSTITUTES**

It is further recommended, that - {GCDB March 12, 1891, p. 81.12}

1. An institute for the special benefit of Bible teachers, and those who may be called upon to fill positions as Bible teachers in our schools, or local institutes, be held this coming summer, at some convenient place. {GCDB March 12, 1891, p. 81.13}

2. That it continue from four to six weeks. {GCDB March 12, 1891, p. 81.14}

3. That the time of class work be the same as that recommended for the district schools. {GCDB March 12, 1891, p. 81.15}

4. That at least two persons be employed to conduct the work, and more if possible; and that it be so conducted that the members of the class shall have exercise in teaching; in short, that as nearly normal work be done as possible. {GCDB March 12, 1891, p. 81.16}

5. That the decision as to who shall attend, and where and when it shall be held, and other details, be left to the General Conference Committee and the educational secretary. {GCDB March 12, 1891, p. 81.17}

**COLLEGE WORK**

It is further recommended, - {GCDB March 12, 1891, p. 81.18}

1. That, instead of a ministerial school, such as has been held for the last two years, advanced Bible work be taken up in our educational institutions. {GCDB March 12, 1891, p. 81.19}

2. That this line of work extend over a full year, that it be made a part of each course of study, being optional with an equivalent amount in other subjects. {GCDB March 12, 1891, p. 81.20}

3. That if a sufficient number of ministers be present at any school for a short course in the winter, special Bible classes be provided for them, at the discretion of the managers of the school. {GCDB March 12, 1891, p. 81.21}

|  |  |  |
| --- | --- | --- |
| W. W. PRESCOTT, | ] |  |
| S. N. HASKELL, | ] |  |
| G. W. CAVINESS, | ] |  |
| R. C. PORTER, | ] | *Committee*. |
| L. H. CRISLER, | ] |  |
| H. P. HOLSER, | ] |  |
| O. A. JOHNSON, | ] |  |

With motion pending to amend the report of Committee on Home Missions by striking out Section 6, the Conference adjourned. {GCDB March 12, 1891, p. 81.22}

**INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

**THIRD MEETING**

THE third meeting of the International Tract Society was held Wednesday, March 11, at 3 P. M. Prayer was offered by Elder A. J. Breed. According to program the special order of business was the {GCDB March 12, 1891, p. 81.23}

**REPORT OF THE CANVASSING WORK BY DISTRICT AGENTS**

Following are the reports, by districts, in condensed form:- {GCDB March 12, 1891, p. 81.24}

**NUMBER ONE, E. E. MILES, SUPERINTENDENT**

Since reports from district number one have already been quite fully published, we will give but a brief statement of the work there. {GCDB March 12, 1891, p. 81.25}

Time has demonstrated that our people in this district can sell books, and it is not uncommon to learn that those purchasing them have been led to accept the truth from reading these publications. Fourteen in one place are reported as having accepted the truth from reading books sold by the canvasser. {GCDB March 12, 1891, p. 81.26}

During the past year we have had success in several States where but little had been done before. {GCDB March 12, 1891, p. 81.27}

Orders to the amount of $127,746.77 were taken by the canvassers in this district during the year 1890. The work is starting off well this year. We sold $8,552.35 worth of books during January, which is a gain of more than $2,000 over January, 1890. Only a few years ago it was thought that books could not be sold in the east, but these figures show what can be done. {GCDB March 12, 1891, p. 81.28}

There are many French in our district, and we think that a work should be done for them. {GCDB March 12, 1891, p. 81.29}

The work goes harder in the East than in the West, and we would suggest the plan of sending workers to the eastern States to prove them, before sending them to foreign lands. {GCDB March 12, 1891, p. 81.30}

We have some who do an excellent grade of work, but their profits are hardly sufficient to keep them in the field. We would be glad if some one would present a plan by which these persons can be kept in the field. {GCDB March 12, 1891, p. 82.1}

The leading men in the Conferences of our district have helped the work greatly by leaving our State agents free to devote their time to the work. We are recommending the plan of having our State agents visit our families of Sabbath-keepers, and become personally acquainted with them, and thus interest them in the work. {GCDB March 12, 1891, p. 82.2}

We are planning for canvassers’ institutes in all parts of our district, and are glad to report a spirit of sacrifice on the part of our brethren and sisters. {GCDB March 12, 1891, p. 82.3}

**NUMBER TWO, A. F. HARRISON, SUPERINTENDENT**

During the year, we have attended one State meeting, one camp-meeting, and one general meeting of the whole district. Have held four local meetings for instruction of canvassers. We have at present twenty-eight canvassers, which is but a meager corps of workers for so large a territory. North Carolina, Alabama, and the Cumberland Mission Field are pleading for help. Georgia and Florida together have but three workers, and South Carolina has not a single canvasser. We have also a large French population in Louisiana. The establishment of a branch office in Atlanta, by the Review and Herald office, has been a great help to the canvassing work in the South. This destitute field, while thankful for what the General Conference has so liberally done for it, earnestly asks for more help. {GCDB March 12, 1891, p. 82.4}

**NUMBER THREE, J. E. FROOM, SUPERINTENDENT**

When I undertook the duties of district agent last April, the work was so badly crippled by the prevalence of *la grippe*, bad roads, and many canvassers having gone to school, so that to compare the work now with what it was then, would give an exaggerated idea of the progress of the canvassing work in the Lake District. {GCDB March 12, 1891, p. 82.5}

But take the entire year just closed, and the reports are a decided improvement over the year 1889. {GCDB March 12, 1891, p. 82.6}

The retail value of book sales reported in the district for the year ending Jan. 31, 1891, is $86,585. This might have been increased had we not spent considerable time in getting matters on a good foundation for future work. But in this we can report excellent results. {GCDB March 12, 1891, p. 82.7}

During the year I have attended one canvassers’ institute in each of the following States; Michigan, Indiana, and Ohio, besides spending some time in June with the class of College canvassers, and attending the workers’ meetings in Indiana and Illinois. In all, I have worked about three weeks in Michigan, three in Illinois, nine in Indiana, and ten in Ohio. {GCDB March 12, 1891, p. 82.8}

I could not consistently visit Ontario till winter, and then, after counseling with Brother Morse, it was thought best to delay my visit there until next June, when he expects a large force of workers. {GCDB March 12, 1891, p. 82.9}

I have not one word of discouragement to offer. We have the good will and hearty support of the respective Conference Committees. The district comprises a prosperous, rich, and well settled territory with no extremes of either climate or customs. Our energetic workers all make a livelihood. {GCDB March 12, 1891, p. 82.10}

The success which we have had, I do not attribute to human skill, but to the blessing of God upon the efforts of a band of earnest workers, who have given up home-comforts, and are joyfully improving this favorable opportunity to labor in the cause. {GCDB March 12, 1891, p. 82.11}

**NUMBER FOUR, F. L. MEAD, SUPERINTENDENT**

During the year $66,953.50 worth of our books have been sold in this district. But for failure of crops in some parts of the district, more would have been done. At present the work is not being pushed very vigorously, as in at least two States very many of the canvassers are attending school. These will enter the field again in a few weeks. One or more canvassers’ institutes have been held in each Conference, and one has been appointed in each of the four States in this district, to be held as soon as possible after the close of this General Conference. {GCDB March 12, 1891, p. 82.12}

In the last two years $8,000 worth of books have been sold in Manitoba, and many calls are made for a public laborer to go there. When we first entered that field, we did not know of a single Sabbath-keeper in the province, but there are to be found there thirty or forty who have received the truth in various ways, and call for further instruction. Some desire to enter the canvassing work. What is needed is some man who can act, for awhile at least, as minister, Bible worker, State agent, and canvasser in Manitoba. He needs a good company of canvassers to go with him to carry the work into other northern provinces. {GCDB March 12, 1891, p. 82.13}

**NUMBER FIVE, W. R. SMITH, SUPERINTENDENT**

My work in this district has not been organizing and opening new fields so much as helping to develop and systematize what had been started. In three States we found it necessary to appoint new State agents. The severe drought in Kansas, Indian Territory, and a part of Texas has hindered the work very much. {GCDB March 12, 1891, p. 82.14}

Since the convention last spring there have been fourteen institutes held in this district, lasting from eight to fourteen days. I have attended ten of these. {GCDB March 12, 1891, p. 82.15}

We think the institute work the best method of developing canvassers. Here we can mingle the experienced with the inexperienced, and besides teaching them how to canvass we try to have them realize the sacredness and importance attached to the work. {GCDB March 12, 1891, p. 83.1}

Our book sales the last year amounted to over $60,000, which is $15,000 more than last year. {GCDB March 12, 1891, p. 83.2}

There is one other thing that I wish to speak of, and that is the distance that some of our States are from the publishing house. Texas is about 1,000 miles away, and on account of books failing to reach us in time our agents have lost hundreds of dollars worth of orders. We hope some change will be made to avoid such delays; it is too far to ship books on short notice. Our work will certainly continue to grow, and we will be glad when we can have a branch office in this district. {GCDB March 12, 1891, p. 83.3}

**NUMBER SIX, G. H. DERRICK, SUPERINTENDENT**

This district is composed of six States; Montana, Idaho, Oregon, Washington, California, and Nevada; two Territories, Utah and Arizona; and one province, British Columbia. It contains more than one sixth of the area, in square miles, of the United States, with only about one thirty-second of the population. It is fully as large as District 1, but has only one eleventh as many people. {GCDB March 12, 1891, p. 83.4}

The sale of our denominational books is in the hands of four State tract societies. The California Society embraces California, Nevada, Utah, and Arizona. The North Pacific Society embraces the western half of Oregon and Washington, and the province of British Columbia. The Upper Columbia Society embraces the eastern half of the States of Oregon and Washington and all of Idaho. Montana is organized into a society of that name. {GCDB March 12, 1891, p. 83.5}

In the entire district there are forty-two brethren and five sisters who may be called real canvassers, and who are successful in their work. {GCDB March 12, 1891, p. 83.6}

Since April 1, 1890, there has been about $42,350 worth of denominational books sold by subscription. The approximate amount sold by the different societies is as follows: California (including Nevada, Utah, and Arizona), $29,000; North Pacific, $7,250; Montana, $3,100; Upper Columbia, $3,000. This gives an average sale per agent employed, of $900.91 for about eight months’ work. {GCDB March 12, 1891, p. 83.7}

Never has the canvassing work in this district been on a more substantial basis. The agents are full of courage, and the outlook for the future is very bright. {GCDB March 12, 1891, p. 83.8}

**GREAT BRITAIN AND IRELAND - REPORT BY ELLERY ROBINSON**

Seventeen canvassers are at present engaged in this field. With the exception of four workers, who are canvassing for health books, these agents are selling “Bible Readings.” {GCDB March 12, 1891, p. 83.9}

In the fall of 1889 the first canvassing company began work in the town of Hull. Previous to this time Brother Arnold had worked successfully in London, but there had been no organized effort. In May, 1890, another company arrived in England, and were distributed about in different places in England. Two canvassers are working successfully in Londonderry, in the North of Ireland. {GCDB March 12, 1891, p. 83.10}

The number of volumes sold up to Feb. 9, 1891, was 4,503, representing a value of $7,500. {GCDB March 12, 1891, p. 83.11}

Nothing has as yet been done for Scotland. Only nine of the many towns in England have been entered. Who among the canvassers in this country will count it a privilege to go and unite with the canvassers in Britain in carrying forward this work? {GCDB March 12, 1891, p. 83.12}

**SCANDINAVIA - REPORT BY J. M. ERICKSON**

Our canvassers in Denmark have more difficulties than in either Norway or Sweden on account of the strict laws against foreign publications, so the amount sold is not so large, although faithful labor has been put forth. {GCDB March 12, 1891, p. 83.13}

The canvassing work in Scandinavia is proving to be a success. Our canvassers are supporting themselves, and besides this, are helping to support the cause by their gifts. Several hundred kroner have come into the treasury of the Swedish Conference through the donations of the canvassers, and I presume this is also true of Norway and Denmark. {GCDB March 12, 1891, p. 83.14}

Our canvassers in Sweden do not confine themselves to one book, as you do here; but they take most of the books we have with them. It is much easier to canvass as you do in this country. Here the canvasser takes only one book. But in Sweden they all take a large satchel full of books. They will perhaps have some copies of the “Household Manual,” some of the “Life of Christ,” some of “Thoughts,” some of the “Prophecies of Jesus,” and a bundle of tracts and pamphlets. {GCDB March 12, 1891, p. 83.15}

One reason for this is that they take but few orders, as most of the books are sold for cash. Another reason is that if the person canvassed does not like one book, he is shown another. A great many times they sell several books to the same person, and sometimes one book of each kind. {GCDB March 12, 1891, p. 83.16}

I hope, however, that the plan you have here of handling but one book at a time may be tried there, as I am sure more thorough work can be done, and certainly is less wearing on the canvasser. The canvassing work is onward, and the more our canvassers sell, the more they can sell. The report for last year shows that in Sweden 21,961 kroner, or about $15,369 worth of books was sold. The amount sold in {GCDB March 12, 1891, p. 84.1}

Many have already accepted the truth by reading our publications, and what we now need in Sweden and all Scandinavia is men, books, and money, and especially an out-pouring of the Holy Spirit. {GCDB March 12, 1891, p. 84.2}

**EUROPE - REPORT BY H. P. HOLSER**

This branch of our work was begun, as carried on in America, about four years ago. Our first subscription book, the “Life of Christ,” was issued in 1887, and a class was then trained by Brother Conradi to work on this book; they began in Basel, which city contains 70,000 inhabitants, and succeeded in selling 600 books. {GCDB March 12, 1891, p. 84.3}

Soon, several workers entered French Switzerland, and met with excellent success, some taking as high as sixty orders per week. A year’s successful labor aroused the ministers to opposition through the press and from the pulpit. This has greatly hindered our work, until now it is very difficult for our colporters to labor in this part of the field. About six have been at work during the past year. {GCDB March 12, 1891, p. 84.4}

In France, two have labored a portion of the year. Here, a very few books can be sold. Our workers succeed best with tracts and pamphlets, of which they sell from $3 to $6 worth per week. {GCDB March 12, 1891, p. 84.5}

In Italy, one laborer has been engaged the past year. During the spring and summer, he labored in Turin, the former capital of the kingdom; and during the autumn and winter, he has worked in the Waldensian valleys. Italy is a poor country. Only by faithful labor can much be accomplished there. {GCDB March 12, 1891, p. 84.6}

Our best field for labor at present is Germany. Here we have from twelve to fifteen colporters. Each takes from ten to thirty orders per week for such books as “From Eden to Eden.” Many pamphlets are sold. We find that covers on the tracts, and a few illustrations, greatly increase the sale. {GCDB March 12, 1891, p. 84.7}

Long time for delivery does not work well in Germany and Switzerland. In some instances, nearly half the orders are lost, and on the average about 25 per cent. Some of our colporters have adopted the plan of delivering their books at the time, or soon after the order is taken. In northern Germany, our books have been placed in the hands of some people of good standing. One colporter sold “Life of Christ” to the sister of the empress. {GCDB March 12, 1891, p. 84.8}

In Russia, at times, three colporters have been at work. They can, with great economy, nearly support themselves, but they need help for their families. As people live in Russia, it costs about $60 per year to live. Our colporters there have so far worked without legal permission, which would be hard to obtain on account of the nature of our books, and the prejudice that exists. {GCDB March 12, 1891, p. 84.9}

The prospects of the work in Holland are brightening. Until the present year, we had little or no success in selling our books in this field. Last July, however, a young man of promise, after a course of study at the Hamburg Mission, and some practical work with a company in Germany, returned to Holland, and has met with fair success in selling “Thoughts.” {GCDB March 12, 1891, p. 84.10}

The retail value of the publications sold during the year is about $10,000. {GCDB March 12, 1891, p. 84.11}

**SOUTH AFRICA - REPORT BY C. L. BOYD**

The company which landed in Cape Town in July, 1887, included two canvassers, who soon began to sell “Thoughts.” Others from time to time connected with the work, and have, with the blessing of God, succeeded in placing many of our publications in the hands of the people. Books have been sold in and about Cape Town, Wellington, Pearl, Durban, East London, Johannesburg, Pretoria, and many other points in town and country in South Africa. {GCDB March 12, 1891, p. 84.12}

Since the arrival of Brother E. M. Morrison, in the latter part of December, special effort has been made to put the canvassing work on a systematic basis. Five new recruits joined the corps of canvassers at the general meeting then held. The present force in the field numbers thirteen. The reports which have come to hand of the first efforts of the canvassers since the general meeting are highly encouraging. {GCDB March 12, 1891, p. 84.13}

The report of book-sales made by canvassers in the eight months closing the last of June, 1890, showed that about $6,000 worth of books, at wholesale value, had been sold. The instructions and labors of Brother Morrison have give a new impetus to the canvassing work, and we may expect to hear reports of greatly increased success in this important branch of the cause in South Africa. {GCDB March 12, 1891, p. 84.14}

The Committee on Resolutions presented the following report:- {GCDB March 12, 1891, p. 84.15}

1. *Resolved*, That we express our gratitude to God for his blessing which has attended the work of the society in the past, and that we will show our gratitude to him by more fully consecrating ourselves to his service, and entering the “regions beyond,” which are continually opening before us. {GCDB March 12, 1891, p. 84.16}

2. *Resolved*, That we appreciate the work accomplished by the International Tract Society during the past eighteen months, and that we heartily endorse the plans that have brought about such good results. {GCDB March 12, 1891, p. 84.17}

3. *Resolved*, That while we humbly submit to God’s overruling providence, we hereby express our sorrow for the great loss occasioned by the death of our dear Sister Maria L. Huntley, who so long and so faithfully served the society in its work of saving souls. {GCDB March 12, 1891, p. 84.18}

4. *Resolved*, That in harmony with resolution passed by the canvassing convention we recommend that State tract societies release the exclusive control of territory for the bound health subscription books, with the exception of the following; “Christian Temperance and Bible Hygiene,” “Sunbeams of Health and Temperance,” and “Household Monitor.” {GCDB March 12, 1891, p. 85.1}

5. *Resolved*, That the employment of assistant State agents by our tract societies is expedient. {GCDB March 12, 1891, p. 85.2}

6. *Resolved*, That the International Tract Society prepare articles to be published in the *Home Missionary*, in which shall be given, - {GCDB March 12, 1891, p. 85.3}

(1) A brief but comprehensive statement of the field, giving particulars of each destitute State, province, or country, regarding the population, nationality, number of our people, and the opportunities for carrying forward the canvassing work; {GCDB March 12, 1891, p. 85.4}

(2) An earnest appeal for workers to enter these fields, setting forth in a clear and concise manner the reasons why they should do so. {GCDB March 12, 1891, p. 85.5}

Whereas, The theory and practice of the subscription book business as now developed is sufficiently extensive and exhaustive to fairly cover the field; and, - {GCDB March 12, 1891, p. 85.6}

Whereas, A manual in which the science would be exhaustively considered would be of great value, convenience, and benefit, to the business; therefore, - {GCDB March 12, 1891, p. 85.7}

7. *Resolved*, That the International Tract Society publish such a manual; that its general plan and scope should be such as to adapt it, so far as practicable, to the needs of the individual canvassers under all conditions and circumstances. {GCDB March 12, 1891, p. 85.8}

8. *Resolved*, That we approve of the action of the publishing houses in giving our people a discount of 25 per cent on the retail price of “Patriarchs and Prophets,” for the first six months after its issue, and we recommend that the same liberal plan be adopted with subscription books brought out in the future. {GCDB March 12, 1891, p. 85.9}

9. *Resolved*, That we recommend each State tract society which has not already done so, to purchase a library to the amount of from twenty-five to fifty dollars, of books treating on foreign and home mission work, to be controlled by the State secretaries, and loaned to State tract society officers and ministers. {GCDB March 12, 1891, p. 85.10}

Whereas, The church organized by our Lord Jesus Christ is designed by the Master to be of itself a missionary society; and, - {GCDB March 12, 1891, p. 85.11}

Whereas, The nearer we come to God’s plan of work the more effective our work will be; therefore, - {GCDB March 12, 1891, p. 85.12}

10. *Resolved*, That we recommend the discontinuance of our local tract societies as such, and count each church a missionary society and each church member a member of such society, the missionary work of the church to be conducted under the same officers as at present. {GCDB March 12, 1891, p. 85.13}

|  |  |  |
| --- | --- | --- |
| M. C. WILCOX, | ] |  |
| C. ELDRIDGE, | ] | *Committee*. |  |
| W. S. HYATT, | ] |  |  |

The meeting adjourned. {GCDB March 12, 1891, p. 85.14}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 5**

BY ELDER E. J. WAGGONER.

THE principles laid down in preceding lessons cause us to wonder that any should ever suppose that the doctrine of justification by faith is going to lower the law of God. Justification carries the law on the face of it. The only danger is in not getting it. It establishes the law in the heart. Justification is the law incarnate in Christ, put into the man, so it is incarnate in the man. {GCDB March 12, 1891, p. 85.15}

The third chapter presents the principle of justification by faith. In the fourth chapter the principle is illustrated by the case of Abraham. So far as Abraham had any righteousness, he could glory in that; but as an actual fact, he had nothing to glory in. He was justified by faith alone. Chap. 4:1-3. If a man could do a deed meriting the approval of Heaven, he could boast to that extent. But no flesh will ever be able to glory in God’s presence. 1 Corinthians 1:27-29; Jeremiah 9:23, 24. {GCDB March 12, 1891, p. 85.16}

If a man can work righteousness, then when God gives the reward of righteousness, the man simply receives what he has earned. But eternal life is the “gift of God.” Eternal life is the reward of righteousness, and since it is the gift of God it can be so only because the righteousness is the gift of God. Verse 4. {GCDB March 12, 1891, p. 85.17}

Abraham’s faith was counted to him for righteousness. Verse 5. The forgiveness of sins is not simply a book transaction, a wiping out of past accounts. It has a vital relation to the man himself. It is not a temporary work. Christ gives his righteousness, takes away the sin, and leaves his righteousness there, and that makes a radical change in the man. {GCDB March 12, 1891, p. 85.18}

No man can do any works that would stand in the judgment for a moment. Whether he is a professed Christian or an atheist makes no difference in this point. There is no believer in Christ who would dare go before the judgment with the deeds of any day, demanding an equivalent, and risking his case on the works. Verses 6-8 describe the blessedness of the man to whom God imputes righteousness without works. Blessed is the man to whom the Lord, when he is working in the cause of God, will not impute sin in that work. {GCDB March 12, 1891, p. 85.19}

First, righteousness was imputed to Abraham because he believed, and then he received the sign of circumcision, as the seal of the righteousness of faith which he had. Verses 9-11. Those who make a high profession, must not stand in profession, but must walk in the steps of the faith which Abraham had. Verse 12. The idea obtains that in the Jewish age God did draw a distinction between peoples. But God never has been and never can be a respecter of persons. It was the bigotry and self-righteousness of the Jews which led them to hold themselves aloof from the Gentiles. They were set to be the light of the world, to be the salt of the earth. They refused to do the work, and became as salt without savor, themselves needing to be salted. The salt must permeate the mass which it is to preserve. The same principle applies to-day. {GCDB March 12, 1891, p. 85.20}

The promise to Abraham was one, though it was repeated a number of times. It was that in him all the nations of the world should be blessed, - that he should be heir of the world. Verse 13; Genesis 12:1-3. The gospel brings to view an inheritance. It brings salvation from death; it brings life; and the fact that life is given implies a place to live in. So we can say, as comprising everything the gospel brings, that it gives to men an eternal inheritance. The doctrine of the saints’ inheritance is the doctrine of justification by faith; and if we do not preach justification by faith in preaching the saints’ inheritance, we are not preaching the gospel. The inheritance promised is the same as that promised to the fathers (2 Peter 3:4; Acts 7:5), and this does not relate to this present world. {GCDB March 12, 1891, p. 85.21}

This inheritance is not through the law, but through the righteousness of faith. But it will only be for those who are righteous, that is, conformable to the law. Yet “if they which are of the law be heirs, faith is made void, and the promise made of none effect.” Verse 14. {GCDB March 12, 1891, p. 86.1}

Not only can we not work out the inheritance ourselves, but just in so far as we attempt it we are putting ourselves further from the inheritance; “because the law worketh wrath.” Verse 15. If the inheritance is by works, it is not by promise. Yet it is for the righteous only, and righteousness is obedience to the law. In other words, we have perfect obedience to the law which doesn’t spring from obedience. Chap. 3:21. This is a paradox. {GCDB March 12, 1891, p. 86.2}

The whole gospel is contrary to human reason; it is infinitely above reason. Yet it is reasonable with God. Christ has promised the inheritance, and his promises are yea and amen. He will give not simply the inheritance, but the righteousness which is to merit the inheritance. And so life, righteousness, and the inheritance are all gifts of God. {GCDB March 12, 1891, p. 86.3}

March 13, 1891

*VOL. 4. - BATTLE CREEK, MICH., FRIDAY, - NO. 7*

**OUR WORK IN CENTRAL EUROPE**

THURSDAY morning at nine o’clock, Elder H. P. Holser addressed the Conference on the work in Central Europe, as follows:- {GCDB March 13, 1891, p. 87.1}

Considered from several standpoints, Europe is the most important field on the earth. It contains the leading nations of the civilized world, of which the civilized colonies are but children. True, some of the children feel of more importance and wiser than the parents; but they are children, nevertheless. The mother countries contain the largest number of professed Christians, the largest number of universities, and the largest number of men of high standing in the various branches of science and art. Our message is to go to every tongue, kindred, and people, and especially to those that are in Babylon. Great Babylon is more prominent in Europe than any other nation, hence, shall we not look for a great work yet to be accomplished in this field? {GCDB March 13, 1891, p. 87.2}

The eyes of the world are on Europe. Her political and social moves are watched with closer scrutiny and deeper interest than any other portion of the globe. A feeling exists that something unusual will take place. What it will be, but few venture to predict, yet the majority feel that something extraordinary will occur, and every new event is watched to see if it does not contain the germ of the long expected crisis. {GCDB March 13, 1891, p. 87.3}

The condition of Europe to-day is just what we might expect, from the study of the prophecies which describe the condition of the world in the last days. Never were there so many monopolies and trusts for increasing wealth; never were there so many rich men; never so many laborers crying for more hire; and never were men’s hearts so literally failing them for fear of what is coming on the earth. {GCDB March 13, 1891, p. 87.4}

The leaders in social disturbances in this country are foreigners. There are many thousands more in Europe than in this country. At the present, they have there caused little difficulty, because they are more rigidly kept under by closer laws regulating society; but the day is coming when they will break away from these laws, and we may expect that the scenes which follow, will be correspondingly worse. {GCDB March 13, 1891, p. 87.5}

The state of Europe to-day, in many respects, resembles its condition prior to the great Reformation; and we may yet expect to see some of the scenes of those critical times re-enacted. At present the winds of strife are held, giving an opportunity to seal the servants of God. There are many honest souls in the various churches that are feeling about for something better than the dry husks of formalism. When the truth is brought to such, they receive it with joy, and devote their strength to its advancement. There is greater readiness to embrace the truth when it is brought to the knowledge of the people in Europe, than in America. {GCDB March 13, 1891, p. 87.6}

Besides the political condition, we have a significant sign of the times in religious movements. Agitation of the Sunday question seems to be in the air everywhere. In France, Switzerland, and Germany, this subject is agitated by men of influence. The highest legislative body in Switzerland, and even the Emperor of Germany, have interested themselves in behalf of more general Sunday observance, - not that they wish to introduce the American Sunday, but to have every one keep the day as it is kept in Europe. {GCDB March 13, 1891, p. 87.7}

In comparison with the actual condition of Europe, our work is but in its beginning. Political conditions for the final work are far developed. Our work is in its infancy. We have but a few laborers in the field. {GCDB March 13, 1891, p. 87.8}

**SWITZERLAND**

In Switzerland is Elder Erzenberger, a faithful laborer and counselor, who preaches in the French and German. More than half his time is taken up in labor for the churches. Our churches in Europe require more ministerial labor than in this country; but they are growing, and we hope will require less in the future. In addition to church work, Brother Erzenberger has done considerable outside work, which has resulted in a number of additions to the faith. {GCDB March 13, 1891, p. 88.1}

Besides Brother Erzenberger’s work, two, and some of the time, three, have labored at Geneva. Regular mission work has been carried on at this place, since the spring of 1889. It is a very important point. The majority of tourists through Europe visit this city and other places surrounding the charming Lake Leman. Bible readings and Sabbath meetings have brought a small church into existence. Our publications, English, French, and German, are kept in eight magnificent hotels, many of them more magnificent than the palace of a prince. Our publications are also kept in the hotels of Lausanne, on the north banks of the lake. Switzerland is the park of the world, and the world comes here to enjoy its glories and grandeur. We may rejoice that the truth is planted here, and has become self-sustaining. {GCDB March 13, 1891, p. 88.2}

Our publishing house is fortunately located. Basel was a noted literary center in the time of the Reformation, and was then a leading publishing city. This reputation it has well maintained, and it is to-day noted as a center for missionary work and evangelical literature. The Basel Mission has missionaries in all parts of the world, and annually expends more in their support than we do in all our foreign mission work. Thus Basel has a world-wide influence, and far and near is looked upon with favor. While Zurich is known as a center for socialists, and Geneva has largely exchanged Calvinism for infidelity, Basel is famed for its missionary zeal. {GCDB March 13, 1891, p. 88.3}

Besides our publications in the French and German, Bible readings are in preparation in Spanish, Polish, Bohemian, and Hungarian. We have, in some of these languages, been especially favored in securing good translators. {GCDB March 13, 1891, p. 88.4}

Our Basel office is next to the largest among the twenty-eight printing-houses in this city, and the most complete of all. It has a good reputation in the city and abroad. Many commercial travelers from Germany, France, and Austria, visit us. We usually take much more time with them than our business would require. We have learned, from various sources, that by this means our house is well known abroad. Our credit is good. {GCDB March 13, 1891, p. 88.5}

Many in the city of Basel believe that we have the truth, and at present, Elder Erzenberger is making a public effort to bring the truth before such. {GCDB March 13, 1891, p. 88.6}

**FRANCE**

In this field, we have but one minister, Elder J. D. Comte, much of whose time is required by the churches. During the year, he labored some time in Algeria among the French and Spanish. He is at present in this field on a second visit. {GCDB March 13, 1891, p. 88.7}

**GERMANY**

Our work in Germany is encouraging. A number of large cities have been canvassed during the year. Among these are Barmen, Elberfeld, Cologne, Wiesbaden, Frankfort, Halle, Magdeburg, and Kiel. Some of these cities are important centers. Kiel and Halle are university cities. At the latter, eighty-five copies of “From Eden to Eden” were placed in the hands of students. Frankfort is the old imperial city, and Wiesbaden a famous health resort, visited by such persons as the empresses of Austria and Russia, and many other dignitaries of Europe. Brother Perk is at present located here, and holds Bible readings in addition to doing colporter work. {GCDB March 13, 1891, p. 88.8}

Brother Bottcher has held meetings at Barmen and vicinity, which have resulted in a number of additions to the faith, and in greatly strengthening the old Sabbath-keepers in this vicinity. {GCDB March 13, 1891, p. 88.9}

The Hamburg Mission has been doing an important work for that city and for the field at large. The Bible work done in the city leads to constant additions to the church which now numbers over fifty. These are themselves more than ordinarily active in the missionary work. At present there are two German Bible workers, and one laboring for the Scandinavians. {GCDB March 13, 1891, p. 88.10}

But the most important work of this mission, is the education of laborers of various tongues. Three such schools have been held, the last just being closed. It was attended by some thirty, two of whom were from Holland, one from Switzerland, five from Russia, one from Transylvania, one from Copenhagen, and the remainder from Germany. Some of these are preparing to act as colporters, some for Bible work, and others for secretaries. We have been gratified to see some capable, substantial people embrace the truth, most of whom are burdened to enter the work. {GCDB March 13, 1891, p. 88.11}

By far the greater portion of our aggressive work in the field has been that of the colporters. Two have been at work in France, seven in Switzerland, twelve in Germany, three in Russia, one in Holland, and one in Italy, in the Waldensian valleys. The workers there report during the past five weeks, 17,518 pages sold, 8,758 given away, three subscriptions to “Les Signes,” received in cash $21, held twenty-one Bible readings attended by 103 persons. {GCDB March 13, 1891, p. 88.12}

Our publications have more effect on the public mind in Europe than in this country. In some cities, most of the ministers have been stirred up to devote much time to opposing our work. {GCDB March 13, 1891, p. 89.1}

Thus far, those that have been properly instructed, nobly fulfill their financial obligations in the work. They pay their tithes, donate for the Sabbath-school and missionary work, and are as liberal in Christmas offerings as in this country, although their opportunities are far beneath those here. On the question of health and temperance, our people have reached quite as high a standard as in this country. This means a greater victory for the brethren here. {GCDB March 13, 1891, p. 89.2}

**RUSSIA**

The work in Russia is the most encouraging of all. Although favored with the least labor, and hemmed in by the greatest obstacles, our members increase in that field more rapidly than in any other. Our membership there has reached 429, fifty of whom are Russians. These people are sadly in need of labor. They seem anxious to learn, and willing to do what they are taught. They show much love for the truth, and sacrifice much to embrace it, and also do much for its advancement. {GCDB March 13, 1891, p. 89.3}

Our hope for this field is, to get young men and women to Hamburg, and there educate them for all branches of the work. At present, there are four such at the Hamburg Mission. Our work in that field must be carried on in the face of danger. The greatest precaution is necessary. A foreigner will find it almost impossible to labor there for outsiders. General meetings of our own people can be quietly held in country places with very little danger. At such gatherings, they can be instructed and developed in the message. {GCDB March 13, 1891, p. 89.4}

The work among the Russians has been remarkable. We have twenty-four Bible-readings of four pages each in this tongue, printed on tissue paper. These are sent into Russia in sealed envelopes, which is the only way this work can be done. If sent as printed matter, they would never cross the frontier. It is not safe for our people in Russia to have Russian tracts in their homes or about their persons. They send us addresses to Germany, and our secretaries there mail the readings. Thus the government has no means of convicting any one of having circulated the readings. Our imprint is left off, so that the publishers may not be known. {GCDB March 13, 1891, p. 89.5}

By this means, an interest has been awakened among the Russians, and a number have embraced the truth. Others have been brought in by correspondence from Germany, and by a Russian preacher. He was converted from the Russian Church by the Baptists, and became a preacher. As such, he was banished for making proselytes from the Russian Church. While in banishment, he labored with his hands for his bread, and was daily subject to being sent to Siberia. Under these trying circumstances, the truth came to him with an additional cross. He embraced it and began to work for its advancement. His work soon added more Russians to our ranks. {GCDB March 13, 1891, p. 89.6}

When Brother Conradi was in Russia last autumn, this minister was ordained at midnight, as elder of our first Russian church. He was instructed in the church ordinances and business as far as possible, during the general meeting in Russia. It was then decided that he go to Kief where some twenty Russians had embraced the faith through this man’s correspondence and reading-matter sent them. It was a three days’ journey, and he had not permission to leave the narrow limits of the colony to which he was banished. He took his life in his hands, made the journey, organized the church and returned in safety. At the general meeting, it was proposed to pay the expenses of this journey, but he objected, saying that hitherto he had earned his own way, and preferred to do so still. Such devotion in one from the fallen Greek Church, should lead us who enjoy freedom and a sure support, to seriously reflect. Such devotion is never left without results. The Lord is at work in Russia. {GCDB March 13, 1891, p. 89.7}

In an unexpected manner, an opening has been made in Transylvania, and the way is preparing to circulate our publications in that field in the Hungarian tongue. Here the remnant of quite an extensive body of Sabbath-keepers was found. They received light on the Sabbath at the time of the Reformation, and withstood much persecution. They have been literally worn out, so that but a very few can now be found. They have quite an extensive literature. In Russia, there are also two companies of Russian Sabbath-keepers, which have existed about 400 years. But little is known to us of their history. {GCDB March 13, 1891, p. 89.8}

**TURKEY**

Our work has finally entered the domains of the Sick Man of the East. Some two years since, Brother Anthony, a Greek, who had received the truth in this country, went to Constantinople, and, while earning his living at shoe-making, has labored to spread the truth evenings and Sundays. He holds Bible readings in his room. A few have embraced the truth. One of these, an Armenian, who had been drawn there from Adana, by the influence of Brother Anthony, accepted the truth, and is now at Basel, preparing for usefulness in Turkey and Armenia. He is a graduate in the classical course in the college established at Aintab by American missionaries, and is master of the Turkish and Armenian languages. He has been translating Bible readings, and printing them on the cyclostyle, and is sending them regularly to nine cities in Asia Minor. {GCDB March 13, 1891, p. 89.9}

Thus, besides making advancement in fields already occupied, the truth has at least entered two new fields, and in both instances, the Lord has opened the way. We have also sent quite an amount of reading-matter into Austria. {GCDB March 13, 1891, p. 90.1}

Our needs may in general, be summed up under three heads:- {GCDB March 13, 1891, p. 90.2}

1. More laborers. Three years’ work of colporters in Germany has awakened much interest. Brother Bottcher, the only field laborer in Germany, has been able to follow up only a small portion of these interests. Brother Comte is our only preacher in France. {GCDB March 13, 1891, p. 90.3}

2. We need means to support the workers now in the field, and to educate others. Good work in this line has been begun, and a moderate outlay of means each year will soon bring the work in Germany where it will be self-supporting. {GCDB March 13, 1891, p. 90.4}

3. Our depository and school in Hamburg is gaining an influence, and we believe that it will soon become an important center to which to draw students from Germany, Holland, Austria, Bohemia, Poland, and Russia. Already outsiders have been attracted to the school, because the impression has gone out that the truth of the word of God is taught there. Our experience thus far, has led the brethren in Hamburg to look forward to the establishment of a school building and depository of our own, and this question we wish to lay upon the hearts of our brethren here, while they are planning for schools in other parts of the field. {GCDB March 13, 1891, p. 90.5}

4. French school at Geneva, or at some point in France. {GCDB March 13, 1891, p. 90.6}

The work moves forward in Europe, and we have every evidence that God is opening the way for the truth in all parts of this field. {GCDB March 13, 1891, p. 90.7}

**GENERAL CONFERENCE PROCEEDINGS**

**NINTH MEETING**

THE ninth meeting of the Conference was opened at 10:30 A. M., March 12. Prayer was offered by Elder S. H. Lane. {GCDB March 13, 1891, p. 90.8}

Elder J. W. Watt, of Montana, and Elder H. Shultz, representing the German work, presented credentials, and took their seats in the Conference. {GCDB March 13, 1891, p. 90.9}

The following welcome greeting from the church at Sheridan, Ill., was received this morning and read by the president:- {GCDB March 13, 1891, p. 90.10}

**SHERIDAN, ILL., MARCH 11, 1891**

To the General Conference of Seventh-day Adventists now assembled, and to the editors of the “Daily Bulletin,” Greeting:- {GCDB March 13, 1891, p. 90.11}

We, the members of the S. D. A. church of Sheridan, Ill., at the prayer meeting last evening, raised our hearts and voices to God in gratitude and praise for the tokens conveyed to us through the DAILY BULLETIN, of the outpouring of God’s Spirit in a marked degree on his people now assembled, and, feeling sorry that we cannot be present to share with you in these rich blessings, want to thank you for the full reports you are making through this paper, and especially do we desire to have the report of Bible Study as full as time and space will allow, that *we* may be able, as far as possible, to keep pace with the advancing light. {GCDB March 13, 1891, p. 90.12}

We pray that God’s blessing may attend and his Spirit guide in all you do. Your brother for the church, WM. T. HIBBEN, *Clerk*. {GCDB March 13, 1891, p. 90.13}

The Chair called on the committee of twenty-one on consolidation of publishing interests appointed at the last session of the Conference, for a report. The chairman of the committee asked for further time to perfect their report, which was granted. {GCDB March 13, 1891, p. 90.14}

Unfinished business was then taken up. The previous meeting adjourned while considering the report of the Committee on Home Missions. (BULLETIN, p.70.) {GCDB March 13, 1891, p. 90.15}

Recommendation No. 6 was further considered. {GCDB March 13, 1891, p. 90.16}

Brother Chadwick said he thought Elder Haskell had some thoughts on this point, and he should like to hear from him. {GCDB March 13, 1891, p. 90.17}

Elder Haskell said that this article did not contemplate excluding from the foreign work those that had not been selected and given a special training for it. But there are those who have their minds on certain countries. The Spirit of God has been stirring them up to work, and their minds are directed to certain fields. Such individuals should begin to study and pray and work with the view of entering these fields. {GCDB March 13, 1891, p. 90.18}

Elder Porter said that while he was in favor of striking out this part of the report, yet he thought it would be well for different ones to make a special study of particular fields, that they might be prepared to enter such fields. {GCDB March 13, 1891, p. 90.19}

Brother Chadwick said he was opposed to striking this recommendation from the list. If it is not stated correctly, the committee would now have the benefit of this discussion, so that if it was referred back to them, they could state it more in harmony with the general sentiments expressed in this discussion. {GCDB March 13, 1891, p. 90.20}

Prof. Prescott said he thought there was danger of falling into the habit of legislating too much. He thought it would be better not to prescribe too definitely just how a work should be done, but leave questions open, so that those connected with them could feel free to manage the work to the best advantage. The question on amending the report by striking out Section 6, was put and carried, and the section was accordingly stricken out. {GCDB March 13, 1891, p. 90.21}

The resolution at the close of the report was then discussed. {GCDB March 13, 1891, p. 90.22}

Elder Haskell was called upon to speak to this point in the report. He said, I have seen old people of sound Christian experience and ripe judgment, who could do much to establish people in the truth. We cannot do much to raise the spirituality of our churches unless we have drank at the living fountain ourselves. We cannot give others that which we do not ourselves possess. There are some who have been connected with this cause since the beginning, and their experience would do much to strengthen the churches, and to inspire confidence in the truth and work of God for these last days. {GCDB March 13, 1891, p. 90.23}

Elder Lane said, There are many towns and cities where we can do but little with tent work; but if a few who are true fathers and mothers in Israel would go to such places and visit, and distribute literature, and give Bible readings, churches would soon be raised up, and then they could go on to other places. There is something charming about the experience of those who were connected with this work thirty or forty years ago; and it does our people who are young in the faith good to come in contact with such persons. It gives confidence in the fact that God has been leading in the work. {GCDB March 13, 1891, p. 91.1}

Elder Kilgore referred to the early history of the work in East Tennessee. There is at one place a good church organized, with a substantial meeting-house, all of which can be traced to the influence of one family who settled there several years ago, and went quietly to work to get the truth before the people. He believes that many other families might do the same thing in new fields, if they would consecrate themselves fully to the work of the Master, and go out into new fields where their work is needed so badly. {GCDB March 13, 1891, p. 91.2}

Elder G. B. Starr said, there are many old people who are ready and anxious to do this kind of work. Referring to an effort recently made in Chicago to enlist persons in this kind of work, he said that several who had enlisted are doing good work. One sister sixty-eight years old obtained over 1,500 names of the best people in the city to the petition against religious legislation. One brother over seventy years of age, has been employed to visit families of Sabbath-keepers in the city. The results of his work are also very satisfactory. {GCDB March 13, 1891, p. 91.3}

Elder Reese said he thought no better plan could be devised for carrying forward the work in the South. The people there do not take so kindly to those who come to stay only a short time. If families would locate permanently in the South, they could have an influence with the people in favor of the truth. {GCDB March 13, 1891, p. 91.4}

Elder Healey said he was in sympathy with all that had been said, but he did not think it went far enough. The resolution relates only to this kind of work in our churches and missions. He thought it ought to extend further than this. He would like to see it include the moving of families into new fields and the districting of the country for carrying out this plan of work. {GCDB March 13, 1891, p. 91.5}

Elder Boyd said he hoped it would not be confined to churches and missions in this country. Good families could settle in different places in Africa, and do a work which ministers, canvassers, or Bible workers could not do. {GCDB March 13, 1891, p. 91.6}

Elder Holser said a good brother went from Kansas to Russia, and commenced work by visiting and talking with the people. He sowed the seeds of truth all through the Caucasus; afterward a few weeks’ work by a minister resulted in bringing out more than two hundred Sabbath-keepers. {GCDB March 13, 1891, p. 91.7}

Elder McClure said their experience with this class of workers in California had been very satisfactory. While they could not bring out churches and organize Sabbath-schools, they could prepare the way, and others could follow on and gather in the fruit. {GCDB March 13, 1891, p. 91.8}

The question was called for, and the report, as amended, was adopted. {GCDB March 13, 1891, p. 91.9}

The Committee on Resolutions reported on the resolutions concerning the tithes of the Battle Creek church (BULLETIN p.67), referred back to them at the last meeting, recommending the following as a substitute for the second paragraph of the preamble to the first of said resolutions, together with the resolution:- {GCDB March 13, 1891, p. 91.10}

Whereas, The Michigan Conference at its annual session, Oct. 22, 1890, expressed a desire that the Battle Creek Church remain a part of the Michigan Conference, but proposed (the church also concurring), in lieu of the transfer, that the Battle Creek church pay to the General Conference 75 per cent of the tithe which would otherwise be paid by said church, to the Michigan Conference; therefore, - {GCDB March 13, 1891, p. 91.11}

Resolved, That we accept the proposition of the Michigan Conference and the Battle Creek church in this matter, and express our thanks for the much needed means thus brought into our treasury; and further, - {GCDB March 13, 1891, p. 91.12}

[Substitute for second resolution:-] {GCDB March 13, 1891, p. 91.13}

Resolved, That we recommend that all Conferences and churches which are, or may become, similarly situated, act upon the same principle, that some of the financial strength derived by our public institutions from the general cause, may be returned to the same. {GCDB March 13, 1891, p. 91.14}

The report of the Committee on Education (BULLETIN p.81,) was next taken up. On a motion to adopt, the chairman of the committee, Prof. Prescott, made some general statements concerning the report. The ministers’ school has been held for two years, but it was now thought best that the work should be carried to the districts, that more might get the benefit of the Bible study. The idea is that the superintendents of districts and presidents of Conferences should plan to make these schools or institutes a part of the work for the district, and arrange for all their laborers to attend. These institutes, if held, should be made of importance enough to justify all in leaving their work to attend them. The idea in having church elders to attend, is that they may become qualified to labor for and build up the churches, and thus save the time of ministers, usually employed in such work, and give the ministers opportunity to work in new fields. {GCDB March 13, 1891, p. 91.15}

Elder Miles asked if canvassers would be included in the list of Conference laborers who would be required to attend. {GCDB March 13, 1891, p. 92.1}

Prof. Prescott replied that he did not think it was intended to include the canvassers. {GCDB March 13, 1891, p. 92.2}

The chairman of the committee said this committee would like to insert the word “General” before the word “Conference,” in the first line of the first section, making it read, “General Conference Districts.” There being no objection, the word was inserted. {GCDB March 13, 1891, p. 92.3}

The second division of the report, “Summer Normal Institutes,” was then considered. {GCDB March 13, 1891, p. 92.4}

Prof. Prescott said that this was not designed to call together a large number, but only a select few who are to be engaged in teaching the Bible. He would be glad to have all the teachers present, but did not see how such a plan could be made practical. The present plan would probably call together from fifteen to twenty teachers. {GCDB March 13, 1891, p. 92.5}

The third division of the report, relating to “College Work,” was lastly considered. {GCDB March 13, 1891, p. 92.6}

Prof. Prescott explained the general import of this part of the report, and said he thought this ought to lead to a change to some extent in the general character of our work. Instead of sermonizing and exhorting, he thought it would lead to more systematic Bible study and Bible teaching, which he believed would be for the interests of our work. {GCDB March 13, 1891, p. 92.7}

The report was adopted. {GCDB March 13, 1891, p. 92.8}

Elder Lane, in behalf of the New York Conference, extended an invitation to the Conference and the educational secretary to hold their institute the coming summer in the Adirondack Mountains of New York. {GCDB March 13, 1891, p. 92.9}

The Committee on Resolutions presented the following:- {GCDB March 13, 1891, p. 92.10}

The Committee on Resolutions wish to present, for the consideration of this body, the following propositions concerning religious liberty work:- {GCDB March 13, 1891, p. 92.11}

1. Religious liberty work must necessarily combine both religion and liberty. Religious liberty work without religion is a misnomer; such a thing is impossible. {GCDB March 13, 1891, p. 92.12}

2. There is no liberty in any religion except the religion of the Lord Jesus Christ. It is only the truth as it is in Jesus that makes men free. “Where the Spirit of the Lord is, there is liberty.” {GCDB March 13, 1891, p. 92.13}

3. The papacy stands as the synonym of religious despotism; it is the direct opposite of religious liberty. {GCDB March 13, 1891, p. 92.14}

4. But the papacy is simply the full development of the “mystery of iniquity.” {GCDB March 13, 1891, p. 92.15}

5. And the mystery of iniquity has no existence except in individual human hearts; the apostasy that developed into the “man of sin” was simply the aggregation of individual apostasies; the “man of sin” is simply a combination of many men of sin; the union of the church and the state was due to the fact that its individual members were united in heart to the world and its methods; when the majority of the members of the church became guilty of adultery by friendship with the world, - *i.e*., “the lust of the flesh, the lust of the eyes, and the pride of life,” - the church itself was inevitably involved in adulterous union with the world. {GCDB March 13, 1891, p. 92.16}

6. This “mystery of iniquity” in the individual heart, which is the essence of the papacy, can be uprooted only by the “mystery of God,” which is the gospel. {GCDB March 13, 1891, p. 92.17}

7. But “the word of truth,” which is the gospel of our salvation (Ephesians 1:13), is supported in this earth only by the church of God. 1 Timothy 3:15. {GCDB March 13, 1891, p. 92.18}

8. Therefore the only religious liberty work that can properly be called such, is the preaching of the whole gospel of Christ; and the church of Christ - the pillar and stay of the truth, which alone makes men free - is the only proper organization for carrying on religious liberty work; and further, - {GCDB March 13, 1891, p. 92.19}

9. There is no work that Christ wants done on this earth, that cannot be done by his church, acting in the capacity of a church. What the head directs, it is the province of the body to perform. {GCDB March 13, 1891, p. 92.20}

10. Therefore if there is work that Christ wants done, which the church feels that it cannot do, that is evidence that the body is not in connection with the head, and that it should seek such connection, that it may be imbued with the power from on high, which alone can carry forward the work of God on earth. {GCDB March 13, 1891, p. 92.21}

|  |  |  |
| --- | --- | --- |
| W. W. PRESCOTT, | ] |  |
| U. SMITH, | ] |  |
| A. T. ROBINSON, | ] | *Committee*. |
| H. A. ST. JOHN, | ] |  |
| E. J. WAGGONER. | ] |  |

Conference then adjourned. {GCDB March 13, 1891, p. 92.22}

**PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

**SECOND MEETING**

THE second meeting of the International Sabbath-school Association was held Thursday, March 12, at 3 P. M. Prayer was offered by Elder E. J. Waggoner. The time was occupied, for the most part, in listening to - {GCDB March 13, 1891, p. 92.23}

**REPORTS FROM THE FIELD**

The reports from those in charge of the work in the various districts are herewith presented in condensed form. {GCDB March 13, 1891, p. 92.24}

**NUMBER ONE, A. E. PLACE, SUPERINTENDENT**

This district corresponds to General Conference Dist. No. 1. The total membership of the district, according to report of Sept. 30, 1890, was 3,809. Of this number, the same report shows only 1,882 who are members of our churches, while the church membership in the same territory is 4,188. This may seem like a very bad showing. It shows this, that there is work yet to be done in this district. We think, however, that this showing can be partly accounted for by the following facts:- 1. Many of our church members are badly scattered. 2. Failures to give full reports of the schools already organized, and - 3. The failure in carrying out the plan of organizing family and State schools. {GCDB March 13, 1891, p. 93.1}

Our average attendance for quarter ending September 30, was 2,688, or a trifle over 68 per cent. {GCDB March 13, 1891, p. 93.2}

The amount donated to the missions the same quarter was $407.10. {GCDB March 13, 1891, p. 93.3}

We have not been able to hold any general meeting for the whole district. But each association has held its annual meeting. {GCDB March 13, 1891, p. 93.4}

Elder O. O. Farnsworth, the assistant superintendent, attended the Maine camp-meeting in the interests of the Sabbath-school work. He has also attended the meetings of his own association, and I understand has done good work. {GCDB March 13, 1891, p. 93.5}

Charles Taylor has also done excellent work in the Atlantic association. He was elected president of that association at its last annual meeting. {GCDB March 13, 1891, p. 93.6}

I have attended three meetings of that association; two at Washington, and one at Brooklyn. We also spent one week on the camp-ground at Newburgh, W. Va. At that meeting, as at all camp meetings, there were circumstances which materially hindered our work in the public congregation; but we endeavored to labor faithfully with individuals, and especially for the youth and children. {GCDB March 13, 1891, p. 93.7}

I am satisfied that we need not expect, for the present at least, to do very efficient work at our camp meetings in the line of general instruction. These seasons, however, present precious opportunities to labor for the young in spiritual things, and this we feel is the great thing needful in all our meetings. {GCDB March 13, 1891, p. 93.8}

In my own State, New York, there was considerable interest manifested at our annual meeting. Since that time we have held two institutes, one in the east and the other in the western part of the State, which were seasons of profit, though, we are sorry to say, the last one was not largely attended. {GCDB March 13, 1891, p. 93.9}

The lack of men and women who are properly fitted for the work, and the press of other matters resting upon those who are now bearing responsibilities in the associations, are difficulties in the way of the success that we feel ought to attend this branch of the cause of God. {GCDB March 13, 1891, p. 93.10}

I have felt these points keenly, and cannot see how the work can ever reach that degree of success and utility it ought to reach, till there is a change made. I came to this meeting with an anxious desire that, if possible, plans may be laid which will brighten the prospect in District No. 1. {GCDB March 13, 1891, p. 93.11}

Our Sabbath-school membership should largely exceed our church membership, but to organize in this way requires organizers, who can not only have the time, but the instruction necessary to set these matters before all in such a way that their importance will be *felt*. By this I do not mean simply the mechanical forms of school work, but the spiritual part as well. {GCDB March 13, 1891, p. 93.12}

We feel that our schools have already proven themselves to be a missionary power, so far as money donations are concerned. But this is not enough. They should be schools for the education of missionary workers to follow their money to those distant fields, as well as to work in our own land. We urge that some one in each association shall be chosen, who will prepare for this special work. {GCDB March 13, 1891, p. 93.13}

I plead for some specialists in this department, and believe that the time and the work demand it. Could we have one such person in each association, we believe that but a short time would be necessary to prove the utility of the plan. I hope this matter will receive attention at this meeting. {GCDB March 13, 1891, p. 93.14}

Taking all our circumstances into consideration, I think I can truly say that we have had a successful year. New interest has been awakened in the study of the lessons; and the reports show a good interest also in donating to the various missionary enterprises. {GCDB March 13, 1891, p. 93.15}

Some work has been done in organizing family schools. And the idea of organizing State schools is being well received, and we hope to be able to carry it forward. {GCDB March 13, 1891, p. 93.16}

During the year ending September 30, we added one association, thirty-seven schools and 626 members. The increase of donations over last year is $86.33. The total donations to missions for the year are, $1,831.25. {GCDB March 13, 1891, p. 93.17}

**NUMBER TWO - R. M. KILGORE, SUPERINTENDENT**

District No. 2 includes nine of the Southern States. The Tennessee River Conference is the only Conference organized in the district. This has its Sabbath-school Association. All the rest of the territory in the district is included in the Southern Sabbath-school Association, which has thirty-four schools, with a membership of 405. {GCDB March 13, 1891, p. 93.18}

Efforts are being made by the officers in charge of this work, to organize family schools, which have already increased the membership of the Association. On account of the scattered condition of the schools in this district, it is next to impossible, without incurring great expense, for the officers to visit the schools, and hold general meetings in their interest. We have, however, been enabled to hold two general meetings in the district, in which the interests of the Sabbath-schools were considered. One of these was at the time of the camp-meeting at Guthrie, Ky.; the other at Atlanta, Ga., at which time the District Association was organized. {GCDB March 13, 1891, p. 93.19}

From reports recently received, we are very glad to say that the interest, at present, in the Sabbath-school work, is as good as might be expected. The instruction which many of these individuals and schools have had, is very meagre; and it is a matter of much gratification that they are working as well as they are. We cannot expect great returns and efficient work from the schools in this district, where we have so few laborers. {GCDB March 13, 1891, p. 94.1}

**NUMBER THREE - REPORT BY J. H. DURLAND**

This district is composed of four associations; viz., Michigan, Ohio, Indiana, and Illinois. The total membership of the schools in this district, as reported for the quarter ending Sept. 30, 1890, is 7,749, with an average attendance of 5,416. {GCDB March 13, 1891, p. 94.2}

Last spring I attended the State meetings in Michigan, Ohio, and Indiana in the interests of the Sabbath-school work. At this time I was connected with the Michigan association as president, and had held two meetings in the State before the regular State meetings. At all these meetings instruction was given which was appreciated by the representatives from the different schools in those parts of the State. {GCDB March 13, 1891, p. 94.3}

I also attended six camp-meetings in this district during the summer. At all of these meetings much time was given to this branch of the work. During each camp-meeting, the Sabbath-school officers had charge of the young people’s and children’s meetings, which were held twice each day. We were very thankful to God for the degree of interest that was manifested on the part of the young. In all of these meetings some of the young people and children gave their hearts to God for the first time, and many of the backslidden made a new start to serve the Lord. {GCDB March 13, 1891, p. 94.4}

At the camp-meetings of Ohio, Indiana, and Illinois, the annual meetings of these State associations convened. The reports from the local schools were encouraging in many respects. Yet all felt the need of putting forth greater efforts, that better results might be seen at the close of another year. There has been a good interest manifested in the support of the different missions. This has been especially true in regard to the missionary ship. {GCDB March 13, 1891, p. 94.5}

A comparison of the quarterly reports for Sep. 30, 1889, and 1890, shows that there has been an increase of donations in some associations, and a falling off in others. There may be reasons for this with which we are not fully acquainted. The increase in Michigan was $255.57; Ohio, $76.15; Indiana, $18.80. The decrease in Illinois, $7.79. {GCDB March 13, 1891, p. 94.6}

The increase of membership has been encouraging on the whole, yet we think a more thoroughly organized effort would bring more satisfactory results. The increase in Michigan was 562; Ohio, 6; Indiana, 55; Illinois, 50. The increase in attendance in Michigan was 284; Indiana, 99; Illinois, 47. There was a decrease in Ohio of 101. {GCDB March 13, 1891, p. 94.7}

While there are many encouraging things indicating progress the past year and a half, we feel that there is room for much improvement. We need more consecrated workers, who can give their entire time to the advancement of the Sabbath-school work. Could provisions be made by the State Conferences for the presidents of their associations, or other individuals, to give their whole time to this work in connection with church work, we should soon see an increase in our membership and attendance, that would be more satisfactory. {GCDB March 13, 1891, p. 94.8}

Our schools need more consecrated teachers. The labor just spoken of would assist in developing such persons to engage in the work. {GCDB March 13, 1891, p. 94.9}

Our schools should be encouraged to put forth greater efforts for the conversion of souls. We have succeeded in working up an interest on the finance question which is truly gratifying. But this without the converting power of God in our schools, will defeat the object of the Sabbath-school. {GCDB March 13, 1891, p. 94.10}

We trust this body will be guided in the plans for the coming year, that we may be able to do better work than has been done in the past. {GCDB March 13, 1891, p. 94.11}

**NUMBER FOUR, J. M. WILLOUGHBY, SUPERINTENDENT**

District No. 4 corresponds to General Conference District No. 4, and has 436 schools, with 9,428 members. Seventy-six new schools have been organized, with a membership of 600. {GCDB March 13, 1891, p. 94.12}

Fifteen conventions have been held in which the following topics were considered:- {GCDB March 13, 1891, p. 94.13}

1. The relation the Sabbath-school and church sustain to each other. {GCDB March 13, 1891, p. 94.14}

2. The relation parents sustain to the school. {GCDB March 13, 1891, p. 94.15}

3. The importance of the lessons, and how to study them to get the greatest good from them. {GCDB March 13, 1891, p. 94.16}

4. The duties and responsibilities of officers and teachers. {GCDB March 13, 1891, p. 94.17}

One hundred and thirty-one meetings, in all, have been held in the interest of the Sabbath-school work. {GCDB March 13, 1891, p. 94.18}

Much interest was manifested in these meetings, and we think the schools represented will be profited by the instruction given. {GCDB March 13, 1891, p. 94.19}

There are many indications that our brethren and sisters are enlarging their ideas of this branch of God’s cause. {GCDB March 13, 1891, p. 94.20}

The call for money to build a missionary ship met a cheerful response by nearly every school in the district. The amount donated by the district was $2,128.51. Liberal donations have also been made to the South American Mission and for the expenses of the ship “Pitcairn.” {GCDB March 13, 1891, p. 94.21}

The class contributions for the year were $5,101.34. {GCDB March 13, 1891, p. 95.1}

In the State reports it appears that there are only 472 copies of the *Sabbath-school Worker* taken, but we feel sure a full report has not been given. According to the quarterly returns, there are 194 schools without a copy. An earnest effort is being made to increase the circulation of this worthy journal. {GCDB March 13, 1891, p. 95.2}

Our Little Friend has been received with gratitude by the little ones in the schools where it has been introduced. {GCDB March 13, 1891, p. 95.3}

The plan of having the senior and intermediate divisions study lessons upon the same portion of the Scriptures, has materially increased the interest in the exercises of the school. {GCDB March 13, 1891, p. 95.4}

Careful attention should be given to the Sabbath-school work, proper plans and methods be adopted, and consecrated men and women selected to teach and train our boys and girls in the truth and for the kingdom of God. {GCDB March 13, 1891, p. 95.5}

We feel to thank God for the prosperity that has attended the work in District No. 4. {GCDB March 13, 1891, p. 95.6}

**NUMBER FIVE, - SUPERINTENDENT**

Since Elder E. H. Gates was sent on the “Pitcairn” as a missionary to the islands of the Pacific, no one has been appointed to take the general oversight in District No. 5. Elder Loughborough made some remarks with reference to the work in the district, stating, however, that as he had been connected with the work in this district but a short time, his opportunities for gaining facts with reference to the Sabbath-school work had been limited. {GCDB March 13, 1891, p. 95.7}

**NUMBER SIX, R. S. OWEN, SUPERINTENDENT**

There are three State associations in this district, 210 schools, and a membership of 6,931. The donations to the missions during the year were $4,621.03. {GCDB March 13, 1891, p. 95.8}

The first State camp-meeting in the district was held in Milton, in the Upper Columbia Conference. During the workers’ meeting, those who were especially interested in Sabbath-school work, were gathered together, to the number of four or five; and with the aid of the officers of the State association, special instructions were given each day of the workers’ meeting. {GCDB March 13, 1891, p. 95.9}

By this interchange of ideas these workers were prepared to give instruction in the general camp-meeting on some branch of the Sabbath-school work which had been previously assigned. This we found to be better than for one person to give all the instruction in the camp-meeting, and it gave the workers opportunity to put in practice the information they had received. Thus they were fitted to go out into the Conference and become efficient help in the work. {GCDB March 13, 1891, p. 95.10}

In the Northern Pacific camp-meeting we followed a similar course. In each of our local camp-meetings in California, as well as the State meeting, special attention has been given to the Sabbath-school work. The secretary has devoted her entire time to the work during the year. 1,900 letters have been written, and 34 schools added, one of which was our State school. {GCDB March 13, 1891, p. 95.11}

One year ago last fall, in the California Conference State meeting, we brought up in the form of a resolution, the matter of employing some person to visit the schools, devoting his entire time to this work, requesting the Conference to consider the advisability of employing such a one. Our request was granted, and Brother C. L. Taylor visited about two thirds of the schools. All of the schools visited stated that they had received great benefit, and they urged that a worker might again go over the same ground, taking more time, so as to be able to spend a Sabbath with each school. {GCDB March 13, 1891, p. 95.12}

The Conference, being so well satisfied with the result, has given us the power to employ some one to engage permanently in this work. The advantage of this kind of work over the work done in conventions and State meetings is, that the instructor is on the ground, where he is brought face to face with the schools, and can thus adapt his instructions to the circumstances. Again: in this way he is brought into such close contact with the school to whom he is giving the instruction that he is able to tell whether they understand it or not; and they, in turn, feel much freer to ask questions and raise objections than they would in a general meeting. {GCDB March 13, 1891, p. 95.13}

One year ago we made the first effort to organize a State school. During the year sixty-five persons have been connected with the school. The present membership is forty. Some have left our Conference, and some have since become members of schools in various places. The membership of this school will always be fluctuating. During the year this school has contributed $96.06. When we consider that the greater part of this came from isolated ones, who would have given nothing, it is certainly an item in favor of the State school. Perhaps it would be interesting to others to know how we proceeded to effect an organization of this school. On this point Sister Clara Couey, our State secretary, has kindly furnished the following:- {GCDB March 13, 1891, p. 95.14}

“We obtained names with which to work in several different ways:- {GCDB March 13, 1891, p. 95.15}

“1. From the *Signs of the Times* mailing list. {GCDB March 13, 1891, p. 95.16}

“2. By enlisting the co-operation of our Sabbath-school officers, we obtained the names of all the isolated Sabbath-keepers of whom our schools had any knowledge. {GCDB March 13, 1891, p. 95.17}

“3. By canvassing the camp-ground at our general camp-meeting for the names of isolated persons. {GCDB March 13, 1891, p. 96.1}

“4. Sometimes I have names given me by our ministers and workers. {GCDB March 13, 1891, p. 96.2}

“At first I do not write to the individual concerning the State school. I write a short letter, saying that we feel anxious that all of our people should have Sabbath-school privileges, and that we have plans by which all, even the most isolated, can become members. In order that we might know just what plan to propose to them, we asked them to write, answering several questions. The questions we ask are about as follows:- {GCDB March 13, 1891, p. 96.3}

“1. Name and age of each member of the family. {GCDB March 13, 1891, p. 96.4}

“2. How many in the family are members of any Seventh-day Adventist church? {GCDB March 13, 1891, p. 96.5}

“3. Name of the nearest Sabbath-school and distance to the same. {GCDB March 13, 1891, p. 96.6}

“4. Is there a Sunday-school in the neighborhood? {GCDB March 13, 1891, p. 96.7}

“5. Are there other Sabbath-keepers living near you? If so, how many? {GCDB March 13, 1891, p. 96.8}

“When we have received an answer to this letter, then we know just how to write to them. To some we write in regard to family schools, and to others we write concerning the State school, soliciting their membership. {GCDB March 13, 1891, p. 96.9}

“This places us in regular correspondence with the isolated ones, because, of course, it is necessary to send the blank reports every quarter and to receive reports from them. With some of the isolated ones I have had to be persevering in writing until I could get them interested; but I find it pays not to be discouraged if I do not hear from my first letter.” {GCDB March 13, 1891, p. 96.10}

Many interesting cases might be given, showing the great good accomplished by the State school organization. The general interest in the Sabbath-school work in this district seems to be very good. {GCDB March 13, 1891, p. 96.11}

**CORRESPONDING SECRETARY’S REPORT**

BY VESTA J. OLSEN.

THE work of the corresponding secretary since the last General Conference, was performed by Sister Jessie F. Waggoner till Sept. 28, 1890, when, on account of other duties, she tendered her resignation, which was accepted by the Executive Committee. She labored successfully in different ways, - held between twenty and thirty children’s meetings, and took charge of the primary division at camp-meetings, gave seven public talks on Sabbath-school work, besides writing an address for the Scandinavian camp-meeting. She has also written The Manual for those conducting children’s meetings, besides doing a large amount of editorial work on the *Sabbath-school Worker*. {GCDB March 13, 1891, p. 96.12}

Besides this, much private instruction has been given, considerable Sabbath-school literature has been distributed to our own people and others, and quite a number of young people’s and children’s meetings have been held. She has also obtained Bible stencils from which good pictures and maps may be made at trifling cost by those not accustomed to drawing. {GCDB March 13, 1891, p. 96.13}

Together we have written 1,580 letters. Correspondence with workers at home and abroad is the only work the present secretary has attempted. {GCDB March 13, 1891, p. 96.14}

While at Chautauqua, Sister Waggoner became acquainted with a prominent Sunday-school worker of Brooklyn, N. Y. They had several visits, and exchanged Sabbath-school literature. After returning to Oakland, Cal., Sister Waggoner received a letter from this lady, requesting that as they could not bring her from Oakland to Brooklyn to deliver an address before a Primary Teacher’s Institute of The Brooklyn Sunday-school Union, that she should write one to be read at that time. This she did, and thus the attention of others was called to our work. {GCDB March 13, 1891, p. 96.15}

Letters were afterward received from the treasurer of the National Temperance Society and Publication house of New York. The writer, referring to the address just mentioned, stated that “it was *slowly, distinctively, and impressively* read, that it made a profound impression on all who heard it,” and requested a copy of the statistics furnished in the address. This winter a letter was received from another Sunday-school worker in Vermont. She said that we were publishing a lesson help which had been highly recommended to her by the above mentioned Sunday-school worker of Brooklyn, and she wished sample copies as she was seeking suggestions for primary work. Would it not seem from the above that our Sabbath-school literature is valuable for missionary purposes, and that the best workers in other denominations appreciate its worth? {GCDB March 13, 1891, p. 96.16}

**THE “SABBATH-SCHOOL” WORKER**

We are confident that this journal is second to none as a help in Sabbath-school work. We feel sorry that so many of our officers and teachers are slow to learn its merits as shown in the facts mentioned in the president’s address. Our State secretaries, in letters written us, regret that so few are subscribers, and feel very anxious that the list should increase. Those who have had it, and are most deeply interested in the work, appreciate the help it gives. {GCDB March 13, 1891, p. 96.17}

One secretary writes: “I am anxious that this paper shall be in the home of every teacher and officer of the Sabbath-school and in those of many others who will soon have to take the places of the teachers and officers of to-day. I am *sure* it does good work wherever it goes. One lady said to me not long since: ‘No matter what I am doing when the *Worker* comes, I drop everything and look it over, and as soon as I have time (and I get that time very soon), I read it all through.’ I need not add that she is a successful Sabbath-school teacher.” Another in writing of encouraging cases resulting from the instruction of the *Worker*, adds: “I find that a track of light follows it wherever it goes.” {GCDB March 13, 1891, p. 96.18}

**STATE SCHOOLS**

Knowing that some associations had tried the plan suggested in the *Worker* of organizing such schools, we wrote to them to know the results. We have succeeded in hearing from nearly all in regard to this, and other points which we trust will be of general interest. One secretary wrote as follows in regard to the State school:- {GCDB March 13, 1891, p. 97.1}

“It seems to me we should keep most prominent the spiritual condition of the isolated Sabbath-keepers. The secretary should not let the work drop with merely writing to them and sending a lesson book and blank. It seems to me that they should find out all about them, their spiritual condition, whether they have our publications, and if they are in harmony with all points of faith. In fact she should have a real watchcare over them. Of course care should be exercised in finding out these things, which every secretary will understand. {GCDB March 13, 1891, p. 97.2}

“The superintendent of the State school should be one who feels just as much of a burden for his school as though he had charge of an organized school at home.” This school during the year of its existence has had a membership of only from four to eight. The donations for the year amounted to $21.78, which the secretary writes they would probably not have had, if it had not been for their State school. {GCDB March 13, 1891, p. 97.3}

The report just read from District No. 6 shows what can be done by faithful effort on the part of those having the work in hand. We believe every association may reap similar results from their efforts, if made in the same spirit, and if the work is faithfully done. {GCDB March 13, 1891, p. 97.4}

**FAMILY SCHOOLS**

It will be remembered that prominence was given to this subject at the last meeting of the International Association, and the methods of conducting them were set forth in an address at that meeting, and afterward printed in the *Worker*. Many associations have since tried the plan, and in every instance report that it has been a success. We might give many instances as reported to us, full of interest to all who love the work, and showing what can be done in this direction. {GCDB March 13, 1891, p. 97.5}

We must cite two or three. One secretary writes that of those whom she organized a year ago, all but one have become larger than family schools by others being added to their numbers; but adds in her report that she is not sorry, because they can now have better ones. {GCDB March 13, 1891, p. 97.6}

Another secretary writes of a family school that began with three members and was the means of ten embracing the truth, of which number five had been baptized. One lady with an infidel husband had two little boys whom she found to be so full of their father’s ideas that she could not interest them. But the secretary continued writing to her, feeling that she could not have her give up without making further trial. So the lady persevered, succeeded in winning the interest of her own children, and also that of some of the boys of her neighbors, and at the last report, the membership had increased to nine. {GCDB March 13, 1891, p. 97.7}

The boys who have come in outside of the family declare they will not go to Sunday-school any more, as they learn so much more at the Sabbath-school. Since the boys like the school, the parents do, and the interest of the entire neighborhood is being enlisted in the enterprise, and in the precious truth as well. The lady who conducts this school says she has no tact for teaching, and neither she nor her boys can sing, but her trust is in God. Her example ought to encourage others who think they have no talent. {GCDB March 13, 1891, p. 97.8}

Another family school now numbers sixteen as its membership; and they write that they have sometimes as many as ten visitors. Their donation to missions is large, though they are poor people; and they are all becoming deeply interested in missionary work. The secretary who furnishes these examples of what can be done in family schools, says that of course the *Sabbath-school Worker* should be credited with a large share of these results, with God’s blessing. We trust these examples may lead our secretaries and workers to more diligent efforts in pushing forward this good work. {GCDB March 13, 1891, p. 97.9}

**FOREIGN ASSOCIATIONS**

We have received some interesting letters from our foreign associations. Brother Francis Hope writes for England that the interest is good in the work there. During the year ending June 30, 1890, $73.48 was donated to missions, which is twenty-five cents for each member, or thirty-eight cents for the actual attendance. Brother Hope writes that many interesting conventions are held in London, and representatives attend these from all parts of the world. The best workers in this and other countries are present, and a valuable opportunity is presented of becoming acquainted with the best methods of work in use among other denominations. {GCDB March 13, 1891, p. 97.10}

There are now four schools in Ireland, the largest having twenty-three members. This school has introduced the song book, “Joyful Greetings” in the national school, and also in the Ragged School, and the Infant’s Sunday-school. It is said that this has had a good influence. {GCDB March 13, 1891, p. 97.11}

Some time ago we heard from Australia and New Zealand, and shall probably have more recent news from these associations from Elder Haskell. Elder Conradi wrote an interesting letter concerning the work in Germany and Russia, and in it requested us to wait to gain further information from Elder Holser, who would represent those countries at this meeting. We shall hope to gain full particulars in regard to the work in Africa from Elder Boyd. {GCDB March 13, 1891, p. 98.1}

A letter from South America informs us that the work is prospering there, and that though their numbers are few, still the missionary spirit is present, and $6.72 was sent for the ship “Pitcairn.” {GCDB March 13, 1891, p. 98.2}

We have also had good words from Elder L. Johnson and Sister Heilesen for Scandinavia. These workers write that as a general thing the brethren in those countries take a lively interest in the Sabbath-school work, and that it would be encouraging to us to see the interest they manifest. It is difficult for them to get helpers who can give the necessary time to become acquainted with the work even though they may be consecrated and earnest. Some have but a limited education, and have to work hard about eighteen hours a day for six days in the week. There are very few who have had the privileges that Sabbath-school workers have in this country, and those who could be a real help, Brother Johnson writes, are so occupied with other work that they can give but little time to this. To our question as to how we could help them in the work, he writes as follows:- {GCDB March 13, 1891, p. 98.3}

“If I should ask for help, you will pardon me for asking for great things. I have been encouraged to do that when I come to my heavenly Father, and will therefore try it here, and while I do this, will exercise as much faith in receiving as it is possible to do. Please send us three persons to labor all their time in behalf of the Sabbath-school, and support them with means. One to go to Sweden, one for Norway, and one for Denmark. I do not say they must be men. Sisters who have the love of our Saviour in their hearts, and that have gained a good experience in the work would be thankfully received. {GCDB March 13, 1891, p. 98.4}

“I am sure if you could do this, it would be a great help, and that they would not lack for work. It would be a sacrifice to them, but can also assure you that they would be blessed in their work. We have persons that could be used, but they have not the experience that our workers in America have, and we are not able to support them. The Lord has given us a good chance to do good here if we only had the ability. What we can do is so little compared with what we see could be done, that sometimes it looks as if what we do is next to nothing. {GCDB March 13, 1891, p. 98.5}

“About one week ago I was at Orebro. A sister that is canvassing there begun a Sabbath-school with the children when I was there a year ago; and now she has over sixty little children that come from Sabbath to Sabbath to learn the truth of the Bible.” {GCDB March 13, 1891, p. 98.6}

Brother J. F. Hanson has charge of the work in Denmark, E. G. Olsen in Norway, and Brother O. Johnson in Sweden, while Elder L. Johnson has the oversight of the whole. While it would seem they were well supplied with workers, Sister Heilesen writes that there is no one that can give his time to the work; but having so many other interests, the Sabbath-school can claim but little attention. {GCDB March 13, 1891, p. 98.7}

We have been able to give you only a very little of these very interesting letters, on account of making this report so lengthy. We feel sure that the workers in these distant lands, who would so gladly be with us to day, and who are looking to us for help and counsel, will have our hearty sympathy, and earnest prayers. Laboring often under difficulties we do not have to meet, they need more than others, the help that God alone can give. {GCDB March 13, 1891, p. 98.8}

**OUR STATE SECRETARIES**

We have been much interested in the letters written by the secretaries of our different associations in this country. Often they are carrying other burdens and responsibilities, and we have been pleased to see the spirit of consecration and devotion to the work manifested. We trust it may not be tiresome to you to take a glance at the work they are trying to do. They would be glad to be with us to-day, and are deserving of more than passing notice. We have written to them asking after the condition of the work, and especially what they thought should be done to create a missionary spirit in our young people and children, giving them something to do that would be helpful in keeping up their interest in the truth of God, and inspiring them with a desire to give it to others. Their replies have been something as follows:- {GCDB March 13, 1891, p. 98.9}

“I do not feel that I can say much about this, but will be free to give you my opinion. Until we can do something to arouse the older ones to use the means and helps already provided for this purpose, there is little use to provide more. It seems to me I am not mistaken in thinking the young people and children do not have the care and interest in many of our small churches they ought to have, and for this reason, many of them grow careless and indifferent. I just wish in every school there was some one adapted to teach the primary and intermediate classes; or those who would make this a real subject of study and prayer and learn how to do it more efficiently.” {GCDB March 13, 1891, p. 98.10}

Another says, “I truly feel that there needs to be a work done for the larger schools, not only among the youth, but the parents also. It needs a closer acquaintance with God, and a desire to labor for him.” Another writes, “I should say first, get more of the missionary spirit ourselves, and get them more engaged in the work at home. I believe the work will have to commence with the leaders in the work, and if our *ministers* when they visit us would, instead of cutting the Sabbath-school short, omitting the review many times, and sometimes even staying out till the school is over, come in and take an active part in the school, talking to the children and young people about their lessons, and explain them as many of us teachers cannot do, I believe the Sabbath-school would gain, and the teachers and officers of the school visited would have more courage to work.” {GCDB March 13, 1891, p. 99.1}

The same writer also suggests that when it is possible, the minister should say *something to the children* of his congregation, weaving into the discourse something, perhaps, they have studied in their lessons in the school. Would this not be heeding the injunction, “Feed my lambs”? Another secretary says, “This subject of helping our young people is one I have longed to get some help on. So many of our Sabbath-school scholars are bright, full of life, and if something could be done to get their minds turned in the line of missionary work, it would be a blessing both to the young and the cause. Many about the age of fifteen are losing their interest and going in the ways of the world, and I would be glad if something could be done for them. I believe greater care should be taken in the selection of teachers. What we most need is laborers to work in this branch of the cause of God. It seems we are almost destitute of workers.” {GCDB March 13, 1891, p. 99.2}

Another in writing says: “I think our meetings held in the interests of the Sabbath-school work did much good, and that the work is moving forward; but there is yet much to be done. I have discovered more of an interest at our institute among the young people than I had really supposed there was; but the fault seems to be with the parents and teachers. If only they could sense their sacred, solemn responsibility in dealing with precious souls, I think we would not have such a lack of laborers. I would like to see something done for the education of our teachers and officers. The *Worker* is an excellent help, and circular letters do some good; but to my mind, more personal labor is needed to get them to realize what their work really is; that is, its sacredness and importance, and that they are not simply to labor with their scholars on the Sabbath. So many young souls are starving for the bread of life, and no one stands ready to break it to them. {GCDB March 13, 1891, p. 99.3}

“I don’t know how it is in other States; but here the president of our association has other work, and so the Sabbath-school work claims only a share of his time and attention, while it seems to me his time could be most profitably spent in laboring with, and visiting as many schools as possible during the year, giving drills, holding institutes, etc., and thus the same attention be given this work that is given to the canvassing, and other branches. But please don’t think I am complaining. The Sabbath-school work is prospering, but of course there is room for improvement.” {GCDB March 13, 1891, p. 99.4}

Still another writes in much the same way, and says: “Only about *two-fifths* of our church-members are members of the Sabbath-school. What can be done to impress them with the importance of the work? Only the Spirit of the Lord is able to do this. There are so many that do not attend the Sabbath-school, that have children, and I fear that many times home influences tend to drive them from the truth rather than draw them near. The president of our association, I believe, is faithful in this work as far as he has time; but so many other duties are placed upon him, he has little time left to devote to Sabbath-school work. {GCDB March 13, 1891, p. 99.5}

“I wish we might have some individual appointed by the association, to devote his entire time to this work. Am sure that in the end it would be profitable. If our brethren and sisters could see that an effort was being put forth in this line, it might inspire them with more zeal for missionary work, and it would encourage our young people to do something for the Master. I do believe if the young are not brought into the Sabbath-school and educated spiritually, many will be lost.” {GCDB March 13, 1891, p. 99.6}

We have had the pleasure of hearing from one president of a Sabbath-school association, and are glad to say that he is giving his time to this good work. His testimony is so similar to that given by the secretaries, and his experience so illustrates the truth of what they have written, that we give an extract from his letter. He says:- {GCDB March 13, 1891, p. 99.7}

“When you speak of the young people in our Sabbath-school, and ask: What are we going to do to get them into the work? it seems to me you have struck a subject which demands more earnest consideration at the present time than almost any other part of Sabbath-school work. For a long time I have been putting to my own mind a question something like this: What can be done to bring the converting power of the Spirit of God into the Sabbath-school? If we can only get them converted from the worldliness which encompasses so many, - yes, a large majority of them, then they will as naturally fall into line in the work in God’s cause as the sparks fly upward. {GCDB March 13, 1891, p. 99.8}

“I firmly believe in the idea that the Sabbath-school may be a most powerful agency in bringing the young to Christ; indeed it *ought* to be *the* most effective agency among Seventh-day Adventists. But go where you will, the Sabbath-school is not doing the work, and why is it? We cannot expect the young to take a good stand while the parents are living a careless, haphazard life. It has astonished me to see how listless our Sabbath-school officers are. I have noticed where the officers are wide-awake, and make the Sabbath-school a subject, not only of prayer, but of careful planning, and thus bring it up to a high standard both spiritually and intellectually, the scholars, old and young, take a careful, reverent part in the exercises. O! if we can only get our people, the adults, to get a more exalted idea of the greatness and grandeur of the work of the Sabbath-school, we need not fear as to the results. Carelessness and irreverence on the part of the leaders is to-day doing more harm than many imagine.” {GCDB March 13, 1891, p. 100.1}

It may seem to some that the work of the secretary is simply to write, and that it does not require much wisdom or help from God to do efficient work. The experience of one secretary may be of interest. She writes: “You ask me to tell you how I obtained success in my work. I hardly know how to answer it. I just wrote letters, and asked God to teach me what to write, and the Lord did the rest. The schools were organized and prospered almost before I knew it, and the work seemed so easily done. It certainly has not been accomplished by any of my wisdom; for I have learned never to write a letter without asking for wisdom to write it. {GCDB March 13, 1891, p. 100.2}

“Once in awhile I used to do it, - spend much time and thought, and think that was just the right kind of letter for that particular case. Then I’d think, Now I’ll pray the Lord to bless it, and would lay it before him and ask for his blessing. More than once I have risen from my knees, torn up the letter and wrote one entirely different, - perhaps write things I had never before thought of writing, when God had enlightened my understanding. We had about thirteen schools at the beginning of last year and about fifty at its close. {GCDB March 13, 1891, p. 100.3}

“Most of the new ones were family schools. They have created a deeper desire for Bible study, awakened a greater interest in missionary work, have donated more to missions, have set their members to work for their neighbors, and have planted seeds in the hearts of the children that will make missionaries of them. The more I work, the stronger grows my faith that God is willing to work in a wonderful way for the Sabbath-schools, as soon as the laborers get where they may be channel’s for God’s Holy Spirit. {GCDB March 13, 1891, p. 100.4}

“In years past our special efforts have been for the primary department; but since camp-meeting we have concentrated all our forces, or at least a few of us have, for the conversion of the youth. We saw that many were drifting and unless we held them now, in another year they might be lost to us forever. Then too, they will soonest develop into laborers of any class. We thought the wee ones were not in such immediate danger. We have told the schools to put their strongest force at this point; to select the very best and most consecrated teachers for the youth’s class.” {GCDB March 13, 1891, p. 100.5}

We have but few suggestions to make in regard to future work, leaving this to those of more experience. We feel sure that some of the urgent needs of the work have been presented in the extracts of letters read in your hearing. It seems that the Spirit of God has been impressing the minds of different workers that in each State there should be a person who could give his whole time to the Sabbath-schools, and in laboring for the young, where the association is sufficiently large to furnish work in this direction. We heartily second the suggestion made for such a laborer, in the address of the president of the International Association. {GCDB March 13, 1891, p. 100.6}

It also seems advisable that the president and secretary of an association should advise together in regard to the work, and that they should labor in harmony for the best interests of their association. In some places the work has been hindered on account of a lack of this. The secretary does not feel free to act without advise and encouragement from the president, and each needs the help and counsel of the other. {GCDB March 13, 1891, p. 100.7}

We would also ask if some line of work cannot be devised by which our children and young people will have something to draw their interest from worldly pleasures to those that will purify, and ennoble the mind, and train them for workers in God’s cause. The young must have something to occupy the thoughts, and if good is not provided, evil will take its place. We know of some who are looking to this meeting for a solution of the problem, and are anxiously longing for help in this direction. {GCDB March 13, 1891, p. 100.8}

In conclusion, dear brethren and sisters, we ask you to glance at our army of 33,475 Sabbath-school scholars. They are not in a solid body, but little companies here and there, some in the mountains, and others in valleys, some in forests, and some on the prairies, some in foreign lands, and some in islands of the sea, - from each and all there comes a call for help. {GCDB March 13, 1891, p. 100.9}

Some, perhaps, do not feel their need of help, which makes their unconscious call a louder one. Others are looking this way pleadingly, praying that God’s blessing may be with us, and that through you light may come to them. None can deny that there is great need of work to be done to place all these schools where their work will be accepted of God. {GCDB March 13, 1891, p. 100.10}

Will you not, as servants of Christ, when you go to these schools, interest yourself in their welfare, and heed the command of your Master, “Feed my lambs”? While you seek the lost and straying *sheep*, do not fail to bring in the *little lambs also*, thus following the example of your Lord. We are thankful for the humble faithful workers we have, and pray that their number may be increased a thousand fold. {GCDB March 13, 1891, p. 101.1}

**FINANCIAL STATEMENT OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

**RESOURCES**

|  |  |
| --- | --- |
| Due from all sources | $4,342 82 |
| Inventory | 178 73 |
| Cash on hand | 1,051 28 |
| Total, | $5,572 83 |

**LIABILITIES**

|  |  |
| --- | --- |
| Due South American Mission fund | $3,979 57 |
| “  State Sabbath-school Associations | 19 62 |
| “  State tract and missionary societies | 114 68 |
| “  on other accounts | 103 25 |
| Present surplus | 1,355 71 |
| Total | $5,572 83 |
| Surplus Sept. 30, 1889 | $1,497 29 |
| Net loss fifteen months to Dec. 31, 1891 | 141 58 |
| Present worth | $1,355 71 |

The Committee on Nominations reported as follows:- {GCDB March 13, 1891, p. 101.2}

Your committee appointed to nominate officers for the International Sabbath-school Association, would respectfully submit the following:- {GCDB March 13, 1891, p. 101.3}

President. - J. H. Durland. *Vice-President*. - C. H. Jones. *Recording Secretary*. - F. M. Wilcox. *Corresponding Secretary*. - Mrs. Vesta J. Olson. {GCDB March 13, 1891, p. 101.4}

Treasurer. - Pacific Press. {GCDB March 13, 1891, p. 101.5}

*Executive Committee*. - J. H. Durland, C. H. Jones, O. A. Olsen, E. J. Waggoner, W. C. White, E. B. Miller, Roderick S. Owen, C. L. Taylor, Baxter Howe. {GCDB March 13, 1891, p. 101.6}

|  |  |  |
| --- | --- | --- |
| M. C. WILCOX, | ] |  |
| A. T. ROBINSON, | ] | *Committee*. |
| L. C. CHADWICK, | ] |  |

The Committee on Resolutions presented the following report:- {GCDB March 13, 1891, p. 101.7}

Whereas, The increase of membership of nearly 5,000; the increase of contributions and donations to missions, and the special revival work among the young at our camp-meetings, lead us to believe that the blessing of God has attended the Sabbath-school work since our last meeting; therefore, - {GCDB March 13, 1891, p. 101.8}

1. *Resolved*, That we express our deep gratitude to God for his blessings, and mercy, and the prosperity that has attended the efforts in different parts of the field, and that we hereby pledge ourselves more earnestly to engage in the work, and to a deeper consecration during the year before us. {GCDB March 13, 1891, p. 101.9}

2. *Resolved*, That we extend thanks to the General Conference for its liberal provisions for district laborers in the several districts. {GCDB March 13, 1891, p. 101.10}

Whereas, This association has met with the loss of one of its esteemed workers in the death of Brother John L. Martin, the president of the Quebec Sabbath-school association; therefore, - {GCDB March 13, 1891, p. 101.11}

3. *Resolved*, That we express our appreciation of his faithful services, in the Sabbath-school work, and a sense of the great loss which we sustain in his being removed from us in the midst of his labors; and that we extend to his sorrowing family our tender sympathy in their bereavement, and commend them to the comfort of Him who, having the keys of death, is soon to open the portals of the tomb, call forth his faithful servants and reward them with immortality. {GCDB March 13, 1891, p. 101.12}

**STATE SCHOOLS**

Whereas, Several State associations have successfully organized State Sabbath-schools, which have been the means of bringing the isolated Sabbath-keepers in connection with our work, and encouraging them in the Christian life; therefore, - {GCDB March 13, 1891, p. 101.13}

4. *Resolved*, That we recommend that each of our State associations that has not already done so, organize a State school, and put forth earnest efforts to secure the enrollment of every isolated Sabbath-keeper in its territory. {GCDB March 13, 1891, p. 101.14}

**THE WORKER**

Whereas, There has been a call for a periodical wholly devoted to the interests of the Sabbath-school work, which has been responded to by the publishing of a monthly journal, known as the *Sabbath-school Worker*; therefore, - {GCDB March 13, 1891, p. 101.15}

5. *Resolved*, That we ask all our State officers to put forth greater efforts in the circulation of this journal, that every officer and teacher may have the benefit of the instruction it contains. {GCDB March 13, 1891, p. 101.16}

**CLASS DIVISIONS**

Whereas, The division of our Sabbath-schools into many departments, necessitating the use of many different lines of lessons is found to tend to confusion, especially in smaller schools; therefore, - {GCDB March 13, 1891, p. 101.17}

6. *Resolved*, That we recommend that as speedily as practicable, the departments and lessons in our schools be reduced to three; viz., primary, intermediate, and senior. {GCDB March 13, 1891, p. 101.18}

The meeting adjourned. {GCDB March 13, 1891, p. 101.19}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 6**

BY ELDER E. J. WAGGONER.

IN the fourth chapter of the book of Romans we have faith in a concrete form. The narrative of the lives of Abraham and Sarai in connection with the birth of Isaac, furnish a practical example of justification by faith. {GCDB March 13, 1891, p. 101.20}

Abraham was not justified by works; but he believed God, and it was counted unto him for righteousness. Abraham received the seal of circumcision. Why? To cause him to believe? No, but because he had believed. It was a seal of the righteousness which he had by believing. The promise to Abraham and to his seed was that he should be heir of the world. This promised inheritance was to be for an “everlasting possession.” Genesis 17:8. Therefore it was a covenant of righteousness, sealed by a seal of righteousness, and the inheritance was to be a righteous inheritance, which none but the righteous can gain. 2 Peter 3:13. {GCDB March 13, 1891, p. 102.1}

The promise to Abraham depended upon one thing - his having a son. Twenty-five years elapsed from the time the promise was made until it was fulfilled. “Abraham staggered not at the promise of God,” but Sarai did, and “Abraham hearkened unto the voice of Sarai.” She undertook to help the Lord to carry out his plan. But Hagar was a slave, and her child could be nothing but a slave, born after the flesh. {GCDB March 13, 1891, p. 102.2}

The seed promised Abraham were to be free men, not slaves, therefore nothing was gained by this plan of Sarai’s. The time came when Sarai realized that the only thing for her to do was to believe that God was able to carry out his promise without her help. Then, “through faith” she “received strength to conceive seed.” The birth of Isaac was a miracle. From a human standpoint it was utterly impossible for Abraham and Sarai to become the parents of a child. She conceived by the power of God. {GCDB March 13, 1891, p. 102.3}

Abraham and Sarai did nothing to gain the promise, except to believe; and yet the child of the promise was their own child. So with Christians. Nothing can be done to gain the righteousness of Christ, save only to believe the promises. It is wrong to put forth efforts to secure the righteousness of Christ. We are told to believe the promises. God has promised to make us righteous, and the only way to obtain that righteousness is to believe that God is able to impute it. {GCDB March 13, 1891, p. 102.4}

When men are content to believe God, and submit themselves to him, there is power in his promises to work out their righteousness for them, without any power of their own. How are men made righteous, or partakers of the divine nature? - “Whereby are given unto us exceeding great and precious promises: that *by these* ye might be partakers of the divine nature.” The power lies in the promise of God. How can we make the promises effectual to us? - By believing them. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Confess your sins, believe that God forgives them as he has promised; and the promise is yours, your sins are forgiven. {GCDB March 13, 1891, p. 102.5}

The promises of God may be likened to “promissory notes.” How many may have these notes? “Whosoever will.” They are good for a certain amount of blessing. That amount can never be drawn in full, because God is able “to do exceeding abundantly above all we ask or think.” Men take a promissory note to the bank and, get the gold on it. Christians take the promises of God to him, and cash them for a blessing. {GCDB March 13, 1891, p. 102.6}

How can God give us righteousness, when we are so sinful? We cannot understand how, nor do we need to inquire. It is just as great a miracle for God to make an unrighteous man righteous, as it was for him to create the world. If a man calls a thing which is not, as though it were, he tells a falsehood; but when God calls a thing which is not as though it were, the very fact of his calling it makes it so. God not only makes our hearts righteous, when there is no righteousness there, but he does more than that, he makes our hearts righteous, when there is nothing there but unrighteousness. {GCDB March 13, 1891, p. 102.7}

A man is just as much an infidel who does not believe that God can speak righteousness into his heart as a man who, by the theory of evolution, does away with the Mosaic record of creation. No limit can be put upon the power of God. If there were a huge mountain, which was to set itself up against the power of God, he could take *nothing* and break that mountain all to pieces. {GCDB March 13, 1891, p. 102.8}

“We, brethren, as Isaac was, are the children of promise.” We get to be the children of God in the same way as Isaac was born, - by believing, as Abraham and Sarai believed. The promise is to him “that worketh not, but believeth on him, who justifieth the ungodly.” {GCDB March 13, 1891, p. 102.9}

There was much implied in the willingness of Abraham to sacrifice his son Isaac. Through no other son could the promise of the inheritance come. Christ could not come into the world except through Isaac. Cut off Isaac, and what hope of a Saviour? None; Abraham to all appearances would cut off all hope of his own salvation. {GCDB March 13, 1891, p. 102.10}

Wonderful is the faith here exhibited. Abraham believed that God could raise Isaac up again, and yet, the very one (Christ) through whose power he believed Isaac would be raised up, had not come, and could not come except through Isaac. Nevertheless God had promised, and Abraham believed, although he was called upon to do that very thing which to human sight would cut off all hope of even having the promise fulfilled. {GCDB March 13, 1891, p. 102.11}

The promise itself was immutable, and that immutable promise was confirmed by an immutable oath. Therefore God is under obligation to fulfill his promises to all who claim them. The very throne and existence of God are pledged to this, and not to do it would be for God to deny himself. {GCDB March 13, 1891, p. 102.12}

By and by, God will come and say, “Gather my saints together unto me; those that have made a covenant with me by sacrifice.” Christ is the sacrifice here referred to. It is through him we come. He is the surety of the covenant. {GCDB March 13, 1891, p. 102.13}

March 15, 1891

*VOL. 4. - BATTLE CREEK, MICH., SUNDAY, - NO. 8*

**RELIGIOUS LIBERTY**

BY ELDER A. T. JONES.

ABOUT two weeks ago, while speaking upon this subject, I dwelt more particularly upon what religious liberty is. At this time I will mention some of the dangers which threaten religious liberty, - and I don’t know but what that will be the subject all the way through, - closing, however, with the present condition of things in this country, as respects the making the image to the beast, and the taking away of all liberty. {GCDB March 15, 1891, p. 103.1}

We must bear in mind that “religious liberty” is going to become more and more a popular cry, as time goes on. “Religious Liberty” will be a popular cry among those who don’t know the first principles of religious liberty. We must understand what these principles are, and be on our guard that we be not deceived by the deceptive cry of “religious liberty” in the mouths of those who do not know what it is. {GCDB March 15, 1891, p. 103.2}

It was stated in our other talk on this subject that religious liberty is in the gospel of Jesus Christ only. In the breast of every man in this world, there is either religious liberty, or a religious despotism. There is the root of it all. I will just call your attention to the principle that underlies this thought. Jesus Christ says, “If ye believe my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.” That is religious freedom. It is the truth *as it is in Christ*, that makes people free indeed. Whom the Son makes thus free, is free indeed. That is religious liberty, and outside of it there is none. People talk about it, but outside of the truth as it is in Christ, they know nothing about it. {GCDB March 15, 1891, p. 103.3}

On the other hand, the man who is not made free by the truth as it is in Christ, is a bond-servant, a slave. “Whosoever committeth sin is the servant [the bond-servant] of sin.” Paul says the same thing in other words: “The law is spiritual, but I am carnal, sold under sin,” - he is a slave, sold into captivity to sin. Thus he is in bondage. {GCDB March 15, 1891, p. 103.4}

Now mark: every one who is there, sets up a despotism in his own heart. You know that a religious despotism is the enforcement by law, of religious rules and observances upon men. You know also, that the man who is in bondage to sin, passes resolutions and enacts laws by which he proposes to compel himself to do good. He resolves to do better, - he has not done right, and now he passes an act that he will not do it again. He is trying to compel himself, by laws of his own making, to be good. Well, that is despotism, is it not? There is, therefore, a religious despotism in the heart of every man who has not been born again. When he is born again, he is free indeed, made so by the truth as it is in Christ Jesus. He is then set free from these resolutions and laws of his own enacting. He is subject to the law of God, and to the Spirit of God working in him that which is good, both to will and to do of God’s good pleasure. He is not in bondage then; he is perfectly free. {GCDB March 15, 1891, p. 103.5}

Now this despotism in the heart works out in two ways: one of which is monkery. That is, a man passes a law that he will be good. He breaks that law, and then he punishes himself because he broke it. For of what use is a law without a penalty. This, when fully carried out is monkery, penance, a part of “the mystery of iniquity” - the Roman Catholic doctrine exactly. And the first step toward it, contains all there is in it. {GCDB March 15, 1891, p. 103.6}

Another way in which this despotism is developed is, the man does not punish himself, but men together, in the collective capacity of the State, pass laws to compel themselves and all others to do the good which as individuals they will not do. Every man who is not made free in Christ, has this law - this despotism - in him, while religious liberty is alone to be found in the truth as it is in Christ. {GCDB March 15, 1891, p. 103.7}

Now, as to the present subject, Cardinal Gibbons has lately come out in aid of “religious liberty”! Don’t forget it. I will read from the *New York Sun* of March 8:- {GCDB March 15, 1891, p. 104.1}

Cardinal Gibbons preached to-day on the text, “Jerusalem which is above is free. It is our mother.” His topic was “Civil and Religious Liberty.” He said, “A man enjoys religious liberty” (mark it now!) “when he possesses the free right to worship God according to the dictates of a *right* conscience.” {GCDB March 15, 1891, p. 104.2}

Do you see it? The conscience must be *right*. Who will keep it right? - Oh, the Catholic Church! That is “religious liberty,” is it? You know that that is the despotism of the mystery of iniquity itself. Then don’t you see that we must be careful what we say about religious liberty, and how we take up with those who talk about it. Again I read, and further:- {GCDB March 15, 1891, p. 104.3}

A man enjoys religious liberty when he possesses the free right of worshiping God [not of worshiping whom he pleases and what he pleases, but of worshiping God], according to the dictates of *a right* conscience, and of practicing a form of religion most in accordance with his *duties* to God. {GCDB March 15, 1891, p. 104.4}

What are his duties to God? Who shall tell? The Catholic Church of course. Do you see it? We need not go further. That is not religious liberty, and you know it. It is despotism. {GCDB March 15, 1891, p. 104.5}

Now I will read from another author:- {GCDB March 15, 1891, p. 104.6}

Religious liberty is a natural, fundamental, and inalienable right of every man. It is founded in the sacredness of conscience, which is the voice of God, in man and above the reach and control of human authority. There is a law above all human laws. It is written not on parchment and tables of stone, but on the heart of man by the finger of God. It is that law which commands with the categorical imperative, and which filled the philosopher Kant with ever-growing reverence and awe. “We must obey God more than man.” He and he alone is the author and lord of conscience, and no power on earth has a right to interpose itself between them. “Every man stands or falls to his own lord.” Liberty of conscience requires liberty of worship as its manifestation. To grant the former and to deny the latter is to imprison conscience and to promote hypocrisy or infidelity. Religion is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshipers, and no others. {GCDB March 15, 1891, p. 104.7}

I will read another passage from the same author before I ask any questions:- {GCDB March 15, 1891, p. 104.8}

Freedom of religion is one of the greatest gifts of God to man, without distinction of race and color. He is the author and lord of conscience, and no power on earth has a right to stand between God and conscience. A violation of this divine law written in the heart is an assault upon the majesty of God and the image of God in man. Granting the freedom of conscience, we must, by logical necessity, also grant the freedom of its manifestation and exercise in public worship. To concede the first and to deny the second, after the manner of despotic governments, is to imprison the conscience. {GCDB March 15, 1891, p. 104.9}

Now that sounds like religious liberty, doesn’t it? It is so, - if he only meant it: but he doesn’t mean it. That same writer also advocates Sunday laws, laws against blasphemy, and that the State should teach religion in the public schools. But what does he know about religious liberty? He knows the *name* of it, and *some* of the principles of it, - but what does he know of *it*, in fact? {GCDB March 15, 1891, p. 104.10}

Another point: Not long ago, in an important teachers’ convention, a speech was made, which was sent to the *Sentinel* to be published in the interests of religious liberty. I want to read you a few passages from this speech:- {GCDB March 15, 1891, p. 104.11}

The State derives its fundamental principles from the *religious* consciousness of man. Both justice and grace [“grace” - mark that!] are active principles in the State! {GCDB March 15, 1891, p. 104.12}

Yes, the State can save the people; it can dispense the grace of God! So the Blair bill guarantees an eternal good to the man who will keep Sunday - not in a secular way, but in a way that pertains to the world to come. {GCDB March 15, 1891, p. 104.13}

Further:- {GCDB March 15, 1891, p. 104.14}

This conviction of the common brotherhood of man ... reaches down into man’s *religious consciousness*, and draws its nourishment from thence.... The state consciousness *can never sever* its connection with the *religious* consciousness.” {GCDB March 15, 1891, p. 104.15}

What is that but a union of church and state - a union of the state and religion! Is not that what it is? Therefore, is not that what this speech teaches ought to be? “The divine principles of justice and grace are the foundation ideas of the state as well as of the church.” {GCDB March 15, 1891, p. 104.16}

Then, if they are carried into effect, what is that but a union of church and state? And yet the *Sentinel* has been, and is yet, blamed, to some extent, for not printing that speech in the interest of religious liberty! And why would not the *Sentinel* print it? - The *Sentinel* is not run in the interest of church and state, that’s why. {GCDB March 15, 1891, p. 104.17}

But I read farther:- {GCDB March 15, 1891, p. 104.18}

The divine principles of justice and grace are the foundation ideas of the state as well as of the church, but the functions of the two [mark it now!], as different forms of institutional life, are as distinct as the *two great branches of a tree*. {GCDB March 15, 1891, p. 104.19}

Yes, and Crafts says the religious Sabbath and the civil Sabbath are the two arms of the body - the two branches of the tree. That is the doctrine precisely upon which the church and state was founded when Constantine and the bishops made their bargain. The State was to have its place and the church was to have its place; but only as the two branches of a tree or the two arms of the body. {GCDB March 15, 1891, p. 104.20}

Again:- {GCDB March 15, 1891, p. 104.21}

Essential to good membership in all these institutions, both secular and religious, are intelligence and morality.... But the church and the state, our modern thought has declared to be two separate branchings from that common trunk.... The one as church undertakes to prevent and cure *sin*. The other as state, undertakes to prevent and cure *crime*. If either should realize the full purpose of its being, the vocation of the other would be gone. {GCDB March 15, 1891, p. 104.22}

That is to say, If the State should realize the full purpose of its being, the vocation of the church would be gone. Why, yes! If the State is the conservator and the dispenser of the grace of God, of course the vocation of the church would be gone; and if the church should realize the full purpose of its being, the vocation of the State would be gone! Don’t you see, then, that the union of church and state is inherent in this theory? Again:- {GCDB March 15, 1891, p. 105.1}

But until that Utopia shall be attained, these institutions must work for different immediate ends, and by different methods, toward the one ultimate end common to both, which is *the perfection of man*.... It seems to me that the education of the child in the theory and practice of religion is of supreme importance for its own well-being. The American State, recognizing this to be true, relieves the church of all burdens of taxations, and affords it protection free of expense. {GCDB March 15, 1891, p. 105.2}

The real idea, then, of this speech, is that the State must relieve the church of all burdens of taxation, so as to help teach the people to be religious. What is that but a union of church and state! Further he says:- {GCDB March 15, 1891, p. 105.3}

The school can do much to point the way to *a spiritual* interpretation of nature and of the world of man, but it cannot perform the functions of the church. {GCDB March 15, 1891, p. 105.4}

Here is another important part of his argument:- {GCDB March 15, 1891, p. 105.5}

If the doctrines taught by the church were one and the same, there would be some ground for the demand that the schools should be suffered to teach the cardinal doctrines of the church. {GCDB March 15, 1891, p. 105.6}

That is, if there was only one denomination in the country, then the State could teach the principles of the church, - then there would be some grounds for teaching it! {GCDB March 15, 1891, p. 105.7}

Is that true? Would there be any? You know there would not be; for that would be as veritable a union of church and state as ever was. {GCDB March 15, 1891, p. 105.8}

Here it is again:- {GCDB March 15, 1891, p. 105.9}

By common consent, the school and the church might join in the effort to perpetuate a common religious belief. {GCDB March 15, 1891, p. 105.10}

Yet once more I read:- {GCDB March 15, 1891, p. 105.11}

Nor is it (the State) to teach religion in the sense of religious dogma; but it is to prepare the mind for the study of religious doctrine, and to re-enforce the rational religious teaching of home or church, and so lend a hand in the religious education of the child. A child that leaves the school, bearing with him the spirit of reverence for what is worthy of reverence, is not far from the kingdom of heaven. {GCDB March 15, 1891, p. 105.12}

There is considerable more to the same purpose in this speech, but that is enough to show you what that man’s ideas of religious liberty are. He spoke for “Religious Liberty,” and, as I have said, that speech was sent to the *Sentinel* to be published in the interests of religious liberty; but I repeat, the *Sentinel* is not run in the interests of church and state; therefore, we could not see our way clear to print it, and we have been blamed for it, but we are willing to bear the blame. {GCDB March 15, 1891, p. 105.13}

You can see by these things, then, that there is a good deal more to the question of religious liberty than simply talking about religious liberty; and there is just this much more to it, brethren, that, outside of the third angel’s message, there is no religious liberty in this world at this time. And this will be more clearly seen the farther we go on. Therefore, if we would know the real principles of religious liberty - know them properly, and hold them all the time - we must get them from the third angel’s message; we must get them from God in the way he is giving them to the world at this time, and put them where they belong. We must keep ourselves in such connection with the third angel’s message, and with God in it, that we shall be able to know all the time (gathering them from him) and know for ourselves, the principles of religious liberty; and then tell them to those who know them not. {GCDB March 15, 1891, p. 105.14}

Now there are some people outside of the Seventh-day Adventist church who understand the principles of religious liberty so far as they know them; but they don’t understand them far enough. And it is the purpose of the third angel’s message, to hold before the world and everybody in it, the true principles of religious liberty. Then our place, as I have said, must be to receive these principles from the third angel’s message; that is, from God. That is the source of all our knowledge upon this subject. Is not this so? We who are here to-day, where did we get our ideas of religious liberty? The truth is that, were it not for the third angel’s message, every soul of us would be in favor of religious legislation. Every soul of us, because we are just the kind of people who, without the blessing and influence of the Spirit of God, would be in that very business. {GCDB March 15, 1891, p. 105.15}

This is plain enough from another consideration. When it is so difficult for God to keep us in the way of right, through the power that he employs through the Spirit of prophecy, and every other means, where would we be if we were left to ourselves? Where would we go, but in the wrong paths? Don’t you see, then, that it is to the third angel’s message entirely, that we owe every idea that we have of religious liberty? {GCDB March 15, 1891, p. 105.16}

There is another danger which all of us are liable to fall into, and that is, that when the third angel’s message has given us these principles so clearly, we may get puffed up in our minds and say that *we* are the ones who discovered these principles. That is treason against the Almighty. Let God have the praise and the glory for all the light that he has given us. Let no mind be estranged from the third angel’s message and from the people to whom God has given it - and through them, to the world. Let us stand firm in our allegiance to God, and give him the praise for what he has done. {GCDB March 15, 1891, p. 105.17}

Shall we draw off now, and claim that we have discovered these things, and that other people have them too? If they have, then they have the third angel’s message as well as we have. I know they have *some idea* of religious liberty, but I say they don’t have it as the truth is in Jesus Christ. God has given it to us as it is in Jesus, and holds it upon our hearts and minds through the Spirit of prophecy, so that we have it in its truth and purity, that we may give it to those who have it not. {GCDB March 15, 1891, p. 106.1}

Then let us not, having received this light, boast as though we had not received it. “What have we” (I might say in the words of Paul to the Corinthians), “that we have not received?” And if we have received it, why should we glory, as though we had not received it? No, no! Let us glory only in Him who gave it. Let us glory in Christ and the cross of Christ, through which religious liberty has come to us to be spread abroad throughout the world. {GCDB March 15, 1891, p. 106.2}

I think now, that I will talk of things as they stand to-day. A good many things have occurred since our last General Conference, tending in the direction of the image of the beast. You know of a number of these things (I hope you know them all), but there are some things which I think perhaps all do not know, and some of these I will mention. Of course you know of the Constitutional Amendment, the Sunday bill, the University bill (which will again be introduced in Congress), - you know of these things, but they pertain to only one branch of our government. There are two others, - the Executive and the Judicial. {GCDB March 15, 1891, p. 106.3}

The Legislative branch is pretty well connected with these movements that are being carried forward; but there is the Judicial, which, in the past year has done more to make the image of the beast, it is safe to say, than all the legislation of Congress in all past years. That is, the Supreme Court of the United States, - I mean, so far as the national power itself is concerned. Of course, in the States, their powers have been sufficient for that all the time. I will refer, for instance, to the Idaho test-oath, the legality of which was passed upon by the Supreme Court last spring, by which they confirmed the legality of it - the righteousness of it. That “test-oath,” in the first place, compels a Mormon, or anybody else, if challenged, to take an oath of which the following is the material part:- {GCDB March 15, 1891, p. 106.4}

I am not a member of any order, organization or association which teaches, advises, counsels, or encourages its members, devotees, or any other person to commit the crime of bigamy or polygamy, *or any other crime* defined *by law* as a duty arising or resulting from membership in such order, organization, or association or which practices bigamy, polygamy, or plural or celestial marriage as a doctrinal right of such organization; that *I do not and will not, publicly or privately, or in any manner whatever*, teach, advise, counsel, or encourage any person to commit the crime of bigamy or polygamy, *or any other crime* defined *by law* either *as a religious duty* or otherwise. {GCDB March 15, 1891, p. 106.5}

If Tennessee had that test-oath without the Mormon part of it, but should put Sunday in there instead, then Tennessee could not only forbid anybody to work on Sunday, but could forbid anybody to teach others not to keep Sunday. This oath compels people to say they will not “publicly or privately teach or advise any person to commit any crime defined by law, either as a religious duty or otherwise.” That makes the State supreme in religious as well as civil things. Whatever the State may say is a crime, you must not teach publicly or privately. Any State therefore which declares working on Sunday to be a crime, that State may also prohibit any teaching in public or in private, that no work on Sunday is right. {GCDB March 15, 1891, p. 106.6}

Any State may disfranchise every person who teaches in public or in private that it is right to work on Sunday, or that it is wrong to keep Sunday. In other words: As matters stand to-day throughout this Union where there are Sunday laws, every Seventh-day Adventist, every Seventh-day Baptist, and every Jew, may be disfranchised unless he will agree to stop all such teaching either publicly or privately - “privately,” bear mind, would prohibit us from teaching our own children. And from it there would be no appeal, because this decision of the Supreme Court has established the rightfulness of the doctrine, and by it has made every State in this Union supreme in religious as well as civil matters. {GCDB March 15, 1891, p. 106.7}

But there is another point which concerns us not less than this, and which goes much farther toward the making of the image to the beast; that is, the decision by which the Mormon church property was confiscated. {GCDB March 15, 1891, p. 106.8}

In 1862 Congress passed a law declaring that no church corporation in any Territory should hold more than $50,000 worth of real estate. The Mormon church was a corporation, and by donations, investments, etc., in the year 1887 had accumulated real estate to the amount of about $2,000,000, and personal property to about $1,000,000. This was a violation of the law, which limits the amount to $50,000. Therefore their charter was annulled. What became of the money? By every principle of justice and right, and every principle of the United States Government, it should have gone back to those who gave the money. But it didn’t do that: it went to the United States Government, as the *father of the people*. {GCDB March 15, 1891, p. 106.9}

There are a few preliminary remarks to be made here. One of them is, that out of such people as made the Declaration of Independence and the Constitution of the United States, the image of the beast never could have been made in this world. There had to be an entire change of principle. Mark this: The Declaration of Independence says:- {GCDB March 15, 1891, p. 107.1}

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, *deriving their just powers from the consent of the governed*; that whenever any form of government becomes destructive of these ends, *it is the right of the people to alter* or *to abolish* it, and to institute *a new government*, laying its foundation on such principles, and organizing its powers in such form, as *to them* shall seem most likely to effect their safety and happiness. {GCDB March 15, 1891, p. 107.2}

This statement that governments derive their just powers from the consent of the governed, and that it is the right of the people to alter or abolish, to make or unmake, the government, is a declaration that the government is but the creature of the governed; that the State is the creature of the people; that the people themselves are supreme, and the source of all the powers of government. It is the doctrine that the people are capable of governing themselves, and were so at that time. They chose to govern themselves, and therefore established a government of the people, by the people, and for the people. And as long as that principle and that spirit should prevail in the United States, so long there would be religious liberty, and so long the image of the beast would not be made. {GCDB March 15, 1891, p. 107.3}

But when men lose the power to govern themselves, then everything is reversed. Instead of the people being the father of the government, the government becomes the father of the people. The people become children; they are incapable of doing for themselves, and the government has to do for them. They say, “I can’t make enough money, the government must give me some. The government must feed me, and give money to pay my mortgages, etc.” {GCDB March 15, 1891, p. 107.4}

That is the argument of Socialists, Farmers’ Alliances, Nationalists, *and of the United States Supreme Court*. The argument of the Supreme Court that the government is the father of the people, and ought to take this money of the Mormons, and use it for the interests of the people. And just as soon as that doctrine shall be applied by the States, they can take the money of the Seventh-day Adventists under the same decision, as soon as the issue is reached. Therefore the foundation for making an image to the beast is fully laid, and only awaits the issue. That is how the matter stands to-day. {GCDB March 15, 1891, p. 107.5}

The arguments of the Supreme Court, in rendering this decision, justifies that principle. I have here the official decision of the Court, and will read the last paragraph. And mark as I read, that it is a doctrine of the Supreme Court of the United States, that Congress or a State, can annul a charter whether that charter has been violated or not, if it chooses to do so, as the father of the people, in the interests of the people as its children:- {GCDB March 15, 1891, p. 107.6}

It was not necessary to resort to the condition imposed by the act of 1862, limiting the amount of real estate which any corporation or association for religious or charitable purposes was authorized to acquire or hold; although it is apparent from the findings of the court that this condition was violated by the corporation before the passage of the act of 1887. *Congress, for good and sufficient reasons of its own, independent of that limitation, and of any violation of it, had a full and perfect right to repeal its charter and abrogate its corporate existence*, which of course depended upon its charter. {GCDB March 15, 1891, p. 107.7}

Then, just as soon as the doctrines of the Seventh-day Adventists have reached the right point - as soon as the nation has made Sunday the great day to be observed, and the doctrines of the Seventh-day Adventists become antagonistic to that in the eyes of the nation, then the nation can repeal all charters under its jurisdiction whether they have been violated or not. And the States applying the doctrine can do the same thing with all the charters which they may have granted, whether violated or not. This is in one word the doctrine of Absolutism in the State. {GCDB March 15, 1891, p. 107.8}

We cannot depend upon our State machinery. We cannot depend even upon our right to vote against these things. For there is another trick: Only the other day somebody sent me a clipping (and I am glad of it), which contained a statement by the *New York Press*, that in Rhode Island in a certain district, there are a good many Seventh-day Baptists, who, generally speaking, are Republicans and vote the Republican ticket. Those who had the management of politics appointed the election *on the Sabbath*, so that these Sabbath-keeping Republicans would be shut out - virtually disfranchised - and the Democratic candidate elected, and it was done! The Republican nominee seeing how matters were arranged, simply withdrew from the canvass, thereby refusing to sanction such a trick. {GCDB March 15, 1891, p. 107.9}

So you see we cannot depend upon the State, we cannot depend upon the nation, we cannot depend even upon our right to vote, for elections can be appointed to be held on the Sabbath, thus disfranchising Seventh-day Adventists as well as Seventh-day Baptists. Brethren, our dependence is on God only, and the quicker we find this out, and the more firmly we hold to it, the better it will be for us and for all the people of this world. {GCDB March 15, 1891, p. 107.10}

Now I read the argument of the court justifying the confiscation of this property:- {GCDB March 15, 1891, p. 107.11}

When a business corporation, instituted for the purpose of gain or private interest, is dissolved, the modern doctrine is that its property, after the payment of its debts, equitably belongs to its stockholders. [That is all straight enough.] But this doctrine has never been extended to public corporations. As to this, the *ancient* and established rule prevails. {GCDB March 15, 1891, p. 107.12}

Why do they not take the *modern* rule in this case? They take the modern rule for private corporations, - why can’t they take the modern rule for public corporations? Oh, that wouldn’t take the money of the Mormon church; that wouldn’t confiscate their property. {GCDB March 15, 1891, p. 108.1}

As to this, the ancient and established rule prevails, viz., that when a corporation is dissolved, its personal property, like that of a man dying without heirs, becomes subject to the disposal of the sovereign authority. {GCDB March 15, 1891, p. 108.2}

That is all well enough, - but who is the “sovereign authority” in this country? The Constitution says it is the people. The Declaration of Independence says it is the people. But the Supreme Court of the United States says it is *the Legislature*! Then we come to the doctrine that Congress is absolute, and government by the people is gone! I read again:- {GCDB March 15, 1891, p. 108.3}

The principles of the law of charity [that is, the principles upon which they have confiscated this property], are not confined to any particular people. They are found embedded in the civil law of Rome. {GCDB March 15, 1891, p. 108.4}

Yes; and Rome was paternal altogether. The emperor was the father of the people. He fed them, and gave them money, and whatever else they pleased; and he took from them what *he* pleased. Now I come directly to the principle upon which this decision is based:- {GCDB March 15, 1891, p. 108.5}

The manner in which the due administration and application of charitable estates is secured, depends upon the judicial institutions and machinery of the particular government to which they are subject. {GCDB March 15, 1891, p. 108.6}

That is all well enough. But see now what kind of government they make of the United States:- {GCDB March 15, 1891, p. 108.7}

In England, the court of chancery is the ordinary tribunal to which this class of cases is delegated, and there are comparatively few which it is not competent to administer.... There are some cases, however, which are beyond its jurisdiction; as where, by statute, a gift to certain uses is declared void, and the property *goes to the king*. {GCDB March 15, 1891, p. 108.8}

But there is no king in this government. Ah! but the Supreme Court makes one. The decision goes right on thus:- {GCDB March 15, 1891, p. 108.9}

In such cases the king as *parens patriae* - parent of the country or father of the people - under his sign manual, disposes of the fund to such uses, analogous to those intended, as seems to him expedient and wise. {GCDB March 15, 1891, p. 108.10}

Now see the contradiction here. Let me read the former passage again:- {GCDB March 15, 1891, p. 108.11}

The manner in which the due administration and application of charitable estates is secured, depends upon the judicial institutions and machinery of the particular government to which they are subject. {GCDB March 15, 1891, p. 108.12}

First they find this Mormon corporation and property under a Republican form of government. Then they go to England - a government which has a king - for their law, and make the principle of a kingly government the rule in this country where the people are the government, and every individual is a king! {GCDB March 15, 1891, p. 108.13}

Therefore in this country when a corporation whether public or private is dissolved, the money must return to the people who gave it; because here there is no king, and aside from the people there is nothing that corresponds to a king. And even *in* the people all that corresponds to a king is in the individual; for each individual himself is a sovereign, - a king, in his own right. This is American doctrine; but it is utterly subverted by this decision of the Supreme Court, and the doctrine of a kingly government is established in its stead. {GCDB March 15, 1891, p. 108.14}

The Court then proceeds to quote a number of decisions, Roman, Spanish, and English, to sustain the principles which it has adopted from Rome and England. Of course such decisions can be found, and any quantity desired; because such only was the nature of those governments. Those governments were the reverse of our own. {GCDB March 15, 1891, p. 108.15}

I have not time to dwell upon all these instances, but they show what the theory is which they seek to establish. These authorities are all cited for the purpose of showing that - {GCDB March 15, 1891, p. 108.16}

The authority thus exercised, arises in part from the ordinary power of the court of chancery over trust, and in part from the right of the government or sovereign as *parens patriae*.... If it should be conceded that a case like the present transcends the ordinary jurisdiction of the court of chancery, and requires for its determination the interposition of the *parens patriae* of the State, it may then be contended that, in this country, there is no royal person to act as *parens patriae*, and to give direction for the application of charities which cannot be administered by the court. It is true we have no such chief magistrate. But here the legislature is the *parens patriae*. {GCDB March 15, 1891, p. 108.17}

The legislature is the father of the people. Therefore by this decision the principle of absolutism in government is established, and government by the people is swept away. When that stage has been reached on the part of the government, how long will it take to make the image of the beast? The court proceeds thus:- {GCDB March 15, 1891, p. 108.18}

Unless restrained by constitutional limitations, the legislature possesses all the powers in this regard which the sovereign possesses in England. {GCDB March 15, 1891, p. 108.19}

Now hear how they prove this:- {GCDB March 15, 1891, p. 108.20}

Chief Justice Marshall, in the Dartmouth College case, says “the duties, as well as powers of government, devolve upon *the people*.” {GCDB March 15, 1891, p. 108.21}

That is true enough; but the Court makes these powers devolve upon *the Legislature*, and leaves the *people* out. {GCDB March 15, 1891, p. 108.22}

Now to show that the strictures which I have made on this decision are supported by respectable authority, I will read what the Chief Justice of the United States Supreme Court has said on the same subject. The Chief Justice, Justice Lamar, and Justice Field dissented from the opinion of the court. The Chief Justice writing the dissenting opinion, and the other two Justices concurring. These are the words of the Chief Justice:- {GCDB March 15, 1891, p. 109.1}

In my opinion, Congress is restrained, not merely by the limitations expressed in the Constitution, but also by the absence of any grant of power, express or implied, in that instrument. And no such power as that involved in the act of Congress under consideration is conferred by the Constitution, nor is any clause pointed out as its legitimate source. *I regard it of vital consequence, that absolute power should never be conceded as belonging, under our system of government, to any one of its departments*. The legislative power of Congress is delegated and not inherent, and is therefore limited. {GCDB March 15, 1891, p. 109.2}

I agree that the power to make needful rules and regulations for the Territories necessarily comprehends the power to suppress crime; and it is immaterial even though that crime assumes the form of a religious belief or creed. Congress has the power to extirpate polygamy in any of the Territories, by the enactment of a criminal code directed to that end; *but it is not authorized* under the cover of that power *to seize and confiscate the property of persons*, individuals, or corporations, without office found, because they may have been guilty of criminal practices. {GCDB March 15, 1891, p. 109.3}

The doctrine of *cy-pres* is one of construction, and not of administration. By it a fund devoted to a particular charity is applied to a cognate purpose, and if the purpose for which this property was accumulated was such as has been depicted, it cannot be brought within the rule of application to a purpose as nearly as possible resembling that denounced. *Nor is there here any counterpart in Congressional power to the exercise of the royal prerogative* in the disposition of a charity. If this property was accumulated for purposes declared illegal, that does not justify its *arbitrary disposition* by *judicial legislation*. In my judgment, its diversion under this act of Congress is in contravention of specific limitations in the Constitution: unauthorized, expressly or by implication, by any of its provisions; and *in disregard of the fundamental principle* that the legislative power of the United States as exercised by the agents of the people of the republic is delegated and not inherent. {GCDB March 15, 1891, p. 109.4}

Then, you see that the powers of our government, so far as the law can make it, are gone! Congress is supreme; it is absolute; it is the father of the people, - and how opportune for the Farmers’ Alliance and similar organizations to come in and say, “The government is our father, and our father must give us some money; our crops are poor, - you must lend us money on our wheat, and help us so that we can have our own way. You are our father, - why shouldn’t you help your children!” {GCDB March 15, 1891, p. 109.5}

I have stated that Rome was a paternal government, the emperor being the father of the people. Before the emperor came, the people lost the power of governing themselves, and they depended on the State for what they wanted. Some of them had not much land, and they said to the rich, “We have not land enough, and you have more than you need. Now divide up,” - and it was done! But it was not land that they wanted. It was money that they wanted, and they couldn’t get money out of the land without work. {GCDB March 15, 1891, p. 109.6}

When the commissioners divided the land, some of the people got good pieces of land, and some got land that was not so good. Then there was enmity and strife, and the commissioners became unpopular, and the distribution of land was checked. But the greatest trouble arose when it was found that in most cases, it was not land that the people wanted, but money. And, though the land was virtually given them, and was well improved, they could not get money out of it without work. It had to be personal work too; for to hire slaves was contrary to the law by which they had received the land, and no freeman would work for a slave’s wages. {GCDB March 15, 1891, p. 109.7}

Some could not compete with others in their business, and the only alternative was, to do the best they could in working the land. Money came only by hard labor. Many wished themselves back in the busy and bustling town, - and they did go back. They sold their land and went back into the city, and then they would sell their votes. Then the land would be divided among them again, and then, by their extravagance and laziness, their land would go from them again, and they would go back into the city and sell their votes. {GCDB March 15, 1891, p. 109.8}

Then dividing the land became an old story. What next? Why, “the government must support us without the land!” The government established granaries and sold the grain at a few cents a bushel, and a man could sell his vote for money enough to buy grain to last him a good while! Soon out of this came an imperial power. The Emperor then became the father of the people. When they wanted the money, they got it. I will read you two instances of that:- {GCDB March 15, 1891, p. 109.9}

Augustus, as often as large sums of money came into his possession by means of *confiscation* [do you see it?], would lend it free of interest for a fixed term, to such as could give security for double of what was borrowed. {GCDB March 15, 1891, p. 109.10}

Senator Stanford has not gone quite as far as that. His bill proposes to loan money - not free of interest - but at 2 per cent for thirty years. Then, perhaps, like the Central Pacific Railroad Company, they may get it extended to a hundred on a second mortgage. Senator Stanford knows how this works. {GCDB March 15, 1891, p. 109.11}

Now as long as the Roman Empire was making conquests, and gathering wealth from every people, and bringing money into the State treasury, the emperor had money to give to his own subjects; but when the conquests ceased, then where was the money to come from? Government cannot make money - unless it makes it out of paper. If it makes it out of paper, then the more paper that goes into circulation, the less it is worth; and when your money is gone, you can’t get more without paying for it! Then what? Why, here is the way the emperor Tiberius managed it: {GCDB March 15, 1891, p. 109.12}

After the example of Augustus, and to satisfy the clamors of the people, he loaned money without interest for three years, to all who wanted to borrow. {GCDB March 15, 1891, p. 110.1}

That was good, wasn’t it? Isn’t that precisely what the Farmers’ Alliance asks the government to do to-day? And why? Oh, “The government has become the father of the people, and we want our father to help us along.” Why can’t they be manly, and work their way through as our fathers did who made the Declaration of Independence? Why can’t they cultivate that spirit of manly self-dependence that will keep a man above State charity, so that he will not become a public pauper, asking the State to help him along and feed him? But that is just where the people are going, and when that point is reached, - mark it, - government by the people is gone. The power of the people is merged in the government, and the people are reduced to a state of dependence upon the government. And the Supreme Court is preparing to keep them there! But where did Tiberius get the money? {GCDB March 15, 1891, p. 110.2}

He first compelled all money-lenders to advance two-thirds of their capital on land; and the debtors to pay off at once the same proportion of their debts. {GCDB March 15, 1891, p. 110.3}

But this was not enough to supply all the money that was wanted. What then? {GCDB March 15, 1891, p. 110.4}

This was found insufficient to meet all the demands, and he loaned from the public treasury about $5,000,000. In order to obtain money to meet this and other demands upon the parental purse, he turned his mind to sheer robbery. It is certain that Cneius Lentulus, the augur, a man of vast estate, was so terrified by his threats and importunities, that he was obliged to make him his heir.... Several persons, likewise of the first distinction in Gaul, Spain, Syria, and Greece, had their estates confiscated upon such despicably trifling and shameless pretensions, that against some of them no other charge was preferred than that they held large sums of ready money as part of their property. - *The Two Republics, pp.83,89,90*. {GCDB March 15, 1891, p. 110.5}

That is how they got money then, - and so it is now. Farmers want money. They see there is gold and silver in the treasury, and they say the government must let the people have it. But when the money is gone, - then what? Why, “make greenbacks and send them forth.” But the government cannot issue a promise to pay, unless it has something to pay with, without lessening the value of its paper; and the farmers would then say of it, “this isn’t worth anything, - we want real money. Jay Gould and many others have real money piled up. We want a share, - and they must divide up.” Brother Loughborough told you, a short time since, in explaining the prophecies, how the treasure which has been heaped together will yet have to be disgorged. {GCDB March 15, 1891, p. 110.6}

Brethren, the elements are working to-day in fulfillment of these prophecies, and God’s message to his people instructs us to put our money where Farmers’ Alliances and similar organizations cannot get it; that we should put it in a secure place; that we should lay it up where thieves cannot break through and steal; and where the violators of liberty cannot get at it. And this message is not only to Seventh-day Adventists, but to all the people, that they may become Seventh-day Adventists. It is to go to all that they may have the light, and put their money where it will be safe. {GCDB March 15, 1891, p. 110.7}

Why, brethren, everything is going to pieces everything is going to pieces, *but the third angel’s message*. That is binding the people together. That is making us one, and is sealing us unto God. And oh, let no mind be estranged from it, - from the integrity of it! Let every mind be held fast to the truth of it, asking God for the spirit of wisdom and revelation in the knowledge of it, that we may know just what to do at this time; that we may take these things and consider them and see what all things are coming to. God has told us what is coming, and what our duty is. And oh, that we may listen to his message, and heed while we listen! {GCDB March 15, 1891, p. 110.8}

**GENERAL CONFERENCE PROCEEDINGS**

**TENTH MEETING**

NOTWITHSTANDING that the weather was inclement, a large number of visitors were in attendance at the opening of the tenth meeting at 10:30 A. M., Friday. Prayer was offered by Elder R. A. Underwood. {GCDB March 15, 1891, p. 110.9}

No committees being ready to report, the Chair called up the report of the Committee on Resolutions (BULLETIN, page 92). After a motion had been made to adopt, the entire report was read by the secretary. {GCDB March 15, 1891, p. 110.10}

On the request of a number of the delegates that this report should not be acted upon till after the report of religious liberty had been presented to the Conference, the report under consideration was made the special order for Wednesday, March 18, at 10:30 A. M. {GCDB March 15, 1891, p. 110.11}

There being no further business before the Conference, it was decided to hear the report of religious liberty work, and omit the afternoon session of the Conference. {GCDB March 15, 1891, p. 110.12}

REPORT OF RELIGIOUS LIBERTY WORK FOR THE YEAR 1890. {GCDB March 15, 1891, p. 110.13}

BY C. ELDRIDGE.

IN reporting the labor of the Association for the past year, we shall say very little of the time immediately following the last annual meeting, as that time was largely consumed in laying plans and making preparations for the campaign of the winter. {GCDB March 15, 1891, p. 110.14}

In order that the members of the Association everywhere might be aroused to a sense of duty, an eight-page paper was prepared, setting forth the situation of affairs, and recommending plans to be followed during the campaign that was just opening. Copies of this paper were sent to every part of the United States. {GCDB March 15, 1891, p. 111.1}

On the evening of December 25, the Secretary of the Association (Prof. W. H. McKee) and J. O. Corliss left Battle Creek for Washington, D. C., to begin an active campaign in that city, against religious legislation. They had not long to wait after their arrival, before avenues of labor were presented. On the sixth of January, Mr. Breckinridge, of Kentucky, presented in the House his famous Sunday bill for the District of Columbia. The representatives of the Association thereupon set on foot plans for a mass-meeting, at which features of the bill could be discussed by both its supporters and its opponents. {GCDB March 15, 1891, p. 111.2}

In order to produce the greatest possible interest in the meeting, invitation postal cards, 800 in number, were sent to the lawyers and ministers of the city, and to the prominent members of the W. C. T. U. Circulars were also printed and scattered largely, and the efficient force of workers granted for the occasion, made house-to-house visits, and distributed 30,000 copies of the *American Sentinel*, besides a large quantity of appropriate reading-matter. A popular lawyer was asked to preside, which he consented to do, and a most enthusiastic meeting was held. This meeting did very much to introduce the Association to the people of that city, because of the favorable reports of the gathering which were published in the daily papers. {GCDB March 15, 1891, p. 111.3}

Immediately following this meeting, the American Sabbath Union held a convention for the purpose of encouraging sentiment in favor of the Breckinridge Sunday bill. But the representatives of the National Religious Liberty Association were on hand, and did most effective work in the dissemination of truth, which resulted in largely neutralizing the desired effect of the efforts of the supporters of the Sunday bill. {GCDB March 15, 1891, p. 111.4}

Immediately after this convention, the National Religious Liberty workers made another house-to-house canvass, carrying petitions against Sunday legislation, and secured about 8,000 signatures, which were exhibited, February 18, at a hearing before the committee having charge of the Breckinridge bill. Upon this occasion, a great victory was scored in behalf of the principles of the Association. The secretary of the association prepared a very able paper, setting forth the unconstitutionality of religious legislation, and the evil effects which have always followed in its train, which paper was submitted to the committee upon that occasion. {GCDB March 15, 1891, p. 111.5}

In support of the Breckinridge bill, there appeared Dr. Elliott, of “Abiding Sabbath” fame; another Dr. Elliott, pastor of the Episcopal church of Washington, D. C., W. F. Crafts, field secretary of the American Sabbath Union; and Mrs. Catlin, secretary of the W. C. T. U. in Washington, D. C. Against the bill appeared the editor of the *American Sentinel*, the secretary and the corresponding secretary of the Association. Very strong efforts were made by the supporters of the bill to belittle the influence of the representatives of this Association, which failed in every instance, and their efforts only seemed to lower themselves and their cause in the estimation of the committee. After the hearing, members of the Congressional Committee grasped the hands of the representatives of this Association, and congratulated them on the strength of their position. {GCDB March 15, 1891, p. 111.6}

In the meantime, a request was sent to the members of the Association throughout the United States, to correspond with the members of Congress sent from their respective districts, and thereby learn their standing upon the Blair Sunday-rest bill and the Educational Amendment. In this way, it was readily ascertained on whom the Association could depend, in case of attempted religious legislation. Such correspondence also opened the way for the members of the Association to place appropriate reading-matter in the hands of the various members of Congress, whether favorable to religious legislation or otherwise. {GCDB March 15, 1891, p. 111.7}

During the time this correspondence was going forward, petitions were being forwarded in large quantities from every part of the United States to Washington, and about the middle of March these, representing 250,000 signatures against religious legislation, were presented in both Houses of Congress. {GCDB March 15, 1891, p. 111.8}

The efforts thus put forth at the National Capitol were productive of great good. Those who listened to the arguments against the Breckinridge Sunday-rest bill afterward declared themselves unreservedly against such measures; and, as the result, the bill itself died in the hands of the committee. This bill, meeting with no favor in the Lower House, had the effect of putting a quietus upon the Blair bills at the other end of the Capitol; hence nothing more was done toward pushing these measures during the entire session of Congress, and in a little time all talk concerning them had ceased. {GCDB March 15, 1891, p. 111.9}

The representatives of the Association attended the convention of the “National Reformers” held in Washington in the beginning of April, but the effective work previously done in that city by the Association, had so satisfied the people upon the subject of religious legislation, that there was not the first ripple of enthusiasm manifested at this convention. {GCDB March 15, 1891, p. 111.10}

Mr. Corliss, having been engaged to act as Corresponding Secretary of the Association, was then recalled to headquarters, and the Secretary was left in Washington to watch the course of events there, where he has remained until the present time. The Corresponding Secretary visited the States of Ohio and Indiana in the interests of the Association, remaining one week in each State. He then spent one month in the principal cities of New Hampshire, lecturing in most cases to good audiences. All of these lectures were favorably reported in the leading papers of the State. {GCDB March 15, 1891, p. 112.1}

During the year, about fifty different articles have been sent out from the central office, to be published in all the States of the Union. Most of these have appeared in about 500 of the principal papers of the Union, and have been the means of educating, to some extent, a large number of people in the principles of the Association. {GCDB March 15, 1891, p. 112.2}

One prominent line of work which has occupied the attention of the association during the entire year, has been in the interest of what is now widely known as the King case, in Tennessee. During the annual meeting of 1889, word was received that Mr. King had been arrested, and was soon to have a trial in the circuit court of his county. Col. T. E. Richardson, an eminent lawyer of Obion county, was engaged, and argued the case, which was decided adversely, subjecting Mr. King to a fine of $75 and costs. The case was then appealed to the Supreme Court, by order of the Association, and the judges affirmed the decision of the court below. {GCDB March 15, 1891, p. 112.3}

At this juncture, it was decided, if possible, to take this case to the Supreme Court of the United States, and test the constitutionality of the Sunday law under which he was convicted. For this purpose, an eminent lawyer of Detroit, Mich., Hon. Don. M. Dickinson, formerly postmaster-general under President Cleveland, was retained as associate counsel in the case. Upon refusal to pay his fine, under advice of counsel, Mr. King was placed in jail. His case was then appealed to the United States District Court, on a writ of *habeas corpus*, which was granted, admitting Mr. King to bail, pending the appeal. The case was tried in January last, before Judge Hammond, who has not yet handed down his decision, though it may now be expected any day, as he told Mr. King’s counsel that he would give it to the world some time in March. {GCDB March 15, 1891, p. 112.4}

This is the present status of the case, but should an adverse decision be rendered, the Association expects to push the matter to a final decision in the Court of last resort. The case has all along excited much comment in the principal papers of the country, and its result is awaited with much interest in every part of the land. One paper (the Kalamazoo The Church Officers’ Gazette, November 21, 1890) in speaking of the case, says: “Our sympathies are with Mr. King, for the reason that there is not a word in the Bible authorizing the first day of the week to be held sacred, while the command is imperative that the seventh day (Saturday) shall be a day of rest.” This shows the nature of the work which the Association has been doing, through its defense of this noted case in Tennessee. {GCDB March 15, 1891, p. 112.5}

During the discussion of the site of the World’s Fair in Chicago, the question of opening the Exposition on Sunday has been agitating religious circles throughout the country, but especially the clergy of Chicago. The association, deeming this an excellent opportunity to do good work in behalf of true principles, sent the assistant secretary, about the first of October last, to that city to engage in the work there. They also associated with him Mr. Allen Moon, of Minnesota. The work done there, through these representatives of the association, has been most highly gratifying to the Executive Committee. They succeeded in interesting the editors of a number of the dailies on the subject, until one of the papers (the *Evening Post*) opened a department in which every one who wished, could vote his preference on the subject of the Sunday closing of the Fair. {GCDB March 15, 1891, p. 112.6}

A circular letter was then sent to the leading workers of the association in the various States, urging them to subscribe for that paper for one month, which would give them an opportunity, as readers of the paper, to write short articles in behalf of religious liberty. This plan was very successful, and in looking over the articles in that department, it was found that the majority of them were written by members of the National Religious Liberty Association. {GCDB March 15, 1891, p. 112.7}

Our workers in Chicago also formed the acquaintance with some of the ministers of the city, and were granted permission to attend their ministers’ meetings, where these questions were discussed; and when one was assigned the duty of preparing a paper for the next meeting, our workers took occasion at different times, to suggest to the essayist that if desired, they would provide him reading-matter upon the subject which would assist him in preparing his essay. These offers were thankfully accepted, and our workers had the privilege of hearing the essayists read papers which were simply reproductions of what they had read from the pages of National Religious Liberty literature. {GCDB March 15, 1891, p. 112.8}

During the campaign, a mass-meeting was advertised in behalf of Sunday legislation, which was to convene in the “Auditorium” in Chicago, a hall capable of seating 10,000 persons. The Association sent its President and Corresponding Secretary to attend that meeting. The night of the appointment was dark and stormy; at times the rain fell in torrents. An admission fee of twenty-five cents was charged, yet more than 7,000 persons were congregated there on that occasion. The representatives of the Association there saw a new feature in the work of those who favor religious legislation. {GCDB March 15, 1891, p. 112.9}

The meeting was not taken up with dry speeches, but consisted of short, pointed speeches by representative men, interspersed with most excellent music, both vocal and instrumental, recitals by elocutionists, etc. The ministers *themselves*, who spoke, seemed also to know how to tickle the fancy of the audience; for while their speeches were very earnest in behalf of Sunday legislation, they had a humorous vein that kept the people in a delightful frame of mind. The exercises, all together, were of such a character that, doubtless, if an expression upon the question of a Sunday law had been taken, there would have been few dissenting votes in that large audience. It was the most gigantic movement in behalf of religious legislation that the country has witnessed during the year’s campaign. {GCDB March 15, 1891, p. 113.1}

Mr. Crafts has been constantly at work in his line, during the year, but so far has failed to make any very great impression in favor of his cause. His work has been largely in the Western States, but the representatives of the Association in those parts, have been constantly on the watch, and he has not been able, in a single instance, so far as we have learned, to fill an appointment without having to meet the influence created by the circulation of the literature of the National Religious Liberty Association. In Iowa, especially, a noble work was done in this direction. The example of the members of the Association in that State is worthy of commendation and imitation. {GCDB March 15, 1891, p. 113.2}

Mr. Crafts also gave out a number of appointments for the State of Arkansas. The members of the association in that State, though not very numerous, immediately set to work to counteract his influence, and applied to the Executive Committee for literature to circulate. Not having time to order an edition of the *American Sentinel*, and knowing that a paper of some sort prepared especially for the occasion would meet the demands of the case better than literature in tract form, the committee immediately made up a four-page paper, entitled, *Religious Liberty*, which contained the gist of the arguments at the hearing on the Breckinridge Sunday-rest bill, with some account of the practical workings of the Sunday laws, and in twenty-four hours after the order was received, had 10,000 copies of this paper on the way to Arkansas. Plates of this paper were preserved; and at various times, as they have been needed, copies have been issued to the number of 35,000. {GCDB March 15, 1891, p. 113.3}

In the early part of November, the Legislature of Vermont convened, and was only fairly organized when a most obnoxious Sunday bill was presented. The Vice President of that State was on hand, however, and requested the committee having the bill in charge to grant him the privilege of appearing in opposition to the measure. At the appointed time he went before the committee, and candidly and carefully set before them the principles of Religious Liberty, showing them the evil that would surely follow if such a bill should become a law; and he had the satisfaction of seeing the measure reported adversely to the Legislature. This also was a commendable work, and one for which the officers of that State received the hearty commendation of the Executive Committee. {GCDB March 15, 1891, p. 113.4}

Early in the year, the members of the Association in Battle Creek assumed the responsibility of sending the Association literature into the fields destitute of sufficient force for a vigorous prosecution of the work. They have done nobly in this direction, having sent 700 copies of the *American Sentinel* to the single State of Arkansas, for about six months. They have also written hundreds of letters to those to whom papers have been sent. They have, in addition to this, sent out thousands of pages of leaflets treating upon Religious Liberty. {GCDB March 15, 1891, p. 113.5}

In the early part of November, the corresponding secretary, by vote of the Executive Committee, attended the Congress of the American Secular Union, which was held in Portsmouth, Ohio, and, on invitation, spoke to them, presenting to them the methods of operation of the National Religious Liberty Association, and showing the work which they are doing in every part of the land. A favorable impression was evidently made at that meeting, as quite a number expressed themselves pleased with the methods of operation set forth, saying that they were far ahead of anything that their “union” had ever conceived. About the same time, A. T. Jones, a member of the Executive Committee, spoke before a branch of the same “union,” in Portland, Oregon, with good effect. {GCDB March 15, 1891, p. 113.6}

During the year, the Association has published a series of leaflets and pamphlets, fifteen in number, aggregating 122 pages, large editions of which have been printed. One leaflet, “Sunday and the World’s Fair,” had reached 600,000 copies in less than six weeks from its first appearance. Several of the others have had editions of over 100,000 copies, and the greater part of all of them have been put into circulation. {GCDB March 15, 1891, p. 113.7}

**AMOUNT OF LITERATURE CIRCULATED**

|  |  |
| --- | --- |
| No. of pages of tracts and pamphlets | 4,060,646 |
| “     “American Sentinels” | 40,075 |
| “     petition blanks | 29,159 |
| “     Manuals | 10,707 |
| “     Reasons for Signing the Petition | 143,162 |
| “     the paper entitled, “Religious Liberty” | 35,000 |

Brother A. F. Ballenger reported the work done in Chicago. He said, when he arrived in Chicago to engage in the religious liberty work, he did not know what to do; but soon hearing that the subject of the Bible in the public schools was to be discussed in a certain church, he went to the minister and had a talk with him. At the beginning of the conversation, the minister favored the reading of the Bible in the public schools; upon leaving him, he said the objections presented had weight; and the next day’s paper contained an article from him opposing the reading of the Bible in the public schools. {GCDB March 15, 1891, p. 114.1}

The question was next taken up by the Methodist ministers’ meeting. Brother Ballenger said he assisted a member who opposed it, by furnishing him facts and quotations. The result was a victory in favor of religious liberty. {GCDB March 15, 1891, p. 114.2}

To illustrate the possibilities of newspaper work, the following incident was narrated: When the newspapers recorded an account of the trial of Brother King, in January last, he went to the Chicago *Herald* office, with a copy of a paper containing the account of the trial, and asked the editor to send out the reporter to interview several parties whose position on the case he had previously learned. As a result, the next Sunday’s issue of the *Herald* contained a two-column interview with the persons whose names he had given. The positions taken were those which he had explained to the editor they would take, - a part defending the cruel prosecution, and the other part denouncing it. In this way fully fifty thousand people had an opportunity of reading the narrow and bigoted ideas of the Sunday legislationists, and the broad and charitable views taken by other persons of prominence and influence. {GCDB March 15, 1891, p. 114.3}

He said that many other instances of equal interest might be related, but for lack of time would not do so. His work he said has been done largely by proxy. Here he introduced his cousin, Rev. Geo. W. Ballenger, pastor of the First Evangelical Church of South Chicago, who has been engaged in religious liberty work, by way of lecturing in different places in northern Illinois, under the auspices of the N. R. L. Association. Following is a synopsis of his address:- {GCDB March 15, 1891, p. 114.4}

**REV. GEORGE W. BALLENGER**

I have been acquainted more or less with the Adventist people from my childhood, having relatives who were members of your church. I remember early in my experience that it was predicted that the time was coming in the history of this nation when this peculiar people would be persecuted because of their faith. I laughed at the idea that such a thing could ever happen in this free land. Time has brought it to pass. As I have seen these things coming, I have been convinced that on this point this people were right. {GCDB March 15, 1891, p. 114.5}

A short time ago my attention was especially called to this subject, and I read and studied pretty much all of the Religious Liberty literature, and looked up some of the prophecies. I became so much interested that I prepared an address for my people on the subject, which was well received by them. Then at the request of the N. R. L. A., I went out into the field to deliver a few addresses in localities where I had been acquainted in the early years of my ministry. {GCDB March 15, 1891, p. 114.6}

The first appointment was at Rock Grove. At the close of the address, the pastor of the church spoke enthusiastically in favor of the principles of religious liberty, and told his people that he had been furnished with material for three or four discourses. A lawyer in the audience came forward and asked if this was not in the interests of the Seventh-day Adventists. I replied that they would get as much out of it as anyone, I thought, and that they were citizens and needed protection as well as others. {GCDB March 15, 1891, p. 114.7}

From here I went to Winslow, having sent an announcement on ahead through the pastors of two churches there. About half an hour before the time appointed, one of the pastors came to me, saying it was strange that I should be lecturing in the interests of the N. R. L. Association, and not under the auspices of my own church. I replied that so far as my church was concerned, I stood in the same relation to it that I always had. He then charged me with speaking in the interests of the Seventh-day Adventists. I said I was speaking in the interests of truth. He said that no Adventist could stand on his platform, unless he would accept his principles. I replied that my platform was the Bible, and if the Adventists can stand on that, I will give them plenty of room, and will not try to crowd them off of it. He said the sentiment was against me, and that the people did not want to hear the lecture. I said it was too late to change the appointment to a hall, and that I believed it was Bible truth that I had, and truth for the present time, that the people needed to hear. {GCDB March 15, 1891, p. 114.8}

I asked the Lord to help me, and to the glory of his name I was helped. I went in the interests of truth, and believed that the truth was more to me than the sentiments of men, and that it would triumph above public opinion. The church was well filled, and the people were warm in their approval of the lecture. I was convinced afterward that there was not a sentiment against me. {GCDB March 15, 1891, p. 114.9}

I next went to Cedarville, where revival meetings were being held. The pastor feared that this subject might hurt his meetings, and requested that it should not be introduced. Next I visited a church six miles from this place, where protracted meetings were also being held. The minister wanted to know if what I had was Bible truth. I said it was. “Well, fire away,” he said, “and if the truth kills anyone, the sooner they are dead the better.” The result of the lecture was an added interest in their revival effort. {GCDB March 15, 1891, p. 115.1}

I then visited Rock City and Davis, and at the latter place, especially, a good impression was made in favor of the truth. The two ministers present said they wanted to become better informed on the question. {GCDB March 15, 1891, p. 115.2}

In Sheridan there was much opposition. One of my brethren in the ministry said he would have every man in our Conference on my shoulders for this. He said I was working for the Adventists. Finally the use of the church was granted, but he would not attend the lecture. Thus everywhere the great difficulty is to first overcome the prejudice in the minds of the people. {GCDB March 15, 1891, p. 115.3}

In conclusion, I want to say, dear brethren, that I used to think the Adventist people were a bigoted people, and were severe critics, without mercy. But I have studied your grievances until I can say I have learned to love this people. I am interested in the National Religious Liberty Association, not because I love the people who gave it birth, but because I love the truth, and want to give the people meat in due season. And, under the blessing of God, I want to go on speaking in opposition to the union of church and state wherever I can, and with all the powers I have. {GCDB March 15, 1891, p. 115.4}

Prof. W. H. McKee, of Washington, D. C., was called on, and gave a very interesting report of the work done in Washington during the past eighteen months. The attention of congressmen, lawyers, doctors, ministers, and many other prominent citizens of the District of Columbia, has been called to the principles of religious liberty; and in nearly every case, those who give the subject candid consideration, decide against a union of church and state, and everything tending in that direction. {GCDB March 15, 1891, p. 115.5}

The many articles that have appeared from time to time in the leading newspapers, have created a sentiment throughout the country, in favor of religious liberty. Some of the members of Congress who have had the most to do with these religious measures have failed to be re-elected. {GCDB March 15, 1891, p. 115.6}

In the course of his report he gave a list of the bills introduced in the last two terms of Congress, which had distinct religious features in them. No less than twelve or fifteen such bills have been introduced. {GCDB March 15, 1891, p. 115.7}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 7**

BY ELDER E. J. WAGGONER.

CHAPTER five contains a partial enumeration of the blessings which are fruits of such a faith as that portrayed in chapter four. It shows the Christian development of the life of any one who has the faith of Abraham. Two words form the keynote of the chapter - MUCH MORE. If you have the glory, the patience, or the Christian experience spoken of in this, or any other chapter, know that God has them in store, and is willing to give much more, for he “is able to do exceeding abundantly above all that we ask or think.” {GCDB March 15, 1891, p. 115.8}

“Therefore being justified by faith,” that is, being made conformable to the law by faith, “we have peace with God through our Lord Jesus Christ.” The only way that man can be made conformable to the law, and live free from condemnation is by having faith in the promises of God. In Christ there is no unrighteousness, therefore there is nothing but righteousness. By believing on Christ, the Christian has the righteousness of Christ. {GCDB March 15, 1891, p. 115.9}

But does not James say that there must be works, or the faith is of no avail? It is true that faith is made perfect by works. Jas.2:22. But it is by faith and faith alone that men are justified. The very text which speaks of Abraham’s being justified by faith, states that the works were only the outgrowth of underlying faith, and that by this work the scripture was fulfilled which says: “Abraham believed God, and it was imputed unto him for righteousness.” Works are the outgrowth of faith. “It is God which worketh in you both to will and to do of his good pleasure.” We give ourselves into the hands of Christ. He comes and *takes up his abode* with us. We are as clay in the hands of the potter; but it is Christ who does all the good works, and to him belongs all the glory. {GCDB March 15, 1891, p. 115.10}

“We have peace with God.” What is peace? It is not a feeling, but a fact. Many think that they must experience a “certain feeling” which they will know is the “peace of God.” But they have never had the peace of God, and therefore cannot know what kind of feeling it ought to be. Satan might give a certain happy feeling, and if the Christian had only the feeling to go by, he would be deceived. The Lord does not deal in feelings, but in facts. Peace is the opposite of war, strife, emulation. We are either at peace with God or else at war. If at war, it is because we are carrying on rebellion. {GCDB March 15, 1891, p. 115.11}

How do men fight God? By following sinful practices. Any one knowingly indulging in one sinful practice is warring against God. God is a God of peace. Christ left his peace with his followers. “Let the peace of God rule in your hearts.” Between God and his dear Son in heaven there is a “counsel of peace.” They counsel for the peace of man. There is only one condition on which man can have that peace - unconditional surrender, surrender all to God, and then there is peace in the heart, no matter what the feeling may be. {GCDB March 15, 1891, p. 116.1}

“Great peace have they which love thy law: and nothing shall offend them.” “O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” What rich comfort in these words! Jesus Christ is “the same, yesterday, and to day, and forever.” So his peace is likened to the continual flowing of the river, and the never-ceasing roll of the ocean wave; therefore it matters not what the feeling is, for if all sins have been confessed, God is faithful and just to forgive them; and we are at peace with him. The condition of peace is the condition of being justified by faith. {GCDB March 15, 1891, p. 116.2}

“By whom [Christ] also we have access by faith into this grace [unmerited forgiveness and favor] in which we stand, and rejoice in hope of the glory of God.” Righteousness can be wrought in men day by day by the same power by which Isaac was born of parents who were practically dead. When people once gain this experience, the next thing they will be constrained to rejoice in the hope of the coming of the Lord. {GCDB March 15, 1891, p. 116.3}

How often do we look forward to the coming of the Lord with fear? If we do not rejoice in the Lord in the present life, we have no hope that we will rejoice in him in a life to come. Why should Christians “rejoice in hope of the glory of God?” Because they are at peace with him. Seventh-day Adventists are bidden “when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” We praise him that he is coming soon, it is one of the most glorious and cheering assurances we have. {GCDB March 15, 1891, p. 116.4}

We live in the present, not in the future. Read 1 Peter 1:5-9. Salvation belongs to us to-day just as much as it will when in the kingdom of God. No one but ourselves can deprive us of it. Says Peter, “Receiving [present time] the end of your faith, even the salvation of your souls.” Our present salvation is our only hope of a future salvation. “Kept by the power of God” is the expression used by Peter, and it denotes precisely the same condition - “being justified by faith” - in the fifth chapter of Romans. {GCDB March 15, 1891, p. 116.5}

The same power that will make men immortal in the life to come, justifies them - makes them conformable to the law - by being in harmony with it, every day. Says Paul in the letter to the Philippians, chapter three, and verse twenty-one: “Who shall change our vile body, that it may be fashioned like unto his glorious body, *according to the working* whereby he is able even to subdue all things unto himself?” {GCDB March 15, 1891, p. 116.6}

In Ephesians 3:16, Paul in an inspired prayer prays that they might be strengthened with might by his Spirit in the inner man, according to “the riches of his glory.” The grace of God is equal to the glory of God. God’s throne is a throne of glory, and the grace wherein we stand is backed by the glory of God. {GCDB March 15, 1891, p. 116.7}

“We glory in tribulations also: knowing that tribulation worketh patience.” Some say that tribulation worketh *impatience*. This is not true. If a man is not justified by faith, tribulation will develop the impatience that is in him. How is it, then, that tribulation worketh patience? Let these texts answer: “Casting all your care upon him; for he careth for you.” 1 Peter 5:7. “Cast thy burden upon the Lord, and he shall sustain thee.” Psalm 55:22. “Come unto me all ye that labor and are heavy laden, and I will give you rest.” Matthew 11:28. {GCDB March 15, 1891, p. 116.8}

He takes the heavy loads away. What is that burden? Anything that worries or vexes us. It matters not whether it be a small thing - a little trial - or a great one. Cast it on the Lord. We rejoice in tribulation because we have Christ with us, and we cast all the burden on him. He is able to bear them. He has already borne them for all the world, so we cannot add to his burden. {GCDB March 15, 1891, p. 116.9}

How do we get rid of the burdens? Give them to Christ, and then say, “He has them.” And he has them whether you feel any different or not. Then you will experience the truth of the words, “I will give you rest.” It is rest even though the physical pain still racks the body. For Christ bears that tribulation, and you are lifted up above all pain. {GCDB March 15, 1891, p. 116.10}

How did the martyrs go to the rack and the stake with songs of joy on their lips? Was that mere bravado? No, Christ bore their burden, and in him they had peace. Out of a full heart they sang their praise to him. Thus they were happy and joyous, and scarcely noticed the pain while the flames crept around them. We will have to “pass through great tribulation.” It may be the lash on the naked flesh, or it may be the thumb-screw. Human nature shrinks from such torture. In Christ we can bear it. Gain an experience in him now, and in the trying time he will not forsake you. He can bear that great burden as well as a small one. {GCDB March 15, 1891, p. 116.11}

Christ will be ours then as well as now, and the life we live will be in him. No man in this world will be able to stand in that time unless he has previously learned the lesson of faith. Now is the time, while the lesson may be learned under easy circumstances. Great as will be the tribulation of that time we will pass through it with rejoicing. That rejoicing must be learned now. {GCDB March 15, 1891, p. 117.1}

“Let patience have her perfect work that ye may be perfect, wanting nothing.” Patience shows us to be perfect men. {GCDB March 15, 1891, p. 117.2}

“Patience worketh experience.” It is a Christian, experience that is referred to. “Experience” signifies that men who have it, have been proved and tried. They have laid hold upon God and proved him. {GCDB March 15, 1891, p. 117.3}

Experience, or the fact that we daily prove God, develops hope, - hope in God. If God is proven every day, then every day there is hope. That is, we have reason to expect the things we desire. We have present salvation, therefore we glory in the hope of an eternal salvation. This is indeed a chapter of hope and rejoicing. {GCDB March 15, 1891, p. 117.4}

**SABBATH SERVICES**

FRIDAY evening, March 13, Elder Loughborough spoke upon the subject of “Early Experiences.” The discourse was one of much interest, and will appear in a future number of the BULLETIN. {GCDB March 15, 1891, p. 117.5}

Sabbath forenoon, Elder Smith spoke on “The Spirit of Prophecy, and Our Relation to It,” presenting in a clear and lucid manner the scriptural testimony upon the subject, and the reasons why this, with the other gifts set by God in the church, is needed and should continue to the end. This will also appear in the BULLETIN in the future. {GCDB March 15, 1891, p. 117.6}

In the afternoon Sister White addressed a large and attentive audience, presenting many practical thoughts and timely warnings. She showed that it was not enough to be pleased merely with the gospel, but that we want to know that Christ is our personal Saviour - that it is well with our soul. The importance of having a faith that works, works by love, - love not simply to God but to our fellow-men, - was also emphasized. We should be missionaries, but the work should begin with our own souls. Everyone who touches sacred things should himself be in touch with the throne of God. {GCDB March 15, 1891, p. 117.7}

March 16, 1891

*VOL. 4. - BATTLE CREEK, MICH., MONDAY, - NO. 9*

**INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

**FOURTH MEETING**

THE fourth meeting of the International Tract Society convened Sunday morning at 9 o’clock. A large number of visiting brethren and sisters were present. All joined in singing hymn number 1243. Elder J. H. Durland invoked the divine blessing. Minutes of the previous meeting were read and approved. {GCDB March 16, 1891, p. 118.1}

Since the last meeting, delegates had arrived as follows:- {GCDB March 16, 1891, p. 118.2}

Indiana - D. H. Oberholtzer.  
Kansas - Helen Cowles.  
Michigan - C. F. Gowell, H. C. Goodrich, C. L. Burlingame, J. M. Lindsey, Mrs. D. B. Hasmer, Mrs. S. E. Thompson.  
Montana - J. W. Watt.  
Wisconsin - P. H. Cady.

The hearing of reports from the canvassing work was resumed where it closed at the last meeting, and Elder S. N. Haskell reported for Australia and New Zealand as follows:- {GCDB March 16, 1891, p. 118.3}

**THE CANVASSING WORK IN AUSTRALIA AND NEW ZEALAND**

Canvassing began in Australia at the commencement of the presentation of present truth in that country, five years ago. Brother Arnold’s first experience in canvassing in that country was in Melbourne, which is probably as hard a field as can be found in Australasia; and, to make it doubly hard, he was wholly unacquainted with the ways and customs of the colonies. But he sold many books. Among the first to embrace the truth there, were Brethren Stockton and Wainman. These and a few others took hold of the canvassing work, but, not being trained, did not succeed very well. Finally Brother Arnold took Brother Wainman with him to distant fields, bearing his expenses till he should get the returns from the books he would sell. This proved a success, both financially to himself, and in developing a good canvasser out of Brother Wainman, who since then has pursued the same course with others. {GCDB March 16, 1891, p. 118.4}

But the canvassing work did not succeed in a very marked manner till Brother Morrison went to Australia some fifteen months ago. His visit to the country marked a new era in the canvassing work. From the time he began to educate and instruct the canvassers, their numbers have increased, and successful canvassers have been developed until they have found it difficult to manage the territory that was covered by the canvassing work. Taking Melbourne as a central point, canvassing has been done north to the distance of from 1,200 to 1,500 miles, reaching more than 500 miles north of Brisbane, the capital of Queensland; also west to South Australia, and West Australia, extending to a distance of not less than 2,500 miles, covering a territory in all of nearly 4,000 miles; or in other words, more than the distance from the Atlantic to the Pacific. This is all in one district. {GCDB March 16, 1891, p. 118.5}

Another difficulty soon developed itself in the fact that a number of the canvassers were not good at delivering their own books. They were quite successful at taking orders; but when they came to deliver, they could not deliver the books for which they had taken orders. I will mention the case of one sister, that will illustrate a class. She canvassed for “Ladies’ Guide,” and was among the best to take orders; but when she came to deliver, she was among the poorest. She soon got in debt, and at every delivery that she made, for some cause, her debt was increased rather than diminished. Brother Morrison assisted her to make one delivery. While delivering, she went into a house, but failed to deliver the book and brought it out. After having left the place, Brother Morrison asked her why they would not take the book. After stating the reason, they stopped the team, and Brother Morrison went back with the book. He not only delivered that book, but sold another in the same house. {GCDB March 16, 1891, p. 118.6}

At the time of the institute that was held at Melbourne, many of the canvassers were brought together, and these difficulties were considered. They finally decided to have their General Agent call in their principal canvassers and place them in Sydney, a city of about 400,000 inhabitants, and give them a special training to develop leaders. Then these leaders were to take companies and go into different portions of the country, and were to deliver the books for the canvassers. It was also argued that many of the canvassers, stopping to deliver, were hindered in their work so that they lost nearly half of their time. And by these leaders attending to their delivery for them, there were not only more books delivered, but the canvassers could continue in their work and take more orders and earn more money than by stopping to deliver. Another advantage gained was, that the money due the office came directly to it from the one who delivered the books. {GCDB March 16, 1891, p. 120.1}

The course pursued was, for the *Echo* office to hire the general agent to whom they paid something over 3L per week; but in delivering, he would frequently earn from 4L to 5L per week. They paid the canvassers 35 per cent, leaving 15 per cent for delivering. Brother Daniells said that they experienced the same difficulty in New Zealand, and adopted the plan here referred to, and found it worked so well, that the canvassers could not be prevailed upon to go back to the old plan of delivering their own books. {GCDB March 16, 1891, p. 120.2}

It enables those who cannot manage their money matters properly, and it seemed impossible for some of them who had been in debt to pay what they owed, to have quite a sum placed to their credit in a short time. The society also advanced 10 per cent on all bona fide orders to the canvassers to sustain them while canvassing. {GCDB March 16, 1891, p. 120.3}

It might be well to say that not all of the books were delivered by the leader, but most of them. Those who canvassed by themselves and preferred to deliver, did so. {GCDB March 16, 1891, p. 120.4}

The canvassing work also received an impetus in New Zealand by the arrival of Brother Morrison, although it was in better condition in New Zealand when he arrived, than it was in Australia upon his arrival there. Upon his arrival in Australia the canvassing work rapidly grew, till in November Brother Tenney wrote me that they had sold over L900 worth of books, or between $4,000 and $5,000 worth. In New Zealand during the past year they have averaged over L400 or about $2,000 worth per month. Brother Morrison claimed that some thirty-five or thirty-seven canvassers, more or less, were canvassing in Australia at the time he left; but quite a number of these have not continued in the work, and never did canvass only a portion of the time. {GCDB March 16, 1891, p. 120.5}

Another question arose; namely, the probability of getting the entire territory canvassed. But Brother Daniells selected a few small towns in New Zealand, and had the agents canvass and re-canvass them with our different books. Taking this as a basis, an estimate was made, that with the same number of canvassers now in the field, it would require many years to canvass the territory with the same number of books; and, considering books that are coming out from time to time, there is no probability of running out of territory. {GCDB March 16, 1891, p. 120.6}

Another question discussed in New Zealand was, how they could get people to read the books which they had purchased. For it was often found that one family had purchased all the different books, but had read none of them. In New Zealand the following plan was talked over, and Brother Daniells decided to carry it out this present season: It was, to hold temperance lectures in certain localities where the books have been sold, and under the influence of the interest created by the lecture, to recommend the *Good Health*. Then have on hand a canvasser to canvass for the same in the town, and, while visiting the families, to secure subscriptions for the *Good Health*, make an effort to ascertain if they have such books as have been sold by the canvassers, and also to learn if they have read them. If they have not read them, recommend the books, and be prepared to read some portions with a view to interesting the people in them. Also if an interest is awakened in any locality, to recommend some Bible worker to follow up the work. All of this was to be brought in as apparently a secondary matter to the family. This plan, however, was all in the future when we left New Zealand, but owing to the popularity of Elder Daniell’s temperance lectures, it is hoped that it will be successful. {GCDB March 16, 1891, p. 120.7}

As a result of the sale of books, there are Sabbath-keepers in all parts of Australia and New Zealand. And frequently individuals come to ascertain if they can get our books in New Zealand or Australia, or must they send to America for further reading matter on the subjects contained in the books they have purchased. {GCDB March 16, 1891, p. 120.8}

There is no country in the world where our books have been sold in which they have been more extensively circulated among the people than in these colonies. {GCDB March 16, 1891, p. 120.9}

One other point should be mentioned. On the west coast last spring - corresponding to our autumn - Brother Stockton commenced canvassing for “Man the Masterpiece,” and distributed Social Purity pamphlets and other temperance literature. The ministers and other leading men noticed his work, recommending it to the people in such a manner that he had unusual success. Previous to this time he had not been very successful in the canvassing work. {GCDB March 16, 1891, p. 121.1}

The health books, going before the denominational works, are far more readily received in that country than in any country where they have been introduced. They soon become popular; since they treat upon subjects in which the people are deeply interested. Many instances might be mentioned to show the interest manifested in the work. As far as I know, the canvassers are of good courage. During a few weeks previous to the holidays, they worked near Melbourne, intending to enter Sydney Jan. 1, 1891 and work that portion of the country. Brother Daniells expects to join them at Sydney with a view to making a headquarters of the book business there, and later to organize a Conference that will include New South Wales and Queensland. {GCDB March 16, 1891, p. 121.2}

Brother W. C. White presented the following letter from Brother E. M. Morrison, now in South Africa, setting forth the needs of the work in that field:- {GCDB March 16, 1891, p. 121.3}

**SOMERSET HOUSE, ROELAND ST.,**

**CAPE TOWN, SO. AFRICA, FEB. 5, 1891**

Dear Brethren of the International Tract Society:- {GCDB March 16, 1891, p. 121.4}

I have, since first engaging in the canvassing work, made it a special study, both as a business of itself, and as related to other branches of our work. I have watched its development with much interest, and hope soon to see it become a perfected system of labor, so related to the other branches of the work as to accomplish the greatest possible amount of good. {GCDB March 16, 1891, p. 121.5}

My experience and observation since leaving home to work in foreign fields, leads me to the conclusion that much more good can be accomplished, at a less expenditure of time and means, than has been done in the past, if those at the head of the work will give more time to the study of the nature of the field, the wants of the cause in that field, and to the education of laborers to supply the wants in such field before attempting to start the work. {GCDB March 16, 1891, p. 121.6}

Those sent to new fields should be competent to establish, in a proper manner, the branches of work it is desirous to start in that field. “Any thing that is worth doing at all is worth doing right.” And when we consider the vast importance of our work, how important it is, that it should be well done! But for the work to be begun right, those who are sent to do the work must have received a special education for it, and have well matured plans before beginning. I believe it to be a mistake to send men out in any branch of our work, especially into a new field, to learn by experience at the expense of souls, that which he might have learned in theory before entering his field. {GCDB March 16, 1891, p. 121.7}

Again: it is too much to expect one man to make a success in all the branches of labor. He has not the time and energy necessary to make the work a success, even though he may have the disposition and required information. So in opening up the work in a new field, there should be a man specially prepared to make each branch, from the time it is first entered upon, his specialty. {GCDB March 16, 1891, p. 121.8}

The canvassing work should be entered upon first, and other branches of the work should follow in their proper order. It may be all right in America, where the work has been started in so many places in a reverse order, to organize all the different branches at once. But I am convinced that in a new field, one branch should be made a success before another is introduced. Consequently, the first man sent out should be especially prepared to organize and make a success of the first work to be done, and when that work is accomplished for a district, another party can come in and organize and carry forward some other branch, while the first party advances to some other part of the field, and so on until the work is established in all its branches, one after another, in their logical order. If you send a man first to a new field, whose business it is to preach, organize churches, Sabbath-schools, and missionary societies, and who knows but little about the canvassing work, the result will be that he will soon make a strenuous effort to gain a few converts so as to have some material with which to start these organizations. Instead of working for the many, he will draw the net for the few, and thus so disturb the waters that the whole school of fine and more considerate fish will be driven away. {GCDB March 16, 1891, p. 121.9}

The canvass should be planned so as to place all our subscription books in the same field. It is better to have the Health Publications, “Thoughts,” “Bible Readings,” and all the volumes of the “Great Controversy” sold in their proper order before Bible work or preaching is begun or the people in any way stirred up on the Sabbath question in that particular territory. I find that there is comparatively little trouble to sell our books where opposition has not been aroused by the minister or Bible worker urging out a few to take their stand for the Sabbath. I am sure that in the end many more will accept the truth where our books have been sold first. Those who read first do not require so much schooling after joining the church as those do who have never read our books. {GCDB March 16, 1891, p. 121.10}

The canvass should be opened with our new books, so that the people may receive the very best impressions in regard to our publications. Much depends on the work’s being started in the best possible manner. The very best bound books, of the very latest edition, should be used in opening up the work. “Well begun is half done.” But to begin well, you must not only send men qualified for their work, but you must furnish them the best material with which to work. One may understand ever so well how to put up a fine structure, but he cannot do artistic work with simply a jack knife and a saw; he must have suitable tools. The books should be in the language of the people, and the mechanical execution first-class in every respect. {GCDB March 16, 1891, p. 121.11}

Those who begin the canvassing work in new fields should secure testimonials for all our books from the leading men before any prejudice has been raised. If we can get these influential men to put themselves on record in favor of our books, they cannot well oppose us in the sale of them after their prejudices have been aroused: but best of all, we have the influence of their recommendations and orders, which may be of inestimable value to us in our canvass. The territory should be worked thoroughly and systematically after it is thus begun. It may be more difficult to start the work in this way, but after a little while it will go easier and faster than it otherwise would, and a much larger number of orders will be secured. {GCDB March 16, 1891, p. 121.12}

For the British Colonies which I have visited I think our books should all be substantially and neatly bound in but three styles; namely, cloth gilt, library, and full morocco. All our denominational books should be uniform in size and price, when the amount of reading matter and cost to the societies is about the same. For this field, South Africa, each book should be published in both Dutch and English. For in many communities these nationalities are intermingled, and both can be canvassed at once, if the books are in both languages, nearly as quickly as either one separately, and much more successfully because of the influence of the combined list of names. {GCDB March 16, 1891, p. 121.13}

If the above suggestions meet your mind, and can be put into practice, I believe it will be for the best interest of the work in new fields as well as where the work has already been started. Taking the work as we find it here in South Africa, I am persuaded that the very best thing to do now, is to push the canvassing work ahead until some fields are prepared for Bible work and for the minister. There are places that now seem to be good openings for ministerial and Bible work. But from only one to two books have been sold as yet, and the work not very thoroughly done at that. {GCDB March 16, 1891, p. 122.1}

I think a thorough canvass for all of our denominational subscription books should be had before an effort is made to hold either readings or meetings; more will be accomplished in the end. If we had the Volumes of “Great Controversy” ready in the two languages, we could, in a few months, prepare the way in Cape Town and Kimberley for the Bible worker and the minister; but, until we get these books which this field demands, we will have to spread over the country, selling but one or two kinds of books in a place, and thus it will be a long time before any one place is as well prepared for the Bible worker and minister as it should be. {GCDB March 16, 1891, p. 122.2}

Now in conclusion, will suggest, that the best thing you can do for South Africa is to send us a man of large executive ability who will encourage and push the canvassing work and visit and become favorably acquainted with influential people in all parts of the country. He should at the same time preach and hold meetings in the churches already organized, that their numbers may be increased, and also give especial attention to the tract and missionary work in the churches. Trusting that the Lord will guide you in judgment in all the work of the General Conference, {GCDB March 16, 1891, p. 122.3}

I remain your humble servant, {GCDB March 16, 1891, p. 122.4}

E. M. MORRISON.

These are my sentiments, too, and no doubt of all, or will be after the matter is carefully considered. {GCDB March 16, 1891, p. 122.5}

N. H. DRUILLARD.

The Committee on Resolutions presented the following additional report:- {GCDB March 16, 1891, p. 122.6}

Your Committee on Resolutions would further recommend the following:- {GCDB March 16, 1891, p. 122.7}

Whereas, The rapid progress toward a union of church and state in our land, and the evil influences attending this movement show that we are rapidly nearing the consummation of our work; and, - {GCDB March 16, 1891, p. 122.8}

Whereas, The *American Sentinel* is set for the defense of religious liberty, and for the exposition of the snares which are being laid by those in favor of legislation on religious dogmas and institutions; and, - {GCDB March 16, 1891, p. 122.9}

Whereas, The publication of this journal in the leading city of America, places it in a better position to do this work than when it was published in the West; therefore, - {GCDB March 16, 1891, p. 122.10}

11. *Resolved*, That we give this journal our hearty support, and recommend our people to continue their efforts in bringing it to the attention of all classes, especially judges, legislators, lawyers, and leading men in public life. {GCDB March 16, 1891, p. 122.11}

Whereas, The *Signs of the Times*, our pioneer missionary paper, has been reduced from sixteen pages to eight pages, reducing its price proportionally, thereby enabling our people to use it more extensively in the missionary work; therefore, - {GCDB March 16, 1891, p. 122.12}

12. *Resolved*, That we approve of the action of the publishers in reducing the size and price of the paper and pledge our hearty co-operation in extending its circulation, not only in new fields, but in fields where the *Sentinel* has been circulated. {GCDB March 16, 1891, p. 122.13}

13. *Resolved*, That we heartily approve the plan of the Pacific Press in publishing our tracts and pamphlets in the *Bible Students’ Library* and *Sentinel Library*, thus saving postage, and we recommend these libraries to our State societies. {GCDB March 16, 1891, p. 122.14}

14. *Resolved*, That we truly appreciate the reduction in price by the publishers of our excellent standard health journal, *Good Health*, from one dollar and twenty-five cents to one dollar per year, together with their liberal premium offer, and that we will endeavor to give it as wide a circulation as possible among our own people as well as among those without. {GCDB March 16, 1891, p. 122.15}

Whereas, The limited amount of work already done in the interests of health and temperance, by the distribution of literature through the International Tract Society, has resulted in an increased interest in the health and temperance work wherever such literature has been sent; and, - {GCDB March 16, 1891, p. 122.16}

Whereas, The light on health and temperance is an essential part of the great system of truth which is to prepare a people for the coming of the Lord, which we believe to be near at hand; therefore, - {GCDB March 16, 1891, p. 122.17}

15. *Resolved*, That we endorse the work that has already been done in the interests of health and temperance, and that we will in the future give such attention to this branch of our work as its importance demands, by employing a corresponding secretary to devote his time to the distribution of literature, by correspondence in the interests of the health and temperance work, and in such other ways as may from time to time seem expedient. {GCDB March 16, 1891, p. 122.18}

Whereas, Experience has demonstrated that weekly missionary meetings are beneficial to the advancement of the missionary work; and, - {GCDB March 16, 1891, p. 122.19}

Whereas, The study of the lessons in the *Home Missionary*, which are prepared for these weekly gatherings, have been very profitable to those who have engaged in their study; therefore, - {GCDB March 16, 1891, p. 122.20}

16. *Resolved*, That we recommend all our tract and missionary societies to adopt this plan. {GCDB March 16, 1891, p. 122.21}

17. *Resolved*, That we approve of the action of the managers of the *Home Missionary*, in changing the size of this excellent journal from sixteen to twenty-four pages; thereby enabling its editors to give more space to the interest of the canvassing work. {GCDB March 16, 1891, p. 122.22}

Whereas, The canvassing work in our State societies is increasing so rapidly that it takes nearly or quite all the time of the secretaries to the neglect of other branches of missionary work; and, - {GCDB March 16, 1891, p. 122.23}

Whereas, Much interest can be aroused and good accomplished by faithful correspondence with the local societies and individuals; therefore, - {GCDB March 16, 1891, p. 122.24}

18. *Resolved*, That we recommend the State societies to employ a corresponding secretary to aid in creating a greater interest in all branches of the work, and to correspond with those who have become interested through our publications. {GCDB March 16, 1891, p. 122.25}

|  |  |  |
| --- | --- | --- |
| M. C. WILCOX, | ] |  |
| C. ELDRIDGE, | ] | *Committee*. |
| W. S. HYATT, | ] |  |

The Chair called up the resolutions found on pages 84 and 85 of the BULLETIN, and a motion prevailed to adopt them. {GCDB March 16, 1891, p. 122.26}

On resolution No. 1, Elder Loughborough expressed his thankfulness to God that our book sales had reached $800,000 this year, Captain Eldridge having stated that later reports showed a sale of $800,000, instead of $750,000, as previously reported. Elder Loughborough further said, that when he first accepted the truth, about all the literature we had was one sixty-four page tract. {GCDB March 16, 1891, p. 122.27}

Elder Boyd expressed his gratitude that as our publications increase, our agents also increase, and the whole world is opening before us as a field for labor. {GCDB March 16, 1891, p. 123.1}

Captain Eldridge said he was thankful that our knowledge of the world is increasing, and that some of our brethren are traveling around it to get better acquainted with the needs of the great family to which we all belong. Other missionaries have gone to heathen lands and not only learned their language, which was not written, but have reduced it to writing, and printed the Bible for them in their own tongue. I am glad that we are preparing to join other faithful missionaries in carrying the advancing light of truth to all parts of the earth. {GCDB March 16, 1891, p. 123.2}

Elder A. C. Bourdeau was thankful for the way in which the work is advancing. When he accepted the truth, about all the tract we published was “Elihu on the Sabbath.” {GCDB March 16, 1891, p. 123.3}

Speaking to resolution number three, Elder Haskell paid a tribute of sincere respect and appreciation to the life and labors of Sister Huntley. He said she was very retiring in her manner, but ever stood ready to use all her abilities in advancing the cause of the Master. Most persons become much ruffled at times, but he had always observed in her the same mild, smooth temper, even under the most trying circumstances. When others around would give expression to unkind feelings, it would only draw from her the kindliest words of compassion for those doing the wrong. She had stood inseparably connected with the tract society work among our people from its rise, and eternity alone will reveal the rich fruits of her life of self-sacrificing labor. {GCDB March 16, 1891, p. 123.4}

Elder G. B. Starr said that they considered it one of the richest blessings the Chicago Bible school ever enjoyed, to have her with them during the last year of her life. She had been given up, by the physicians, to die, but was strengthened in answer to prayer, and permitted to continue her work in the International Society, and assist in the Bible school in Chicago. She was attacked with *la grippe* during the prevalence of that disease last winter, but was again restored to health through prayer. {GCDB March 16, 1891, p. 123.5}

A few months later, when the cancer, which was the cause of her feebleness, became again active she was a great sufferer. While in the most intense pain she would often ask, “Could it have been that Jesus suffered more than this?” Then she would add, “We know he suffered greater agony and pain, then he sympathizes with me, and I can endure it in his strength.” {GCDB March 16, 1891, p. 123.6}

Elder Starr further said none of them could get a burden to pray for her recovery. Even she, as they talked the matter over with her, did not seem to care to have them ask the Lord to prolong her life. All seemed to be impressed with the thought that her life work was done, and her Lord was ready to give her rest. As they watched by her side in her last hours, all were made to feel that it is indeed precious to die in the Lord. Many of those who were with her in her last hours said that death had lost much of its terrors to them. {GCDB March 16, 1891, p. 123.7}

The physicians, in a post mortem examination, said they were surprised that any one in her condition could have remained at her work till within a few days of her death. They said it seemed like a miracle, and we believe it was. {GCDB March 16, 1891, p. 123.8}

Pending action on these resolutions, the meeting adjourned. {GCDB March 16, 1891, p. 123.9}

**GENERAL CONFERENCE PROCEEDINGS**

**ELEVENTH MEETING**

THE eleventh meeting of the Conference opened at the appointed hour Sunday morning, March 15. All the delegates were in their seats, and many visitors were present. The prompt and full attendance indicates unmistakably the deep interest that is taken in the Conference, which increases as its work progresses. {GCDB March 16, 1891, p. 123.10}

Elder H. P. Holser, of Basel, Switzerland, offered prayer. {GCDB March 16, 1891, p. 123.11}

The chairman called for reports of standing committees. The Committee of twenty-one on the consolidation of the publishing interests presented the following report:- {GCDB March 16, 1891, p. 123.12}

To the General Conference Assembled. {GCDB March 16, 1891, p. 123.13}

DEAR BRETHREN: Your committee appointed at the last session of this Conference to take into consideration the consolidation of the publishing work under one general management, with power to act, if in their judgment they thought best to do so, would report that we have given the matter referred to us much thought. It being a matter of great importance, requiring careful attention at every step, we have thought it prudent to move cautiously, even though the work might move slowly. {GCDB March 16, 1891, p. 123.14}

Your committee has taken steps to examine into the plans upon which the publishing work of other denominations is managed. We have carefully investigated the plans adopted by the Baptists, Presbyterians, Lutherans, Reformed Church, Methodists, and others. We find that in all these, the general points which you wish to gain by consolidation, are practically carried out; namely, that the entire publishing work of each denomination is under one general management, and that such portions of the surplus profits accruing from it as are not needed in carrying on the publishing work, are applied to the carrying forward of the general work of the denomination. {GCDB March 16, 1891, p. 123.15}

The publishing houses have been built up by the denomination. Many persons who own no stock in these institutions, have done much by donations and otherwise to sustain them, and to extend their influence, - as much perhaps as many have done who are stockholders. Therefore it is evident that these institutions should be controlled by the denomination. {GCDB March 16, 1891, p. 123.16}

Competent attorneys have been consulted on the question of forming a legal corporation to carry out the objects had in view by this Conference, relative to the consolidation of your entire publishing work. {GCDB March 16, 1891, p. 124.1}

For many reasons, we are not in favor of multiplying corporations. We think the objects so much desired can be brought about without this. {GCDB March 16, 1891, p. 124.2}

After carefully considering the matter, and discussing different plans, your committee have reached the conclusion that an organization already in existence would, with some slight changes in its constitution and by-laws, be as efficient in carrying out your desires and purposes, as any new corporation that could be formed. We refer to the General Conference Association. The object of this Association, as stated in Article III. of its constitution, is as follows:- {GCDB March 16, 1891, p. 124.3}

“The *object* of this corporation is to diffuse moral and religious knowledge and instruction, by means of publishing houses for such purpose, publications therefrom, and the further means of missionaries, missionary agencies, and all other instrumentalities and methods appropriate and available for and tending to the advancement of the ends and aims above specified.” {GCDB March 16, 1891, p. 124.4}

It will be observed at once, that the objects of this association, as set forth in its constitution, are the same as the objects which the General Conference had in view at its last session in appointing the committee of twenty-one on consolidation of its publishing interests. {GCDB March 16, 1891, p. 124.5}

By referring to Article VI of the Constitution of the General Conference Association, we see that the Association is controlled by a Board of only five trustees. We believe this Board to be too small for the carrying out of the objects which you have in view; as a Board, to control the entire publishing work, should represent the entire field. {GCDB March 16, 1891, p. 124.6}

Your committee would therefore suggest:- {GCDB March 16, 1891, p. 124.7}

1. That the Constitution of the General Conference Association be so changed or amended as to provide for a Board of twenty-one trustees. {GCDB March 16, 1891, p. 124.8}

2. That the Board of Trustees be made up of men representing all parts of the field. {GCDB March 16, 1891, p. 124.9}

3. That the By-laws also be changed to conform to this increase in the number of trustees. {GCDB March 16, 1891, p. 124.10}

4. We would further suggest that this board meet semi-annually to counsel together, and lay plans for the carrying forward of the publishing work. The local Boards of the different publishing houses, and managers in charge of the publishing work in the different institutions, will then be expected, in harmony with the plans that have been laid, to render an outline report of its working to this Board at its semi-annual meetings, and a complete tabulated report and balance sheet once each year. {GCDB March 16, 1891, p. 124.11}

The General Conference Association so organized and equipped for managing a publishing work, can hold stock bequeathed or assigned to it, and otherwise discharge the duties of such a corporation as you have had in mind, fully as well as any new corporation that might be organized for this special purpose, and the objectionable feature of multiplying organizations will thereby be avoided. {GCDB March 16, 1891, p. 124.12}

In this report your Committee has simply outlined the general plan. If it meets your approval, we would suggest that the following resolution be adopted by the Conference:- {GCDB March 16, 1891, p. 124.13}

Whereas, All of our institutions are designed to be parts of one harmonious whole, working to one grand end; and, - {GCDB March 16, 1891, p. 124.14}

Whereas, It is the sense of this body that the best and most enduring interests of our cause require that the management of our various institutions shall be as widely representative as is consistent with good business principles; and, - {GCDB March 16, 1891, p. 124.15}

Whereas, The scope of the law under which the General Conference Association of the Seventh-day Adventists is incorporated, permits said Association to become the recipient of trusts, loans, gifts, and advances, to promote the purposes of our cause, and authorizes the creation and perpetuation of a Board of Trustees of sufficient number to meet our ideas of a representative management; therefore, - {GCDB March 16, 1891, p. 124.16}

Resolved, That said corporation is hereby earnestly requested to at once amend its articles of association so as to permit the carrying out in a practical way the general principle set forth in the foregoing preambles. {GCDB March 16, 1891, p. 124.17}

If this resolution should be adopted promptly, and the work of amending the constitution begun at once, it can probably all be completed before the close of this Conference, and the Board suggested in the resolution elected before the Conference adjourns. {GCDB March 16, 1891, p. 124.18}

|  |  |  |  |
| --- | --- | --- | --- |
| Respectfully submitted, | |  |  |
| D. T. JONES, | L. DYO CHAMBERS, | ] |  |
| O. A. OLSEN, | H. W. DECKER, | ] |  |
| F. E. BELDEN, | R. A. UNDERWOOD, | ] |  |
| C. H. JONES, | R. M. KILGORE, | ] |  |
| L. C. CHADWICK, | A. T. ROBINSON, | ] | *Committee*. |
| A. R. HENRY, | ALLEN MOON, | ] |  |
| W. C. WHITE, | J. H. MORRISON, | ] |  |
| U. SMITH, | S. H. LANE, | ] |  |
| C. ELDRIDGE, | A. O. TAIT, | ] |  |
| *Absent* - E. W. FARNSWORTH, M. J. CHURCH, E. H. GATES. | | | |

**FINANCIAL STATEMENT OF THE GENERAL CONFERENCE FOR YEAR ENDING JUNE 30, 1890**

**HARMON LINDSAY, TREASURER**

|  |  |  |  |
| --- | --- | --- | --- |
|  |  | | DR. |
| To cash on hand June 30, 1889 | | | $9,778 40 |
| *District No. 1 - Atlantic.* | | |  |
| Tithes, Atlantic Conference | $ 695 66 | |  |
| Maine | 238 54 | |  |
| New England | 892 94 | |  |
| New York | 1,100 56 | |  |
| Nova Scotia, New Brunswick, etc. | 209 56 | |  |
| Pennsylvania | 877 72 | |  |
| Quebec | 44 27 | |  |
| Vermont | 436 80 | |  |
| Virginia | 46 36 | |  |
| West Virginia | 73 71 | |  |
| Total | $4,616 12 | |  |
| *District No. 2 - Southern* | | |  |
| Tithes, Cumberland Mission | $ 193 64 | |  |
| Gulf Mission (Ala., Miss., La.) | 713 03 | |  |
| North Carolina | 297 25 | |  |
| So. Atlantic (S. C., Ga., Fla.) | 1,848 32 | |  |
| Tennessee River | 95 53 | |  |
| Total | $3,147 77 | |  |
| *District No. 3 - Lake*. | | |  |
| Tithes, Illinois | $ 652 60 | |  |
| Indiana | 668 58 | |  |
| Michigan | 1,644 01 | |  |
| Ohio | 631 77 | |  |
| Total | $3,596 96 | |  |
| *District No. 4 - Northwest*. | | |  |
| Tithes, Iowa | $1,749 68 | |  |
| Minnesota | 1,557 33 | |  |
| Nebraska | 713 59 | |  |
| So. Dakota | 529 64 | |  |
| Wisconsin | 1,214 51 | |  |
| Total | $5,764 75 | |  |
| *District No. 5 - Southwest*. | | | |
| Tithes, Arkansas | | $ 31 00 | |
| Colorado | | 271 15 | |
| Kansas | | 1,029 90 | |
| Missouri | | 373 06 | |
| Texas | | 150 00 | |
| Total | | $1,855 11 | |
| *District No. 6 - Pacific*. | | | |
| Tithes, California | | $2,433 39 | |
| Montana | | 525 45 | |
| North Pacific | | 959 03 | |
| Upper Columbia | | 200 00 | |
| Total | | $4,117 87 | |
| *District No. 7 - Foreign*. | | | |
| Tithes, Australia | | $112 01 | |
| Honolulu | | 273 25 | |
| Total | | $385 26 | |
| Tithes, Individuals | | $3,778 92 | |
| Aggregate of tithes for year ending June 30, 1890 | | $27,262 76 | |
| Grand total | | $37,041 16 | |
|  | | CR. | |
| By cash to laborers | | $31,281 14 | |
| Moving canvassers to new fields | | 250 37 | |
| Rent for Brooklyn Mission | | 90 98 | |
| One half cost of tent for Nova Scotia | | 72 20 | |
| Tent for Cumberland Mission | | 148 97 | |
| Total disbursements | | $31,843 66 | |
| Balance, cash on hand, June 30, 1890 | | 5,197 50 | |
| Total | | $37,041 16 | |

**STATISTICAL REPORT OF THE GENERAL CONFERENCE FOR YEAR ENDING JUNE 30, 1890**

**W. H. EDWARDS, RECORDING SECRETARY**

As the report by churches is found in full on page 92 of the Year Book, will take time to give but the figures of the Districts, which are as follows:- {GCDB March 16, 1891, p. 125.1}

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| DISTRICT. | Ministers. | Licentiates | Total laborers. | Churches | Membership. | Tithe. |
| Atlantic | 41 | 24 | 65 | 169 | 4,188 | 34,700.21 |
| Southern | 7 | 2 | 9 | 26 | 555 | 4,500.49 |
| Lake | 49 | 40 | 89 | 248 | 7,484 | 49,774.37 |
| Northwest | 47 | 44 | 91 | 279 | 7,612 | 49,791.04 |
| Southwest | 25 | 24 | 49 | 124 | 3,803 | 21,002.65 |
| Pacific | 29 | 23 | 52 | 84 | 3,389 | 46,247.27 |
| Foreign | 29 | 27 | 56 | 86 | 2,680 | 19,417.95 |
| Totals | 227 | 184 | 411 | 1,016 | 29,711 | 225,433.98 |

In making a comparison of this report with the one for the previous year, we find a loss of 2 ministers, and a gain in other points as follows:- {GCDB March 16, 1891, p. 125.2}

Licentiates, 1; churches, 44; membership, 1,387; and tithes, $690.20. {GCDB March 16, 1891, p. 125.3}

While some of the Conferences have held their own on tithes, and even made quite an increase in some cases, many have come behind their showing of the previous year; so that though a gain of 44 churches and 1,387 members is shown, the increase of tithe in the aggregate, $690.20, would hardly seem commensurate. {GCDB March 16, 1891, p. 125.4}

Our compilation is from reports from the several States, and in all cases their own figures have been taken. {GCDB March 16, 1891, p. 125.5}

The meeting then adjourned. {GCDB March 16, 1891, p. 125.6}

**HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS**

**SECOND MEETING**

THE large attendance at the meeting of the Health and Temperance Association Sunday afternoon, attests the increasing interest in this branch of work. Elder J. N. Loughborough offered prayer. {GCDB March 16, 1891, p. 125.7}

The chairman, Dr. Kellogg, called on the field secretary, Elder W. H. Wakeham, for a report of his work in the interests of health and temperance. {GCDB March 16, 1891, p. 125.8}

The report of the field secretary was not written, so we can only give a very brief synopsis here. The secretary has spent about four months in the field, and during that time visited several States. {GCDB March 16, 1891, p. 125.9}

At each of the camp-meetings which he attended a cooking school was conducted, and lectures given to explain the method of preparing healthful food, and the more simple scientific reasons for the different combinations of food. The fact was emphasized that cooking schools make the health work practical. {GCDB March 16, 1891, p. 125.10}

At each meeting a lecture was given on the subject of temperance as it relates to alcoholic stimulants, in which the effects of alcohol on the human system were explained. The general principle was laid down that those show the least interest in health and temperance work who know the least about it, and those who understand the principles most thoroughly on which the health work is based, are the most interested in it. {GCDB March 16, 1891, p. 125.11}

What is needed most, is trained and consecrated workers of mature years and sound judgment. If we give it the attention which it deserves, it will accomplish in the world the work which God intends that it shall. {GCDB March 16, 1891, p. 125.12}

Other workers were called on, and gave interesting reports. Sister Eva Wick, president of the Missouri Health and Temperance Association, reported advancement and good courage in the work. Some time was spent in visiting churches and conducting cooking schools. {GCDB March 16, 1891, p. 125.13}

Elder Allee of Missouri expressed his appreciation of the health and temperance work. They find that where this branch of work receives attention, the interest in all other branches of the cause is increased. {GCDB March 16, 1891, p. 125.14}

Sister Laura Bee reported that she had spent some time working in West Virginia in the interests of this branch of the cause. She met with encouragement and success in her work. {GCDB March 16, 1891, p. 126.1}

Sister Evora Bucknum reported work done in Michigan. Some time was spent in Bay City, teaching cooking schools. The work was done almost entirely among people not of our belief. {GCDB March 16, 1891, p. 126.2}

Many made radical reforms in their way of living, and much prejudice against our faith was removed. Not less than twelve of the leading citizens of Bay City have come to the Sanitarium as a result of the work done there. {GCDB March 16, 1891, p. 126.3}

Dr. Kellogg stated that one gentleman in Bay City who has become interested in health reform, has put in a large plant for distilling water, and this water is supplied to the citizens of Bay City in a systematic way by a company formed for that purpose. {GCDB March 16, 1891, p. 126.4}

Elder W. N. Hyatt of Nebraska reported that the health and temperance work in that State had suffered for lack of workers who were educated in this line. Notwithstanding the disadvantages under which they have labored, there is a fair interest in the health work. {GCDB March 16, 1891, p. 126.5}

Brother Tyszkiewicz of Washington said that the work which he and his wife had done in the interests of health and temperance in that State had been well received. Some of the best citizens had become interested in health and temperance principles, and had subscribed for *Good Health*. Actual experiments had proved that hygienic living was cheaper than the old way - costing in Washington from seven to nine cents per meal when they had extra good fare. {GCDB March 16, 1891, p. 126.6}

Mrs. Tyszkiewicz said it was necessary for those who engaged in this work to have on the whole armor of God. They should understand how to hold mother’s meetings, social purity meetings, temperance meetings, etc., as well as cooking schools. She finds that the health and temperance work is a good thing to remove prejudice. {GCDB March 16, 1891, p. 126.7}

Elder G. T. Wilson of Georgia, said their work in the interests of health and temperance had been limited. They, however, found a good field for this work in the south. He practically discarded the use of meat two years ago, but had eaten a little occasionally. In each instance he had noticed that his mind was cloudy, and he was more inclined to be irritable. He has now decided to quit the use of flesh meats altogether. We can get power to make the necessary reforms in our eating and drinking by connecting with Christ who is the source of all strength. Elder Wilson closed by saying that the health and temperance work was looking up in the south. {GCDB March 16, 1891, p. 126.8}

S. D. H. Cress, who labored the past summer in Canada, reported that she found it quite easy to interest the people in the health work. Many of the English people eat five meals a day, and thought it strange when she recommended only two meals per day. Some adopted the two meal system, and afterward thanked her heartily for the good she had done them. {GCDB March 16, 1891, p. 126.9}

Reports of committees were then called for. The Committee on Revision of Constitution and Plans of Work reported that they had made a number of changes in the constitution. Following are the constitution and by-laws as recommended by the committee:- {GCDB March 16, 1891, p. 126.10}

**CONSTITUTION**

**ARTICLE I - NAME**

This organization shall be known as the International Health and Temperance Association. {GCDB March 16, 1891, p. 126.11}

**ARTICLE II - OBJECT**

To advance the cause of health by promulgating the principles of temperance in their truest and broadest sense. {GCDB March 16, 1891, p. 126.12}

**ARTICLE III - OFFICERS**

SECTION 1. The officers of this Association shall consist of a President, a Vice-President, a Recording Secretary, and Treasurer, two Corresponding Secretaries, a Field Secretary, and an Executive Board of nine, consisting of the President, the Recording Secretary, and seven additional members. {GCDB March 16, 1891, p. 126.13}

SEC. 2. The Executive Board shall appoint a Vice-President and Corresponding Secretary in each State, and in such foreign countries as they may deem expedient. {GCDB March 16, 1891, p. 126.14}

SEC. 3. All the officers provided for in Section 2 of this article shall work under the direction of the Executive Board of the Association. {GCDB March 16, 1891, p. 126.15}

SEC. 4. The officers of this Association shall be elected at each regular meeting by vote of the majority of those present. {GCDB March 16, 1891, p. 126.16}

**ARTICLE IV - MEMBERSHIP**

SECTION 1. Any person of good moral character may become a full member of this Association by signing the Teetotal Pledge. {GCDB March 16, 1891, p. 126.17}

SEC. 2. Pledge. Teetotal Pledge. - I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use, as a beverage, or in any equivalent manner, of alcohol, tea, coffee, and from the use of tobacco, opium, and all other narcotics and stimulants. {GCDB March 16, 1891, p. 126.18}

**ARTICLE V - AMENDMENTS**

This Constitution may be amended by a two-thirds vote of the members present at any of the annual meetings of the Association. {GCDB March 16, 1891, p. 126.19}

**BY-LAWS**

**ARTICLE I - DUTIES OF OFFICERS**

SECTION 1. The president shall preside over the meetings of this association, and shall perform such other duties as are usually required of such an officer in similar societies. {GCDB March 16, 1891, p. 126.20}

SEC. 2. The Vice-President shall perform the duties of the President in his absence. {GCDB March 16, 1891, p. 126.21}

SEC. 3. The Recording Secretary shall keep a faithful record of all the business transacted by the association, and shall keep a roll of membership, and attend to such other duties as usually devolve upon such an officer. {GCDB March 16, 1891, p. 126.22}

SEC. 4. The corresponding secretaries shall have in charge the general correspondence of the association, and shall co-operate with the corresponding secretaries of the various States and countries, in advancing the general interests of the work. {GCDB March 16, 1891, p. 126.23}

SEC. 5. It shall be the duty of the field secretary to visit various public gatherings throughout the country, to advocate the principles of health and temperance, and to co-operate with the various vice-presidents in advancing the interests of the association. {GCDB March 16, 1891, p. 127.1}

SEC. 6. It shall be the duty of the Executive Board, (1) To represent this Association when not in session assembled, to execute all its recommendations and orders, and to fill all vacancies which may occur from death or otherwise; (2) to devise ways and means for the carrying out of the purposes of the Association; (3) to settle questions of discipline which may be brought before them; and (4) to attend to other matters pertaining to the general management of the Association. {GCDB March 16, 1891, p. 127.2}

**ARTICLE II. - DUTIES AND PRIVILEGES OF MEMBERS**

SECTION 1. It shall be the duty of each member of this Association to keep most religiously the pledge which he signed upon becoming a member of the association; to exert himself to the utmost of his ability, as far as consistent with other duties, for the advancement of the interests of this Association, in the promulgation of correct ideas of health and temperance, by the circulation of health and temperance literature, and by all other proper means. {GCDB March 16, 1891, p. 127.3}

SEC. 2. All members in good standing present at any annual meeting of the association, shall be entitled to participate in the proceedings of the meeting. {GCDB March 16, 1891, p. 127.4}

**ARTICLE III - MEETINGS**

An annual meeting of this association shall be held at such time and place as shall be appointed by the Executive Board. {GCDB March 16, 1891, p. 127.5}

**ARTICLE IV - USE OF FUNDS**

Donations or other funds received by the Association shall be expended as the Executive Board may direct. {GCDB March 16, 1891, p. 127.6}

**ARTICLE V - DISCIPLINE**

SECTION 1. The Executive Board shall constitute a committee of discipline. {GCDB March 16, 1891, p. 127.7}

SEC. 2. When a person has committed a breach of discipline, by violation of his pledge or otherwise, his case shall be referred to the Committee of Discipline, who shall consider the case and shall report upon it to the association. If the decision of the committee is in favor of dismissal, the member may be dismissed from the association by a two-thirds vote of the members present at any regular meeting. {GCDB March 16, 1891, p. 127.8}

SEC. 3. Persons who have been dismissed from this association, for violation of the pledge, may be taken back on trial, on recommendation of the Committee of Discipline, and a vote of two-thirds of the members present at any regular meeting. {GCDB March 16, 1891, p. 127.9}

**ARTICLE VI - AMENDMENTS**

These by-laws may be amended by a two-thirds vote of the members present at any regular meeting. {GCDB March 16, 1891, p. 127.10}

The Committee on Resolutions presented the following:- {GCDB March 16, 1891, p. 127.11}

The Committee on Resolutions submit the following partial report:- {GCDB March 16, 1891, p. 127.12}

Whereas, The increasing interest in medical missionary work, and the desire on the part of the people generally to gain a better knowledge of health and temperance principles, is evidence that the blessing of God has attended the efforts put forth by the active members of the Association during the past year; therefore, - {GCDB March 16, 1891, p. 127.13}

1. *Resolved*, That we express our gratitude to God for his guiding hand that is over this department of his work, and for the increasing light he is giving us on health and temperance reform; and further, - {GCDB March 16, 1891, p. 127.14}

2. *Resolved*, That with his help we will move forward, embracing the opportunities he is presenting to advance the interests of this part of the work. {GCDB March 16, 1891, p. 127.15}

3. *Resolved*, That we request the General Conference to maintain at least one general field worker, who shall devote his entire time to the health and temperance work under the direction of the Executive Board of the International Health and Temperance Association. {GCDB March 16, 1891, p. 127.16}

4. *Resolved*, That we request each State Conference, wherever practicable, to support in active labor in their Conference field the vice-president appointed by the Executive Board of this association, and who shall devote his entire time to health and temperance work. {GCDB March 16, 1891, p. 127.17}

Whereas, The “Testimonies” show that there is a great need of social purity work among our own people, as well as in the world; therefore, - {GCDB March 16, 1891, p. 127.18}

5. *Resolved*, That we give this subject our special attention, and ask the Executive Board and the vice-presidents to encourage the circulation of social purity literature, and the holding of mothers’ meetings. {GCDB March 16, 1891, p. 127.19}

It was announced that a mothers’ meeting will be held in the Sanitarium parlor, Wednesday, March 18, at 5:30 P. M. All ladies interested in this line of work are invited to attend. {GCDB March 16, 1891, p. 127.20}

The association adjourned to the next regular appointment on the program. {GCDB March 16, 1891, p. 127.21}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 8**

BY ELDER E. J. WAGGONER.

ONE motive only should actuate the minds of those who study the word of God, and that is that they may by this study be drawn nearer to God. God is no respecter of persons. He will give his Holy Spirit to any and to all who ask for it. He is just as willing to make the truths of the Bible plain to one as to another. Peace and light may come into your hearts from what is spoken from the desk; but if you do not know the word for yourselves, that peace and light will not stay with you. The Holy Spirit spoke the words of the Bible; and it is only by the aid of the Holy Spirit that it can be understood. Any man who will submit himself to the Holy Spirit, may understand the Bible for himself. {GCDB March 16, 1891, p. 127.22}

There is but one true help to the Bible - the Spirit of God. If you get your ideas about Christ and his work from the writings of other men, you get it second hand at best. Draw your light straight from the Bible. Learn the Bible from the Bible itself. When our minds are illuminated by the Holy Spirit, although the word will appear simple, at the same time there will be heights and depths to it that will fill us with amazement. All eternity will be spent in studying the plan of salvation, and the longer we study, the more we will find to study. {GCDB March 16, 1891, p. 127.23}

Last evening our study brought us to the close of the fifth verse of the fifth chapter. We will commence this evening at the sixth. {GCDB March 16, 1891, p. 127.24}

“For when we were yet without strength, in due time Christ died for the ungodly.” Mark the words *“without strength*.” There was a fixed time in the history of the world when Christ was offered on the cross of Calvary. But that was not the only time when Christ availed for the ungodly. Who are the ungodly? They are those who are “without strength.” The human family has been without strength from the fall, and they are without strength to-day. When men find themselves without strength, Christ is to be lifted up, and he says that he will draw all men unto him. So we can look to Jesus as a crucified and risen Saviour to-day, just as much as could the disciples. {GCDB March 16, 1891, p. 128.1}

We sometimes think that we look back to Christ, and that the patriarchs and prophets looked forward to him. Is it so? We look *up* to Christ, and so did they. We look to Christ a loving Redeemer *by our side*, and so did they. Said Moses to the children of Israel: “It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? ... But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” The Word, which was Christ the Redeemer, was nigh unto them; and he is nigh unto us. {GCDB March 16, 1891, p. 128.2}

They all drank of that spiritual Rock that went with them, and that Rock was Christ. The Israelites did not need to look forward to Christ. He was nigh unto them. He was the Lamb slain from the foundation of the world. He is and ever has been a present Saviour to all who made him so. He was a present Saviour to Abel. “By faith Abel offered a more excellent sacrifice than Cain.” “By faith” in what? - In the Son of God, for there was no one else for him to have faith in. So it was that Enoch walked with Christ by faith. He did not look away beyond to some future time for the help of the Redeemer. Christ was to him a present Saviour, and they walked along together. {GCDB March 16, 1891, p. 128.3}

So in every age of the world, when men have felt themselves to be without strength, then Christ has been a Saviour to them. Notice how plain are the words: “When we were yet without strength, in due time Christ died for the ungodly.” Abel was without strength, and Christ died for him. Enoch was without strength, and Christ died for him. Abraham and Sarah were without strength, and Christ died for them. His death was a reality to all of these. How remarkably powerful was Christ to Abraham! That Christ, the Messiah not yet come, and who was to come through Abraham, that very Messiah was so very powerful that faith in him brought forth the son to Abraham and Sarah, in order that he might come through that son. At every period of the earth’s history, Christ has been a present Saviour to those who were “without strength.” {GCDB March 16, 1891, p. 128.4}

“For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.” The word in the original signifying “righteous,” is a different word from the one which is rendered “good.” The word righteous here means a man who is strictly honest and upright, but having nothing peculiarly lovable about him. Scarcely for such an one will any one die. But for a “good” man, one who is kind and benevolent, who would give all he had to feed the poor and clothe the naked, for a man of this class some would even dare to die. This is the highest pitch to which human love attains. “Greater love hath no man than this, that a man lay down his life for his friends.” Jno.15:13. But note the love of God. “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” We too often measure God and his love by ourselves and our love. The Lord through David said: “Thou thoughtest that I was altogether such an one as thyself.” The unregenerate heart treats as it is treated, and judges God by itself, but God’s love is altogether different from human love; he loves his enemies. {GCDB March 16, 1891, p. 128.5}

How wonderful and how matchless is the love of God, and to how great an extent was that love shown by the death of his dear Son! What had the world done to merit goodness at the hand of God? It had joined hands with the enemies of God; nothing but punishment was deserved. Some say they cannot accept Christ because they are not worthy. People who have been professed Christians for years will deprive themselves of the riches of God’s grace because they say, “I am not worthy.” That is true. They are not worthy. None of us are worthy. But God commended his love to us in that while we were yet sinners Christ died for us. Why did he die? - *To make us worthy*; to make us complete in him. The trouble with those who say that they are not worthy, is that they do not feel half unworthy enough. If they felt “without strength,” then the power of Christ could avail them. The whole secret of justification by faith, and life and peace in Christ, lies in believing the Bible. It is one thing to say we believe the Bible, and another thing to take every word in it as if it had been spoken by the mouth of God to us individually. {GCDB March 16, 1891, p. 128.6}

In 1 Timothy 1:15 Paul says: “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” That is exactly what he came for, - to save sinners. “The Son of man is come to seek and to save that which was lost.” Oh, that men would realize that they are *without strength*! When they reach that point, then they can have the strength of Christ. That is the strength that is worth something; it is worth everything. {GCDB March 16, 1891, p. 128.7}

It is a great thing to believe that Christ died for the ungodly. Sometimes we feel almost discouraged the heavens seem like brass over our heads, and everything we do or say seems to come back in our faces as if it were worth nothing. We think our prayers do not ascend higher than our heads. What will you do at such a time? You must thank God. “Thank him for what? I have no blessing; I don’t feel that I am his child at all; what will I thank him for?” - Thank him that Christ died for the ungodly. If it does not mean much to you the first time you repeat the words, repeat them again. Then light will soon come in. You feel that you are one of the ungodly; then the promise is yours that Christ has died for you. You are there before him on your knees because you are a sinner, so you can have the benefit of his death. What is the benefit of that death? “Much more then, being now *justified by his blood*, we shall be saved from wrath through him.” “For if, when we were enemies, we were reconciled to God by the death of his Son, *much more*, being reconciled, we shall be saved by his life.” Many act and talk as if Christ was dead, and irrecoverably dead. Yes, he died; but he rose again, and lives forever more. Christ is not in Joseph’s new tomb. We have a risen Saviour. What does the death of Christ do for us? - Reconciles us to God. It is the death of Christ that brings us to God. He died, the just for the unjust, that he might bring us to God. Now mark! It is the *death* of Christ that brings us to God; what is it that keeps us there? - It is the *life* of Christ. We are saved by his life. Now hold these words in your minds - “Being reconciled, we shall be saved by his life.” {GCDB March 16, 1891, p. 128.8}

Why was the life of Christ given? “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Then Christ gave his life that we might have life. Where is that life? What is that life? and where can we get it? In John 1:4 we read: “In him was life; and the life was the light of men.” He alone has life, and he gives that life to as many as will accept it. John 17:2. Then Christ has the life, and he is the only one who has it, and he is willing to give it to us. Now what is that life? Verse 3: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” Has a person who *knows* Christ eternal life? That is what the word of God says. {GCDB March 16, 1891, p. 129.1}

Again he says in John 3:36: “He that believeth on the Son hath everlasting life.” These are the words of the Lord Jesus Christ. How do we know that we have this life? This is an important question. “We *know* that we have *passed* from *death* unto *life*, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.” {GCDB March 16, 1891, p. 129.2}

Says one, “We know that we will get eternal life by and by.” Yes, that is true, but it is better than that; we get it *now*. This is not a mere theory, it is the word of God. Let me illustrate: Here are two men - brothers - to all appearances they are alike. But one is a Christian and the other is not. Now the one that is a Christian, although there is nothing in his external appearance to indicate it, has a life that the other has not. He has passed from *death* - the state in which the other one is - to life. He has something that the other has not got, and that something is *eternal life*. The words, “No *murderer* hath eternal life abiding in him,” would mean nothing if nobody else had eternal life abiding in him. {GCDB March 16, 1891, p. 129.3}

1 John 5:10: “He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; *because he believeth not the record that God gave of his Son*.” God cannot lie, and so when we say that the words of God are not so, we make liars of ourselves. Now, according to this scripture, we make God a liar, if we believe not the record that God gave of his Son. What, then, must we believe in order to clear ourselves of that charge, - of not believing this record and thus making God a liar? The next verse explains it: *“And this is the record, that God hath given to us eternal life, and this life is in his Son*.” {GCDB March 16, 1891, p. 129.4}

Some people are afraid that this idea of justification by faith, and eternal life, will get men away from the commandments. But nobody but the one who is justified by faith - who has Christ’s life - does keep the commandments; for God says that we are justified by faith, and if we say we are not, then we make God a liar, - we bear false witness against him, and we break the commandment. In the verse just quoted we are told what we are to believe in order to be cleared from the charge of making God a liar. We are to believe that God has given to us eternal life in Christ. As long as we have the Son of God we have eternal life. By our faith in the word of God we bring Christ into our hearts. Is he a dead Christ? No; he lives and cannot be separated from his life. Then when we get Christ into our hearts, we get life there. He brings that life into our hearts when he comes. How thankful we ought to be to God for this. {GCDB March 16, 1891, p. 129.5}

When Jesus went to Bethany, he said to Martha: “I am the resurrection and the life.” We have already read about passing from death unto life; how is that done? Only by a resurrection. In Christ we have a resurrection to a new life. Note the following: Paul prays that he may know him, and the *“power of his resurrection*.” What is the power of that resurrection? In Ephesians 2:4, 5, 6, and 7 we read, “But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us [made us alive] together with Christ, (by grace ye are saved).” {GCDB March 16, 1891, p. 129.6}

Notice, he *hath* done this, and he “hath raised us up and made us to sit together in heavenly places in Christ Jesus.” We were dead, we are quickened, and we are raised up to sit in heavenly places with Christ Jesus. We must have, and we can have the life of Christ to-day, for when he comes, he will change our vile bodies by the same power by which he *has* changed our hearts. The heart must be changed now. It cannot be changed except by the life of Christ coming in and abiding in it. But when Christ is in the heart, we can live the life of Christ, and then when he comes, the glory will be revealed. He was Christ when he was here upon earth, although he did not have a retinue of angels and glory visible about him. He was Christ when he was the man of sorrows. Then when he ascended, the glory was revealed. So with us. Christ must dwell in our hearts now, and when he comes and changes these bodies, then the glory will be revealed. {GCDB March 16, 1891, p. 130.1}

Christ gave his life for us. Jno.10:10,11. He gave all there was of him. What was that? His life. He gave it for our sins. Galatians 1:3, 4. We shall be saved by his life. It is the life of Christ working in us that delivers us from the sins of this present evil world. This is a business transaction. He gave his life for our sins. Then to whom did he give his life? To those who had the sins to give in return for it. Have you any sins? If you have, you can exchange them for the life of Christ. {GCDB March 16, 1891, p. 130.2}

In Hebrews 5:2 we learn that the work of the high priest was to be one of compassion. That is why the men who bore the name of priest when the Saviour was here upon the earth, were not really priests. They had no compassion. They were wicked, grasping men. One passed by on the other side of the man that had fallen by the wayside, whom the robbers had plundered. Christ had compassion: “Therefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” {GCDB March 16, 1891, p. 130.3}

What is done by the compassion of Christ? Strength is given to us. What benefit is the compassion of Christ to us? He knows the strength we need. He knows what we need, when we need it, and how we need it. So the work of Christ as priest, is for one thing, - to deliver us from sin. What is the power of Christ’s priesthood? He is made priest “not after the law of a carnal commandment, but after the power of an *endless life*.” That is the power by which Christ delivers you and me from sin this day, and this hour, and every moment that we believe in him. {GCDB March 16, 1891, p. 130.4}

Christ was immortal before he came to earth. He was God. What is the essential attribute of divinity? Life. If Christ was immortal, and therefore had life, how could he die? I don’t know. That is a mystery, but I am so glad that one did die for us who had life that could not be touched by anything, and that was successful in resisting the attacks of the enemy. Then so powerful was he that he could lay his life down and take it up again. Why was it that no one could take life away from Christ? Because he was sinless, and if there ever had been another man on earth who lived without sin, he too could never die. But there never was but the one who trod this earth, who was perfectly sinless, and that was Jesus Christ of Nazareth. No one could take life away from Christ. The wicked had no power to kill him. He laid his life down. If he had not chosen to do that, no one ever could have taken it from him. {GCDB March 16, 1891, p. 130.5}

God raised him up, “having loosed the pains of death; because it was not possible that he should be holden of it.” It was not possible that death should hold Christ. He had power in his life that defied death. He laid life down, and took death upon himself, that he might show his power over death. He defied death, he entered right into the realms of death - the grave - to show that he had power over it. Christ laid down his life; and when the time came for him to do so, he took it up again. Why was it that death could not hold him? - Because he was sinless. Sin had spent all its force on him, and had not marred him in the least. It had not made a single blot upon his character. His was a sinless life, and therefore the grave could have no power over him. It is that same life which we have when we believe on the Son of God. There is victory in that thought. We can have it by believing on the Son of God. Give your sins to the Lord, and take that sinless life in their place. He has given that life for them, and why not accept the price that has been paid? You do not want the sins, and the life will be so precious to you. It will fill your hearts with joy and gladness. We are reconciled by his blood, now let us be saved by his life. {GCDB March 16, 1891, p. 130.6}

The life of Christ is divine power. In the time of temptation the victory is won beforehand. When Christ is abiding in us, we are justified by faith, and we have his life abiding in us. But in that life he gained the victory over all sin, so the victory is ours before the temptation comes. When Satan comes with his temptation, he has no power, for we have the life of Christ, and that in us wards him off every time. O the glory of the thought, that there is life in Christ, and that we may have it. {GCDB March 16, 1891, p. 130.7}

The just shall live by faith, because Christ lives in them. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith of the Son of God, who loved me, and gave himself or me.” Yes, we are crucified with Christ; but is Christ dead? - No, he has risen again; then we have risen with him. But we are in the flesh. That is true; but in the flesh there may be the divine life that was in Christ when he was in the flesh. {GCDB March 16, 1891, p. 131.1}

We cannot understand these things. They are the mystery of the gospel. The mystery of Christ manifested in the flesh. Everything that is done for man by Heaven, is a mystery. Once there was a poor woman, who was afflicted with an issue of blood. In a dense crowd she touched the hem of the Master’s garment. Said Christ, “I perceive that virtue is gone out of me.” Now that woman had a real disease, and when she touched the hem of his garment, she was really healed of it. What healed her? There was a real power which came out from Jesus and went into her, and healed her. {GCDB March 16, 1891, p. 131.2}

These miracles were written for us. Why were they written? “That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” The same life and power which went out from Christ and healed the body of that woman, went out to heal her soul: Jesus is ready and willing to do the same to-day. These things were put upon record that we might know that the same Divine power and life that went into the bodies of men to heal them, goes into the soul of those who believe. We can take that same life into our souls to withstand the temptations of the enemy. {GCDB March 16, 1891, p. 131.3}

There is only one life that can resist sin, and that is a sinless life, and the only sinless life is the life of the Son of God. How many of us have been striving to get ourselves sinless. It has been a losing game. But we can have the life of Christ, and that is a sinless life. Thanks be unto God for this unspeakable gift. {GCDB March 16, 1891, p. 131.4}

March 17, 1891

*VOL. 4. - BATTLE CREEK, MICH., TUESDAY, - NO. 10*

**GENERAL CONFERENCE PROCEEDINGS**

**TWELFTH MEETING**

THE meeting was opened by singing hymn No. 85, after which prayer was offered by Elder M. C. Wilcox. {GCDB March 17, 1891, p. 132.1}

After the reading of the secretary’s report, the Committee on Finances presented reports as follows:- {GCDB March 17, 1891, p. 132.2}

To the General Conference Assembled. {GCDB March 17, 1891, p. 132.3}

BRETHREN: Your Committee on Finances has taken a general survey of the field as far as time and the facilities for obtaining information have permitted. We are happy to be able to say to this Conference, that the financial credit of our institutions is good; and though we have had several enterprises outside of the regular line of our work during the past year, that have called for a considerable outlay of funds, we have, so far, been able to meet all these obligations, and pay our laborers who are in the field, support our foreign work, etc., etc. This is due to the fact that our people throughout the country have shown a liberal spirit in making donations and free-will offerings for the support of the Lord’s work. {GCDB March 17, 1891, p. 132.4}

The continual increase in our work will require an increase in the funds to carry it forward; and while God has blessed the liberal spirit shown by our people in the past, in sacrificing for the advancement of his cause, the needs of the work in the future will call for a continuation of the same spirit of liberality, and we have confidence that they will continue to support the work. {GCDB March 17, 1891, p. 132.5}

The openings now before us for the work to go, and the demand for institutions to prepare laborers for the great harvest field, are such as will require a larger outlay of funds, in the aggregate, the coming year, than the past. {GCDB March 17, 1891, p. 132.6}

The report of the treasurer has been read and published. We will only call attention to a few items which it contains, in order to compare them with the same items thus far the present year. {GCDB March 17, 1891, p. 132.7}

|  |  |  |
| --- | --- | --- |
| Year ending June 30, 1890. | | Eight months ending Maranatha, 1, 91. |
| Donations to foreign missions | $ 8,216 97 | $23,547 18 |
| General donations | 7,278 84 | 9,322 93 |
| Christmas Offerings | 18,347 18 | 24,797 57 |
| First-day Offerings | 12,515 17 | 10,071 80 |
| Tithes from Conferences | 23,150 67 | 22,709 94 |

As given, the items for the year ending June 30, 1890, include the amount received for the preceding twelve months; the other column shows the receipts on the same items for the eight months from July 1, 1890, to March 1, 1891. {GCDB March 17, 1891, p. 132.8}

The total receipts from all sources for the year ending June 30, 1890, was $76,356.07; for the eight months ending March 1, 1891, it was $112,516.47. {GCDB March 17, 1891, p. 132.9}

A comparison of the above-mentioned items, which include the principal sources of our income, - the total receipts of twelve months with eight months, - shows our finances to be in an encouraging condition, which we attribute to the loyalty and devotion of our people to the work which God has given us to do. {GCDB March 17, 1891, p. 132.10}

Your committee can think of no plans for the raising of funds, which would be better than those already employed. We would recommend that the first-day offerings be continued, and that special efforts be made to secure the more general adoption of the plan by our people. This can be done by continuing to set the matter before them through our periodicals, and by the individual efforts of Conference and tract society officers, ministers, and local elders. We would also recommend a continuation of the Sabbath-school and week of prayer offerings. {GCDB March 17, 1891, p. 132.11}

A reasonable estimate of funds needed for the support of foreign missions, for the coming year, places the sum at $80,000. This is considerably more than has been spent on foreign missions in any past year; but it is based on the fact that openings exist for work in countries which have not yet been entered. South America and West Central Africa present the most favorable fields at the present time for an extension of our foreign mission work. To open up a work in these countries will require a considerable outlay of funds. There was also a deficit on last year’s account of $12,000, which must be made up. {GCDB March 17, 1891, p. 132.12}

We call attention also to the wants of our home institutions. The construction of Union College at Lincoln, Nebraska, which was begun about one year ago, has progressed steadily since that time. The General Conference has advanced $11,000 on this enterprise. $22,352.32 has been received from Conferences, and $12,285.65 cash has been realized on real estate. This, together with some loans which have been negotiated, has served to keep the work going until the present time. But there will have to be a further large outlay of funds before the school can be opened next September. Strong efforts should be made to encourage the States to raise the sums for which they have become responsible, and also to secure assistance from other sources. {GCDB March 17, 1891, p. 132.13}

The College which you have just voted to build at Walla Walla, Wash., will also require a considerable outlay of funds for the next two years. Both these institutions are needed to educate workers, and should be sustained by our people. {GCDB March 17, 1891, p. 134.1}

The financial reports of missions and publishing houses in foreign countries are published in the Year Book. Brother A. R. Henry will explain any items in these reports that may not be clear to all. {GCDB March 17, 1891, p. 134.2}

Following is a recapitulation of the statistical reports, which appear in the Year Book, pages 95-101, as prepared by the treasurer:- {GCDB March 17, 1891, p. 134.3}

**GENERAL CONFERENCE ASSOCIATION, AMERICA**

|  |  |
| --- | --- |
| Resources | $168,218 59 |
| Liabilities | 42,348 03 |
| Net worth | $125,870 56 |

**SCANDINAVIAN PUBLISHING COMPANY**

|  |  |
| --- | --- |
| Resources | $ 57,660 34 |
| Liabilities | 40,235 19 |
| Net worth | $ 17,425 15 |

**CENTRAL EUROPEAN PUBLISHING COMPANY**

|  |  |
| --- | --- |
| Resources | $ 75,894 49 |
| Liabilities | 22,961 86 |
| Net worth | $ 52,932 63 |

**HAMBURG MISSION**

|  |  |
| --- | --- |
| Resources | $ 5,558 66 |
| Liabilities | 4,031 94 |
| Net worth | $ 1,526 72 |

**ECHO PUBLISHING COMPANY**

|  |  |
| --- | --- |
| Resources | $ 46,208 55 |
| Liabilities | 36,820 93 |
| Net worth | $ 9,387 62 |

**BRITISH MISSION**

|  |  |
| --- | --- |
| Resources | $ 14,820 16 |
| Liabilities | 10,024 78 |
| Net worth | $ 4,795 38 |

**SOUTH AFRICAN MISSION**

|  |  |
| --- | --- |
| Resources | $ 10,066 18 |
| Liabilities | 687 77 |
| Net worth | $ 9,378 41 |

**GRAND TOTALS**

|  |  |
| --- | --- |
| Resources | $210,208 38 |
| Liabilities | 114,762 47 |
| Net worth | $ 95,445 91 |

There are other points upon which the Committee will report before this session of the Conference closes. {GCDB March 17, 1891, p. 134.4}

|  |  |  |
| --- | --- | --- |
| Respectfully submitted, |  |  |
| D. T. JONES, | ] |  |
| A. R. HENRY, | ] |  |
| H. W. DECKER, | ] |  |
| R. C. PORTER, | ] | *Committee*. |
| W. C. WHITE, | ] |  |
| S. H. LANE, | ] |  |
| L. C. CHADWICK, | ] |  |
| R. S. DONNELL, | ] |  |  |

The same committee also presented the following report, touching the memorial from the church at Washington, D. C., which was referred to the Finance Committee:- {GCDB March 17, 1891, p. 134.5}

Your Committee on Finances have had under consideration the memorial from the church at Washington, D. C., asking aid of the General Conference to build a church at that place, which was referred to us. {GCDB March 17, 1891, p. 134.6}

1. We find that the enterprise would call for the outlay of over $30,000. {GCDB March 17, 1891, p. 134.7}

2. We believe the plan proposed by the Washington church for raising money would have the effect to greatly diminish the first-day offerings for foreign missions. {GCDB March 17, 1891, p. 134.8}

3. For the General Conference to assume this responsibility would be to establish a precedent, and thus others situated in important centers would be encouraged to make like requests, which would call for a large aggregate expenditure of means. {GCDB March 17, 1891, p. 134.9}

4. As the General Conference has many demands upon its resources, to carry on the work already begun; and as it will be necessary to enter upon other enterprises during this Conference year, calling for an additional outlay of funds, we would not deem it advisable to grant the petition of the Washington church. {GCDB March 17, 1891, p. 134.10}

Elder Olsen expressed his gratitude for the encouraging report which had been presented by the Finance Committee. He compared the present financial condition of our work with its condition in its early history. {GCDB March 17, 1891, p. 134.11}

Brother A. R. Henry occupied some time in explaining the different items in the statistical reports as published on pages 92-101 of the last Year Book. On page 92 is found the amount of tithes received by each Conference and mission field, for the year ending June 30, 1890. The summary by Districts at the top of page 93, shows the total amount of tithes received during the year to have been $225,433.98. {GCDB March 17, 1891, p. 134.12}

On the same page the report of first-day offerings received is shown to have been $12,720.28. On the last half of page 93 is given the amount of Christmas offerings made by each Conference or mission field, the total of which is $19,284.37. Page 94 shows the amount of tithes paid by the several State Conferences to the General Conference. Under “credit,” on page 95, it is shown where and how the funds for the home field have been expended. For a condensed statement of the standing of the General Conference Association, and the foreign publishing houses and missions, see the report of the Finance Committee. {GCDB March 17, 1891, p. 134.13}

Elder Holser explained that the title of the Basel Publishing House has been lately transferred to the General Conference Association. They now get the exemption which is given to religious work in Switzerland, only having to pay taxes on the profits. {GCDB March 17, 1891, p. 134.14}

Elder Olsen said that since the organization of the Foreign Mission Board, efforts had been made to systematize the work in our foreign missions, the results of which can be seen in more complete financial reports than have ever been published before. We want the people to know just where every dollar of their money which is given for the foreign missions goes, and we want every dollar to be spent to the best advantage. {GCDB March 17, 1891, p. 134.15}

The report of the Committee on Consolidation of Publishing Interests was taken up, and the preambles and resolution recommended in the report, were adopted. {GCDB March 17, 1891, p. 135.1}

The hour for adjournment having arrived, the Conference adjourned to the next regular meeting as provided in the program. {GCDB March 17, 1891, p. 135.2}

**INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

**FIFTH MEETING**

THE fifth meeting of the International Tract Society convened Monday, March 16, at 3 P. M. Elder J. N. Loughborough led in prayer. {GCDB March 17, 1891, p. 135.3}

At the last adjournment, the resolutions found on pages 84 and 85 of the BULLETIN were under consideration, and became the first order of business for this meeting. {GCDB March 17, 1891, p. 135.4}

Brother Chadwick said he could not pass resolution number three without adding a few words to what had been said at the last meeting in memory of Sister Huntley. He said he had not known her so long as some present had, but his acquaintance with her had led him to regard her very highly as a faithful worker in the cause. {GCDB March 17, 1891, p. 135.5}

She had a capacity for projecting broad plans which, with her faithfulness in assisting to carry them out, makes it hard to find one to fill her place. Her labors had taken such a hold upon the people, that, when her death was announced, letters expressive of the most sincere sorrow were received from her correspondents in all parts of the world. {GCDB March 17, 1891, p. 135.6}

Elder Loughborough and others also spoke words of the highest regard for the faithful laborer who has been called from our midst. {GCDB March 17, 1891, p. 135.7}

It was explained by Elder Wilcox that the word “expedient,” in resolution five, should have been, “inexpedient.” {GCDB March 17, 1891, p. 135.8}

Captain Eldridge stated that resolutions four and five had both been presented at the request of the Good Health Publishing Company. {GCDB March 17, 1891, p. 135.9}

W. C. White questioned the expediency of doing away with the office of assistant State agent. He said the plan in appointing the assistant State agents at the first, was to have them work up subscriptions for *Good Health* and sell our smaller health works, such as “Sunbeams of Health and Temperance,” “Christian Temperance and Bible Hygiene” etc. {GCDB March 17, 1891, p. 135.10}

But the agents also asked the exclusive right to sell our larger health works, and have failed to do much with them, owing to the great effort made to sell our regular denominational books. He would like to see the States release the territory for the larger health books and give the Good Health Company a chance to push them, but at the same time would like to have the assistant agents retained to push the sale of such health works as are not on the regular subscription list. {GCDB March 17, 1891, p. 135.11}

On resolution eight, Captain Eldridge said, that before we had any subscription books, our publications were gotten out in a cheaper form, for our people. This resolution is designed to give all in the denomination a chance, when our subscription books first come out, to get them cheap. {GCDB March 17, 1891, p. 135.12}

Each time a new book comes out, the plan is to have an agent appointed to sell it in each church. The plan has been tried in some places, and it works well. {GCDB March 17, 1891, p. 135.13}

Elder W. C. White said, to get our people to buy these books at the proper time requires work, and we must push the plan. There is great advantage in having us read the same book simultaneously. This is shown by our study together of the Sabbath-school lessons. {GCDB March 17, 1891, p. 135.14}

On resolution nine the Chair called for remarks from those who have already tried the plan. Brethren Chambers, Hoopes, and others said they had tried it in their respective states and would recommend it to others. {GCDB March 17, 1891, p. 135.15}

Brother White said, that what we want is to get knowledge widely diffused among us in regard to missionary enterprises, and a deep and lasting interest in such work will be sure to follow. {GCDB March 17, 1891, p. 135.16}

Elder M. C. Wilcox made some excellent remarks on resolution ten, setting forth the advantages of having all the members of our churches form the local societies, doing away with the initiation fee entirely. {GCDB March 17, 1891, p. 135.17}

A motion then prevailed to defer action on resolution ten till the report of the Committee on Revision of Constitution is considered. {GCDB March 17, 1891, p. 135.18}

Resolution number 3 was adopted by a rising vote; the remainder of the first nine resolutions were voted upon in the usual manner and accepted. {GCDB March 17, 1891, p. 135.19}

The Committee on Constitution and Plans presented a partial report, but owing to the fact that it would likely receive many changes at the hands of the society, it was voted not to have it printed in the BULLETIN till it should be finally corrected and adopted. {GCDB March 17, 1891, p. 135.20}

The meeting adjourned till Wednesday, at 3 P. M. {GCDB March 17, 1891, p. 135.21}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 9**

BY ELDER E. J. WAGGONER.

“FOR if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” Romans 5:10, 11. {GCDB March 17, 1891, p. 135.22}

The eleventh verse states one of the fruits that must follow from a knowledge that we are “saved by his life.” When men have a well-grounded assurance that they are saved by the life of Jesus Christ, when they realize it is so till it becomes a part of their very being, they will “joy in God” through Jesus Christ their Lord. There can be nothing but joy in the heart of an individual when he knows that he is saved by the life of Christ. That is the secret of joying in tribulation. {GCDB March 17, 1891, p. 136.1}

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” {GCDB March 17, 1891, p. 136.2}

This verse contains a partially stated proposition. You will notice that commencing with the thirteenth verse, and continuing down to the end of the seventeenth, there is a parenthesis. Then in the eighteenth verse, the proposition is taken up again and completed. The first part of the eighteenth verse is merely an equivalent to the first part of the twelfth; it is the same truth expressed in other words, - “Therefore as by the offense of one, judgment came upon all men to condemnation.” Then the closing portion of the verse completes the proposition: “Even so by the righteousness of one, the free gift came upon all men unto justification of life.” {GCDB March 17, 1891, p. 136.3}

We can notice but briefly the intervening verses. They contain rich truths; but the time allotted for this subject is so limited that our remarks must be confined to the major points of the chapter. {GCDB March 17, 1891, p. 136.4}

In the fourteenth verse we have reference to the “reign of death.” What is the reign of death? What was this passage of death upon all men? The apostle says that “death reigned from Adam to Moses.” He does not mean by this that it did not reign at any other time, and that it does not reign at the present time. The part of the verse referring to Adam and Moses is a part of a great argument, which has its starting point back in chapter four. It is a part of his argument on Abraham. {GCDB March 17, 1891, p. 136.5}

The argument in a nutshell is, that the entering in of the law did not in any way interfere with the promise to Abraham. In Romans 4:13, 14 we are told that the promise “that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.” In these verses the apostle is proving in a practical manner that the law does not enter into man’s justification at all; that justification is solely by faith, and not by works. Why is it that the law does not enter into the justification of man? “Because the law worketh wrath.” {GCDB March 17, 1891, p. 136.6}

If Abraham had been left to be justified by the works of the law, there would have been nothing to be placed to his account but *wrath*, for that is all that the law can work. But on the other hand, when he is not justified by the law, which could only be the means of imputing wrath to him, and is justified by faith, then there is *life* placed to his account. And *life* is what he wanted, not *wrath*. Life is what all men desire, not wrath. Whoever seeks to be justified by his works will reap only wrath. Abraham will receive the inheritance only by the virtue of the promise, and he will receive his righteousness only by the faith that he had. {GCDB March 17, 1891, p. 136.7}

Some think that there are two ways of being saved, because the Lord gave the law at Sinai, and death had reigned till that time, so of course that means that the law brought life. It is true that the Lord gave the law at Sinai; but the law was in the world long before its giving at Sinai. Abraham had the law, and through the righteousness of faith he was able to keep that law. So the entering in of the law at Sinai did not militate against the promise of God to Abraham. There was no different phase of the plan of salvation introduced at Mount Sinai, or at the time of the Exodus. There was no more law after that time than there was before it. Abraham kept the law. If there had not been any law there, Abraham could never have been justified; but he kept the law by his faith. Death reigned through sin before the time of Moses, but righteousness was imputed unto life. This shows that the law was all there already, although they did not have it in that written, open form, that they had it afterwards. {GCDB March 17, 1891, p. 136.8}

In regard to the reign of death, I am persuaded that we lose much of the good and the encouragement that there is in this fifth chapter simply by the misapplying of these words, - “death reigned,” and also the expression “death passed upon all men, for that all had sinned.” Why did death pass upon all men? Because that all had sinned! By one man sin came into the world. There are many who will stop at this point, and philosophize, and question, as to how this could be, and try to figure out for themselves the justice of it. They will query why it is that we are here in this sinful condition, without having had any choice or say in the matter ourselves. Now we know that there was one man in the beginning, and he fell. We are his children, and it is impossible for us to be born in any higher condition than he was. {GCDB March 17, 1891, p. 136.9}

Some will shut themselves out of eternal life because they cannot figure that thing out to a nicety and see the justice of it. The finite mind of man cannot do this, so it is better for him to leave it alone, and devote himself to seeking for the proffered salvation. That is the important point for all to consider. We know that we are in a sinful condition, and that this sinful condition, is a lost condition. {GCDB March 17, 1891, p. 136.10}

Seeing then, that we are in a lost condition, is it not best for us to devote our energies to seeking to attain to that state whereby we may be in a saved condition. {GCDB March 17, 1891, p. 137.1}

What would you think of a man drowning in the ocean, who, when someone throws him a rope, looks at it, and then says: “I know that I am drowning, and that the only hope I have lies in my getting hold of that rope; but I will not take hold of it unless I know that it has really been my own fault that I fell into the water. If it was my own fault, then I will take it, because I am the only one who is to blame for my being in this condition. But if, on the other hand, someone pushed me into the water, and I could not help myself, then I will have nothing to do with that rope.” Such a man would be considered devoid of common sense. Then, acknowledging that we are sinners, and in a lost condition, let us take hold of the salvation that is offered to us. {GCDB March 17, 1891, p. 137.2}

“Death reigned,” it “passed upon all men.” The twelfth and eighteenth verses tell us what this death is. Why did it pass? Because that “all have sinned.” “Judgment came upon all!” What for? What to? - Condemnation. We are familiar with death; we see people being placed in their graves every day. But is that the death referred to? Good men die; with only two exceptions, all the good men that have ever lived upon the earth have died. Do they die under condemnation? No, certainly not. Do they die because they are sinners? No, if they were sinners, they were not good men. There has been no man in this world upon whom the death sentence has not passed, for there never was a man in this world that was not a sinner, and if he became a good man so that he walked with God as Enoch did, it was by faith. {GCDB March 17, 1891, p. 137.3}

If we say that the death which comes to all men - good and bad, old and young alike - is the carrying out of that judgment which “came upon all men to condemnation,” then we take the position that there is no hope for any one who has died. For there is no such thing as probation after death, and therefore the man who dies in sin can never be accounted righteous. If it is said that the good do not die in sin, but only because of sins previously committed, the justice of God is impugned, and his imputed righteousness denied. For when God declares his righteousness upon the one who believes, that man stands as clear as though he had never sinned, and cannot be punished as a sinner, unless he denies the faith. Jesus said: “Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” John 5:24. {GCDB March 17, 1891, p. 137.4}

When Adam was placed in the garden of Eden, the Lord told him, “in the day that thou eatest thereof thou shalt surely die.” That does not mean “dying thou shalt die,” as the marginal reading has it. That expression is neither Hebrew nor English. It means just what it says, that in the day that Adam ate of the fruit of the tree of knowledge of good and evil, in that day he died. In the very day that Adam ate of the fruit, he fell, and the death sentence was passed upon him, and he was a dead man. Sentence was not executed at that moment, and for that matter we know that Adam was a good man, and that the sentence never was executed upon him. Christ died for him. But he was in the same condition, after he had eaten of the fruit of the tree, that Pharaoh was in, after the first-born of all the Egyptians had been killed, when he arose by night, and said, “We be all dead men.” {GCDB March 17, 1891, p. 137.5}

When sentence has been passed upon a murderer, he is to all intents and purposes a dead man. But it was more than that in the case of Adam; he was dead, and the Son of God was to make him alive. It was only a matter of time till he should be blotted out of existence. But Christ comes in to give man a probation, and to lift him up. All that Christ has to give to man is summed up in that one word, - LIFE. Everything is comprised in that. This fact shows that without him men *have no life*. Said Christ to the unbelieving Jews, “Ye will not come to me that ye might have life.” Probably they replied, “We do not need to come, because we have life already.” {GCDB March 17, 1891, p. 137.6}

In Ezekiel 13:22 we read: “Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.” There is no life to the wicked; they have no life; they are dead. Said Christ: “He that believeth not the Son shall not see life; but the wrath of God abideth on him.” Christ came to give life to the dead. He gives life only to those who conscientiously lay hold of that life, who bring his life into their lives, so that it takes the place of their forfeited lives. He that hath the Son hath life, and he that hath not the Son hath not life. He is dead. {GCDB March 17, 1891, p. 137.7}

So Adam died; and because of that, every man born into the world is a sinner, and the sentence of death is passed upon him. Judgment has passed upon all men to condemnation, and there is not a man in this world but has been under the condemnation of death. The only way that he can get free from that condemnation and that death, is through Christ, who died for him, and who, in his own body, bore our sins upon the cross. He bore the penalty of the law, and suffered the condemnation of the law *for us*, not for himself, for he was sinless. {GCDB March 17, 1891, p. 137.8}

“As by one man sin entered into the world, and death by sin; ... even so by the righteousness of one the free gift came upon all men unto justification of life.” What is the free gift? It is the free gift by grace, and it appertaineth unto many. The work of Adam plunged man into sin; the work of Christ brings men out of sin. One man’s single offense plunged many into many offenses; but the one man’s obedience gathers the many offenses of many men, and brings them out from beneath the condemnation of those offenses. {GCDB March 17, 1891, p. 137.9}

Then the free gift is the righteousness of Christ. How do we get the righteousness of Christ? We cannot separate the righteousness of Christ from Christ himself. Therefore in order for men to get the righteousness of Christ, they must have the life of Christ. So the free gift comes upon all men who are justified by the life of Christ. Justification is life. It is the life of Christ. “For as by one man’s disobedience many were made sinners, even so by the obedience of one many shall be made righteous.” These are simple and positive statements. No good can come to man by questioning them. He only reaps barrenness to his soul. Let us accept them and believe them. {GCDB March 17, 1891, p. 138.1}

“The free gift came upon all men to justification of life.” Are all men going to be justified? All men might if they would; but says Christ: “Ye will not come to me that ye might have life.” All are dead in trespasses and sins. The grace of God that brings salvation hath appeared unto all men. It comes right within the reach of all men, and those who do not get it are those who do not want it. {GCDB March 17, 1891, p. 138.2}

“As by one man’s disobedience many were made sinners, so by the obedience of one many shall be made righteous.” That settles the whole question, as to whether you and I can do works that will make us righteous. It is by the obedience of *one* man. Now which man shall that be? Can I do righteousness that will do you any good? - No. Can you do righteousness that will do me any good? - No. Suppose that one man could do righteous works that would be set to his account as making him righteous, - who shall he be? I cannot do it for you, and you cannot do it for me. Then who is the man? Jesus Christ of Nazareth! {GCDB March 17, 1891, p. 138.3}

This settles the question as to whether justification by faith comes by the law. By the obedience of Christ are many made righteous or obedient. Righteousness is obedience to the law. Did you ever read or hear of any human being who kept the law perfectly? Or did you ever hear of anyone, however high his standard was set, who did not find something beyond, that he had not attained to? Even worldly men often have an ideal of their own; but the nearer they can come to that ideal, the greater lack they see in themselves. Anyone who is sincere in trying to reach a high standard, when he gets there, will see something beyond it. {GCDB March 17, 1891, p. 138.4}

There is one spotless life. There is one man, the man Christ Jesus, who resisted successfully all the powers of sin, when he was here upon earth. He was the Word made flesh. God in Christ reconciled the world to himself. He could stand before the world, and challenge any to convict him of sin. No guile was found in his mouth. He was “holy, harmless, undefiled, separate from sinners, and made higher than the heavens;” and by his obedience shall many be made righteous. {GCDB March 17, 1891, p. 138.5}

Then comes the question, how can this be? It is the same question that the Jews propounded to Christ, when he said, “Except ye eat my flesh and drink my blood, ye have no life in you.” Said they, “How can this man give us his flesh to eat?” There are many to-day who may be found asking the same question when they say how can I have his life or his righteousness? Could Jesus explain to them how he could give them his flesh? He could not do it except by the words he spake unto them, - They are spirit and they are life. The plan of salvation cannot be explained to man. It was made by an infinite being, and we cannot understand it. As to how it takes place we are ignorant. Through all eternity we will not understand how it was done. It is only infinite power that can or could do it; it is only infinite wisdom that can understand it. {GCDB March 17, 1891, p. 138.6}

If we will eat the flesh of Christ, and drink his blood, we will have the life of Christ. If we have his life, we have a righteous life; his obedience works in us, and that makes us righteous. This does not leave any room for the statement that Christ obeyed for us, and that therefore we can do as we please, and his righteousness will be accounted unto us just the same. His obedience must be manifested in us day by day. It is not our obedience, but the obedience of Christ working in us. By those “exceeding great and precious promises,” we take the divine life into us. The life we live is the life of the Son of God. He died for us, and loved us with a love that we cannot fathom. The righteousness that we have is his. THANKS BE TO GOD FOR THIS UNSPEAKABLE GIFT. He lets us get all the benefit of that obedience, because we have shown our intense desire for obedience. That is why he gives it to us. {GCDB March 17, 1891, p. 138.7}

When you go to God, take these Scriptures on your lips: “We shall be saved by his life.” “By the obedience of one shall many be made righteous.” Take them to God in prayer. They are true, for the Lord himself has said so. How can these blessings be obtained? By faith! Take it by faith, and it is yours, and no one can take it from you. Then you will have it, although you do not understand how it can be done. When you have it, you have life. What life? The divine life. Then when you come up to the time of temptation, the time when you have usually fallen, you can tell Satan that he has no power to make you fall beneath that temptation, for it is not you, but Christ that dwelleth in you. {GCDB March 17, 1891, p. 138.8}

There never was a time in the life of any man when of himself he had power to resist temptation. We cannot do it. That proves that we must have a life different from our natural life in order to resist sin at all. That must be a life that sin has never touched and can never touch. Repeat the glorious words over and over again, “His life is mine, I cannot be touched by sin. His strength is my strength; his obedience is my obedience, and his life is my life. That was a sinless life, and by faith I have it. I hold to it because it is mine, and sin cannot touch it.” That is the only way to resist them, and that will be successful every time. {GCDB March 17, 1891, p. 139.1}

“Moreover the law entered that the offense might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” {GCDB March 17, 1891, p. 139.2}

The time of the entering in of the law was the time when it was spoken from Sinai. It entered that the offense, or sin, might abound. But where that sin abounded, grace did much more abound. There was sin in the world before that law was proclaimed from Sinai. Therefore the law was there before it was proclaimed from Sinai. But God spoke it in that awful way, and in those thunder tones from the mount, for the purpose that sin might seem to be a greater sin. It was done that the people might see sin more as God saw it. {GCDB March 17, 1891, p. 140.1}

These things were written for our benefit. The speaking of that law in thunder tones, with such a solemn scene of grandeur all around it, is to have the same effect on us that it had on the children of Israel. We are to see the thunder clouds and the lightning, and they are to strike terror into our hearts. {GCDB March 17, 1891, p. 140.2}

Still further: Whoever touched the mount was to die. What is meant by that? All that was intended to show the awfulness of the law. It was given in that way that the people might see the wonderful majesty that it had, and that by it no man could get life. It was so great that no man could keep it. Everything connected with its giving, conspired to show man that the only thing he could get by it was death. It was so great, so inexpressibly great, that they never could reach to the heights of it. It was given in that way to show the people that there was only death and condemnation to them in it. {GCDB March 17, 1891, p. 140.3}

Then was not the law just given to put discouragement into the hearts of the people? No; go back to Abraham, and we shall see what else was taught by the giving of the law. There was a promise to Abraham and to his righteous seed, of a righteous inheritance. That promise was sworn to Abraham and to his seed by God himself. God had pledged his own existence that there should be *righteous men*, - men whose righteousness should be equal to the righteousness of the law. But here was the law in such awful majesty that there could be no righteousness gotten out of it. It was to be the sole standard. Now put two things together: The law is so holy in its claims that no man can get any righteousness out of it, as was shown in the giving of it; but God had sworn that there should be men who would have all the righteousness that it demands; therefore the very giving of the law served to show the people that there must be and was another way of getting that same righteousness. {GCDB March 17, 1891, p. 140.4}

So in giving the law, he was giving the gospel in thunder tones. Righteousness and peace dwell together in fullness in Christ. So in him is life. Condemnation is in the law; but the law is in Christ; and in Christ is also LIFE. In Christ we get the righteousness of the law by his life. The voice that declared the law from Sinai, was the voice of Christ, the voice of the very one who has this righteousness to bestow. {GCDB March 17, 1891, p. 140.5}

Now see the force of the words of Moses in Deuteronomy 33:2, 3. “And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of his saints: from his right hand went a fiery law for them. YEA, HE LOVED THE PEOPLE.” {GCDB March 17, 1891, p. 140.6}

The giving of that law was one of the highest manifestations of love that could be; because it preached to the people in the strongest tones that there was life in Christ. The one who gave the law, was the one who brought them out of Egypt. He was the one who swore to Abraham that he and his seed should be righteous, and this showed to them that they could not get righteousness in the law; but that they could get it through Christ. So there was a superabundance of grace; for where sin, by the giving of the law did abound, there grace did much more abound. That thing is acted out every time that there is a sinner converted. Before his conversion he does not realize the sinfulness of his sins. Then the law comes in and shows him how awful those sins are; but with it comes the gentle voice of Christ, in whom there is grace and life. {GCDB March 17, 1891, p. 140.7}

How precious it is to have that conviction of sin sent to our hearts, for we know that it is a part of the work of the comforter which God sends into the world to convict of sin. It is a part of the comfort of God to convict of sin; because the same hand that convicts of sin holds the pardon, that as sin had reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. In this grace we have again those precious words - *much more*. Where sin abounds, grace much more abounds. {GCDB March 17, 1891, p. 140.8}

The Lord searches the heart, and he knows our sins. Shall we go about mourning and sighing, and saying our sins are so great, that God cannot forgive such sinners as we are? Some people seem to fancy that God never knew that they had any sins. Then they say that they are not worthy that he should take their sins away. They cannot see how he can save them. Who is it that makes us feel sinful? Who shows us our unworthiness? How do we come to find out that we have sinned? It is God that shows us our sins. He had known them all the time. We do not consider this, - that God has known all our sins beforehand, and that he it is who shows them to us for the first time, when we are convicted of sin by him. {GCDB March 17, 1891, p. 140.9}

When God made the plan of salvation, he knew what he was doing. He knew the human heart. He knew the depth of degradation, to which humanity would fall, as no man has ever known it. Now, by his law he drives the sins home to our hearts, and then that sin abounds in the proportion that it should. It was small in our eyes before; but he makes us see it as he sees it. {GCDB March 17, 1891, p. 140.10}

Remember it is the COMFORTER that convicts. Remember that where sin abounds in your heart, or in your mind, that there grace does much more abound. It is your firm belief of that that makes the grace effective in taking away the sin. Christ is able to save to the uttermost him that cometh to God by him. You cannot ask anything of him so good or so great, but what he is able to do it and - {GCDB March 17, 1891, p. 140.11}

**MUCH MORE**

God does not have to take the measure of grace, and look over the world to see how many there are among whom it will need to be divided, and then go to work to portion it out so that there will be enough to go round. He gives us scripture measure, pressed down, and shaken together, and running over. No matter how great are the sins to be covered up, *there is grace much more than enough to do it*. Mortal man may be covered with the righteousness of Christ as with a garment. Then let us take the life of Christ by faith, and live a new life. {GCDB March 17, 1891, p. 140.12}

March 18, 1891

*VOL. 4. - BATTLE CREEK, MICH., WEDNESDAY, - NO. 11*

**EARLY EXPERIENCES 1**

BY ELDER J. N. LOUGHBOROUGH.

“BUT call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.” Hebrews 10:32, 33. {GCDB March 18, 1891, p. 141.1}

Some of the people addressed had passed through severe trials and afflictions because of their faith in Christ. Others had been their companions, and to a certain extent shared their reproach. This text, at one time in the history of the Advent experience, was a matter of great consolation to the Advent believers, with God’s blessing, helping to sustain them in the afflictions through which they passed. The world looked upon the disappointment of the Advent people in 1843-44, especially in 1844, as a total failure, and they were subjected to great reproach; but what the world regards as their failure is really the very life of the Advent movement. {GCDB March 18, 1891, p. 141.2}

Some have supposed the Advent proclamation to have been a matter very small in its origin, and kept so. But when we trace out the facts, we shall find that it was a doctrine that spread through the civilized world. I refer now directly to that movement which announced the closing of time in 1844 - the work came to a halt for a time - the movement which commenced to be proclaimed in 1831 and 1832. {GCDB March 18, 1891, p. 141.3}

Now I find in looking at the history of the Reformation, by D’Aubigne, that the author puts down one strong evidence that God’s hand was in that work. He calls attention to four countries, Germany, Sweden, France, and England, and refers to the movement which in all of these countries led to the Reformation. In book 8, chapter 1, paragraph 2, I find these words:- {GCDB March 18, 1891, p. 141.4}

Germany did not communicate the truth to Switzerland, nor Switzerland to France, nor France to England. All these countries received it from God, just as one part of the world does not transmit the light to another part; but the same shining globe communicates it directly to all the world. {GCDB March 18, 1891, p. 141.5}

As he carries this paragraph out, he shows that the fact that people were being moved out independently in different parts of the world, who when they came together were teaching the same thing, was proof that God’s hand was leading the work. {GCDB March 18, 1891, p. 141.6}

In the proclamation of the Advent doctrine, eight persons were especially moved out in different parts of the world. If the raising up of a work in four different parts of the world stamps it as of God, what shall we say of eight parts? {GCDB March 18, 1891, p. 141.7}

In Arabia, and throughout the East, Joseph Wolff preached the coming of Christ, which he placed about 1844. {GCDB March 18, 1891, p. 141.8}

In Spain, a writer whose identity is unknown, wrote a work on the subject of the Lord’s coming, entitled, “Ben Ezra,” treating on the prophecies in a similar manner. {GCDB March 18, 1891, p. 141.9}

Edward Irving, in England, got hold of this work, and translated it into the English language; and so great was the stir created in England, that 700 ministers in the Church of England joined in the cry. {GCDB March 18, 1891, p. 141.10}

A man by the name of Mason, in Scotland, before he knew what was being done in England, came out and made quite a stir in Scotland. {GCDB March 18, 1891, p. 141.11}

In Germany, also, the doctrine was preached. A man by the name of Bengel proclaimed the advent, and created quite a stir in that vicinity. The people thought he ought to go out and preach the doctrine to the world. This he began to do, and was astonished to find that others in other countries were preaching it. {GCDB March 18, 1891, p. 141.12}

A Mr. Davis, in South Carolina, before he knew anything of what was going on in the North, was moved out to preach the advent in the South. {GCDB March 18, 1891, p. 142.1}

Wm. Miller, in Lowhampton, N. Y., came out in 1832, and began to preach the coming of the Lord. In the preaching of the message 300 ministers - many of them prominent ones - in the United States joined him. {GCDB March 18, 1891, p. 142.2}

In Holland a man named Hentzepeter, a keeper of the Royal Museum of The Hague, was moved out in 1830 by an impressive dream. He published a work in 1832 and another in 1840. He never heard of Wm. Miller, or of this movement in the United States until 1843. {GCDB March 18, 1891, p. 142.3}

In Sweden children were moved out to proclaim it. Some of you saw the statement in the *Review* recently, by one who had engaged in that work. I saw one who, in 1858, lived in Laporte, Indiana. He was then nineteen years of age, and was not a preacher then, but his father told me that when four years of age, his son preached the advent message in Sweden. There it was contrary to law to preach anything different from the doctrines of the established church. Finally, however, the King of Sweden granted permission to preach the advent, and the part the children took earlier in the work ceased. God had his way of introducing the doctrine there. Certainly no one would claim that little children four or five years of age who thus preached, quoting such scriptures as, “The hour of his judgment is come,” “Time shall be no longer,” etc., were moving out by any merely human or fanatical influence. {GCDB March 18, 1891, p. 142.4}

The proclamation went to all the world. Every missionary station on the globe, and every seaport that vessels called at, knew the doctrine, and made inquiries concerning it. The news had been carried to them from England or America in some way. {GCDB March 18, 1891, p. 142.5}

The Adventists in the North proclaimed that the Lord would come at the end of the long period of prophetic time which terminated according to their reckoning, in the spring of 1844, where the Jewish natural year ended. But the time passed. Then they were brought into what was called the tarrying time. Their attention was turned to the parable of the ten virgins (Matthew 25), and they understood that they were in the time of the Bridegroom’s tarrying. Their minds were led to the text, “Though it tarry, wait for it; because it will surely come, it will not tarry.” Habakkuk 2:3. {GCDB March 18, 1891, p. 142.6}

They were in this condition from April until July, and began to study the matter of the time more thoroughly. They found their mistake in reckoning the time, and that the tenth day of the seventh month of the ecclesiastical year would fall in October; and they roused up to give the midnight cry, with greater energy than ever, from July, 1844, to the 22nd of October. All the energy of the ‘43 movement came into that of ‘44, and tenfold more. Many have thought that as they went forth to give this cry, there was fanaticism connected with it. No; it killed fanaticism as dead as a door-nail. I remember, at a camp-meeting that was being held at Exeter, N. H., there had been some fanaticism shown. But when the midnight cry came onto the grounds, the fanaticism was killed as dead as anything could be, and there were no more demonstrations of the kind. {GCDB March 18, 1891, p. 142.7}

I will read an extract from an article published by George Storrs in the *Midnight Cry* of October 3, as showing the spirit in which they approached the closing of the time:- {GCDB March 18, 1891, p. 142.8}

“Behold the Bridegroom cometh,” this year, “Go ye out to meet him.” On this present truth, I through grace, dare venture *all*, and feel that to indulge in doubt about it, would be to offend God and bring upon myself “swift destruction.” I am satisfied that now “whosoever shall seek to save his life,” where this cry has been fairly made, by indulging in an “if it doesn’t come,” or by a fear to venture out on this truth, “shall lose” his life. It requires the same faith that led Abraham to offer up Isaac - or Noah to build the ark - or Lot to leave Sodom - or the children of Israel to stand all night waiting for their departure out of Egypt - or for Daniel to go into the lions’ den - or the three Hebrews into the fiery furnace. We have fancied that we were going into the kingdom without such a test of faith; but I am satisfied we are not. This *last truth* brings such a test, and none will venture upon it but such as dare to be accounted fools, madmen, or anything else that antediluvians, sodomites, a lukewarm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry - “Escape for thy life.” - “Look not behind you.” - *“Remember Lot’s Wife*.” {GCDB March 18, 1891, p. 142.9}

In the *Cry* of October 10, was another article from Geo. Storrs, known by the Adventists as “Storr’s Flat Rock,” calling upon the believers to cut loose from all earthly things, using the illustration of a flat rock in mid-ocean to which all are to go and let go their boats and crafts, and await with no other means of departure for the arrival of a steamer to take them off the rock to a fair clime, the condition of a pass on the steamer being such implicit confidence in the word of the captain that no crafts are retained for making any other escape from the island. The article closed by calling upon all to let their boats go. In other words, “Cut loose from the world.” {GCDB March 18, 1891, p. 142.10}

Some sold out their property and put their all into the work. I thank God that it happened that I heard the cry, and that I know something of the spirit that went with the movement in 1844. It was the same spirit that we have had in our meetings here, only ten-fold more. There was a spirit of tenderness and consecration accompanying the movement, which brought in love and union into every heart. {GCDB March 18, 1891, p. 142.11}

There were some who did not sell, and some who had a good deal to say about the coming of the Lord; but their course was such that the people could tell that they did not really believe what they were saying about it. {GCDB March 18, 1891, p. 143.1}

In many parts of New England, the hay was left uncut, the grain unharvested, the potatoes undug. The crops were left “to preach the Lord’s coming.” {GCDB March 18, 1891, p. 143.2}

Brother Howland, who lived in Maine, left his work and took his horse and went over several townships from house to house. He would say a few words, leave a few tracts, and the Spirit of God would send the truth to the hearts, and souls were converted in every direction, as the result of spreading these doctrines. Some said Brother Howland was crazy. So they went to work to appoint a guardian over him. But they were soon well come up with. When the collector of taxes came around, Brother Howland would say, “Go to my guardian.” The guardian got more than he wanted of this. {GCDB March 18, 1891, p. 143.3}

Finally the time came that the commissioners wanted to build a bridge over the Kennebec that would stand the freshets. Brother Howland was a good bridge-builder and contractor, and they came to him to do the work. “What, come to a crazy man to build a bridge!” said he; “go to my guardian.” That killed the story of insanity pretty quick, and the sequel of the matter was that those who had led in this attack upon Brother Howland, made confessions for the course they had taken. {GCDB March 18, 1891, p. 143.4}

Another case, a brother who lived near Rochester, N. Y.: Very early he purchased land in the Genesee Valley, which became very valuable, being worth about $100,000. His family did not embrace the advent doctrine, so he made very liberal provision for them, designing to do what he could to advance the message. His children began to say he was going crazy, and they wanted a guardian appointed. The matter was presented before the judge, and the father was brought to court. The judge explained the requirements of the law, and said it was for the children to nominate a trustee. They consulted together, and came to the conclusion that they could not trust any one other than their father with the control of the property. They came into court, and whispered to the judge that he might appoint their father. The judge said, “You can go home, Mr.——; your affairs are just as they were before.” {GCDB March 18, 1891, p. 143.5}

I wish to call attention to something that shows the mercy of God, when his people are to meet with a disappointment, in placing something before them that their minds could rest upon. So it was with the disciples before the Lord was crucified. They witnessed the triumphal entry of Christ into Jerusalem, and heard the songs and shouts of the people. Christ told them that the Son of man must be crucified, and would rise again the third day. They did not comprehend what these things meant, but as they got past their disappointment, they could think of some of these things. {GCDB March 18, 1891, p. 143.6}

In the State of Maine, in the tarrying time, when the loud cry was going forth, and the second angel’s message going with it, separating the believers in the message from those who were opposing it - and about 50,000 were separated from the churches, - some of them began to teach that the judgment was to take place before the Lord actually came; and they did not know but what this little delay was because the judgment was going on. Some others said something about there being a sealing time in Revelation 7, during which the winds were being held until the servants of God were sealed. They began to get an inkling of this before the time passed. Some way they got it in their minds that the judgment was going to take place before the Lord came. {GCDB March 18, 1891, p. 143.7}

About this time a Sister Preston, a Seventh-day Baptist, moved into the State of New Hampshire, and presented the Sabbath question among advent believers, and a whole church began to keep the Sabbath. They began to write around among the others that they had got some light on the Sabbath. {GCDB March 18, 1891, p. 143.8}

The *Midnight Cry* of that time says, that “many have had their attention called to the Sabbath question, and think they should keep the Saturday as the Sabbath,” and then the editor goes on to write an article to try to show people that the first day was the day to keep; but it was a very weak argument. The next week he had another article in which he said it was very evident that there was “no day *commanded* except the seventh.” People began to talk about it, and some to keep it; and it is no wonder that before the time passed, quite a number began to keep the Sabbath. {GCDB March 18, 1891, p. 143.9}

Right in connection with the midnight cry there was an eloquent mulatto in the New England States, by the name of Foy, who was attending college, preparing and nearly ready to take holy orders as a minister in the Episcopal Church. The Lord was pleased to give him three visions. His Advent brethren, and his own church, acknowledged that these were genuine visions from God, and that the Spirit of God produced them. He went from place to place, and when he gave these visions he placed on himself the Episcopal robes. His work created quite a stir. I have seen his book, called “Foy’s Visions,” published by John Pearson, of Boston. After the publication of these visions, Foy became lifted up and had no more visions. Soon after he sickened and died. Before he died, he heard Sister Harmon (White) relate her vision. He became very happy at the hearing of it, and said it was the same as had been shown to him. {GCDB March 18, 1891, p. 143.10}

A little further along Hazen Foss, living in Poland, Me., had a vision, and was shown the pathway of the Advent people to the city of God, and he also saw the three steps. He was a well educated young man, and a man of good address. He was told to go and relate the vision shown to him. There were corrections for some individuals. He was shown that he would have enemies if he did deliver the vision, and he did not want to go. Another thing also, was, that he did not want to tell a vision to the people that he could not understand. The three steps puzzled him. {GCDB March 18, 1891, p. 144.1}

A second vision was given him, and he was told that if he did not go, the testimony would be taken from him and given to a weak, humble person, who would relate the visions. He still refused to go. A third vision was given, and he was told that he was released; that God had found his instrument, one who was the weakest of the weak. He began to think his case hopeless. He then made an appointment, and stated that he would relate the vision. The people came together, and he got up and told the particulars of his experience and refusals, and said, “Now I will relate the vision.” But there he stood, and the people waited - he could go no further. Finally he said, “Friends, God has fulfilled his word, and has taken it from me. I cannot tell it. I fear that I am a lost man.” {GCDB March 18, 1891, p. 144.2}

He never attended an Advent meeting again. He is still living, in the State of Ohio, and has never had any interest in religion from that time to this. {GCDB March 18, 1891, p. 144.3}

A few weeks after that - about three months - a vision was related in the same room, by Ellen Harmon. He would not go into the room, but from an adjoining room he heard every word. He afterwards told the people that the vision given to Ellen Harmon was the same as that given to him. He did not want to see her, but they unexpectedly met, and he said to her, “Relate faithfully what God has shown you, and God will not leave you.” {GCDB March 18, 1891, p. 144.4}

Well we came down to the time, and it passed. Now I have heard some hold up the Advent believers of this time to ridicule. It grieves me deeply whenever I hear this. My friends if you want to get some idea of the circumstances, think of the disciples who went out to the cross and saw their Saviour crucified. Just imagine them wending their way back to Jerusalem. And if you can picture to your minds their anguish of heart, you can picture the feelings of those who left everything, and made the same preparation they would have made had they expected to die on that day. They met on the tenth day of the seventh month with no idea but that before the sun went down they would hear the blast of the trumpet, and the voice of the Son of God, and would be given immortality. Just think of these people when by and by, the westering sun went down; the tenth day of the seventh month was ended and they still on the earth. {GCDB March 18, 1891, p. 144.5}

One brother said he felt the next morning as though he would be glad if the earth would open and swallow him up. He did not feel as though he could face the people. Instead of going home along the road, he sought a pathway across the fields; and as he made his way along, he would stop by the shocks of corn, and engage in prayer. He said that as he was praying, the Spirit of God came down upon him with overwhelming power, and the impression was given him, as distinctly as though a voice had spoken to him, that the sanctuary which was to be cleansed after the 2300 days, was in heaven. The idea had never occurred to them that the sanctuary was in heaven. In all the severe criticism to which the position of the Advent believers was subjected, their position that the earth was the sanctuary was not called in question. In whatever way we look at it, we can only come to the conclusion that the hand of God was over it, and none of them saw it. {GCDB March 18, 1891, p. 144.6}

Now the impression rested upon this Brother’s mind that the sanctuary was in heaven. Then a Mr. Crozier took this position, and in 1846 published an article on the sanctuary question in the *Day Star*, taking the same position that we do. He kept the Sabbath then. Quite a number of others also kept the Sabbath. T. M. Preble kept the Sabbath, and he got out an article in which he took the position that “the pope’s Sunday-keepers are God’s commandment breakers.” J. B. Cook published an article in which he answered the common Sunday arguments, and then said, “Thus we see how easily *all* the wind is taken from the sail, of those who sail, perhaps unwittingly, under the pope’s sabbatic flag.” Brother Bates got hold of these articles, and he began to keep the Sabbath. {GCDB March 18, 1891, p. 144.7}

Thus the Advent people, after the passing of the time, were left - 50,000 of them separated from the churches - with the ridicule and opposition of the world beating in upon them. What would you expect God to do under these circumstances? Separated from those they had been associated with, from those who might have been their counselors, and with the opposition to contend with, would they not be liable to go anywhere and everywhere unless God should work? {GCDB March 18, 1891, p. 144.8}

If there ever was a time in the world’s history when the Lord would work, it was upon a people who had moved out as these had, and been left under such circumstances as existed. Reason it out as you please, you will say it was a time for God to work in no unmistakable manner. {GCDB March 18, 1891, p. 144.9}

In less than two months, Sister White began to have her visions in Portland, Me. It has been my privilege to see her in vision about fifty times. I would state that her condition in vision is like that of the prophet Daniel, as described in Daniel 10:8, 17, 18. She has no breath while in vision. At first, for about half a minute, she seems to sink down as though she had no strength; then, as the angel of God touches her, she seems to have superhuman strength imparted to her. {GCDB March 18, 1891, p. 145.1}

At my house on Champion street, in this city, in the autumn of 1863 she had a vision. A brother was present, a stone mason. While she was in vision, kneeling, as her arms moved about seemingly in an easy manner, Elder White said to the man, “Brother, that looks like an easy motion, and as though you could readily bend her arm. You can try it if you wish. This brother placed his knee in the bend of her arm, took hold of her extended hand with both his hands, and settled back with all his might. It made no impression. He said to Elder White, “I would as soon think of bending an iron bar as that arm.” He had hardly spoken these words before her arm moved around the other way. As he tried to resist the pressure, he was slid along upon the floor. {GCDB March 18, 1891, p. 145.2}

That God who wrought his wonders in Egypt did it that the people to whom he was going to speak his law might know that he who spoke to them, was none other than the God that made heaven and earth. So we should expect if he should reveal himself by vision to his people, there should be with the introduction of such manifestations such demonstrations as would arrest the attention of the people. That a feeble girl, seventeen years of age, should simply say, “I have had a vision,” would not be sufficient. Should we not expect the Lord to work in such a manner as would cause the people to say, “I will turn aside and see what this is.” {GCDB March 18, 1891, p. 145.3}

In the third vision of Miss Harmon, which was given in her father’s house in Portland, she arose in vision, her eyes looking upward, took from the bureau one of the great family Bibles published in 1822 by Teale, Boston. (This Bible measured 18 x 11 x 4 inches, and weighs a little over eighteen pounds.) Opening this great book upon her left arm, extended at right angles from her body, she held it in that position for half an hour. With her right hand she turned from text to text, repeating the same to which her finger was pointing, yet her eyes meantime looking upward and away from the book. One or another of those present looked at every text quoted, and found that she was correctly repeating the scripture to which she pointed. Some in these days, who have never seen Mrs. White in vision, undertake to explain it as disease, hysterics, or something of that kind. The fact is, the vision itself is a miracle. The voice proceeding from the burning bush was miraculous. What shall we call a voice quoting scripture, proceeding from a breathless body, but a miracle? In the spring of 1845, at the house of Brother Curtiss, in Topsham, Me., Sister White had a vision. In this vision she went to the table where there was another copy of the Teale family Bible. With her eyes looking upward she picked up this Bible and held it upon her open hand, so high above her head that Sister Truesdail said she had to stand on a chair to see the texts to which Sister White pointed as she repeated them while turning from place to place with her right hand. I have the written testimony of several witnesses that on this occasion she held the book at an angle of forty-five degrees. In this position none of the rest of them could hold any other book without its sliding off their hand at once; while the book on Sister White’s hand remained as firmly as though glued there. In conclusion, I wish to refer to the manner in which Elder Bates became convinced of the genuineness of the visions. When he first saw her in vision, at New Bedford, Mass., he arose, after she had related her vision, and said: “I am a doubting Thomas. I do not understand how she is shown these wonderful things which she relates. If I could be convinced that she is really shown these things by the Lord, I should be the happiest man on earth.” {GCDB March 18, 1891, p. 145.4}

In the fall of that year, he was present at Topsham, Me., when she had a vision respecting the planets. Elder Bates knew, by former conversation with her, that she had not the slightest knowledge of astronomy. In fact, she did not know that she had ever looked into a work on astronomy. In the vision, she counted the moons of Jupiter, and then described the appearance of the planet. Then she counted the moons of Saturn, and described its wonderful rings. She described also other planets, and finally began to speak of the opening heavens, of which a description had been given a few months before, as seen by the great English telescope. While she was describing this, Elder Bates was in an ecstasy. He arose to his feet, exclaiming, “Oh, how I wish Lord John Ross were here to-night!” Elder White inquired, “Who is Lord John Ross?” “Oh, he is the great English astronomer. I wish he were here to hear that woman talk astronomy. That description of the opening heavens is ahead of anything I ever read.” Elder Bates afterward said he believed that vision was given that he might never doubt the visions again; and he never did. {GCDB March 18, 1891, p. 145.5}

I thank God from the depths of my heart that we have so evident tokens that this agency which has been connected with our work from the beginning of the message is indeed the voice of God to his people, to lead them to the light of his word, and correct them where they are liable to turn away into by and forbidden paths. {GCDB March 18, 1891, p. 145.6}

**THE SPIRIT OF PROPHECY AND OUR RELATION TO IT**

**SERMON DELIVERED BY ELDER URIAH SMITH, SABBATH, MARCH 14, 1891**

Text: “Now concerning spiritual gifts, brethren, I would not have you ignorant.” {GCDB March 18, 1891, p. 146.1}

This is the language of the apostle Paul addressing his Corinthian brethren, found in 1 Corinthians 12:1. If the apostle were present, stimulated and encouraged by his expression of willingness and desire to give us all information upon this important question, I should feel interested to ask him several questions: First, I would ask, What do you mean by spiritual gifts? Whence come these spiritual gifts, and what is the method of their operation? To whom do they belong? What is their object? How long will they continue? And to these questions and many others that might be asked, I understand his language applies, “I would not have you ignorant.” {GCDB March 18, 1891, p. 146.2}

The very phraseology he uses indicates the importance of this subject. The apostle uses the same expression with reference to another great doctrine of the Bible, when he says, “I would not have you ignorant concerning them which are asleep.” Here he brings up before us the great problem of the state of the dead, the future destiny of the race, - a question which we have found so opportune in these times of delusion; a subject designed especially to guard the people of God from the great closing delusion of Satan, Spiritualism; when intelligences will come from the unseen world, claiming to be what they are not, and seeking to lead people away into a fatal error, - an error which within the present generation, in a few short years, has swept into its fatal embrace almost two score million of victims, - concerning this subject the apostle says he would not have you ignorant. So he gives instruction concerning the dead, and tells us what their condition is; how that they rest in hope of immortality, to be given at the great day of the coming of Christ, and the resurrection of the dead. So that when intelligences come to us professing to be the spirits of departed men, we know they come with a falsehood on their lips, and we can reject them. {GCDB March 18, 1891, p. 146.3}

Thus we are guarded against one of the special perils of this time. But concerning the question before us, he uses the same phraseology, “I would not have you ignorant.” It is important that we understand what is the truth in reference to this matter of spiritual gifts. {GCDB March 18, 1891, p. 146.4}

As we read on a few verses in this chapter, and in another place where he speaks of the same subject, - which is the 4th of Ephesians, - we find first of all that he holds up to prominent view, the Spirit of God, the Holy Ghost. He says there is *one* spirit; and that is the Spirit of God, the Holy Spirit. He sets this forth as the source from which these blessings and these gifts spring. {GCDB March 18, 1891, p. 146.5}

It may not then be out of place for us to consider for a moment what this Spirit is, what its office is, what its relation to the world and to the church, and what the Lord through this proposes to do for his people. The Holy Spirit is the Spirit of God; it is also the Spirit of Christ. It is that divine, mysterious emanation through which they carry forward their great and infinite work. It is called the Eternal Spirit; it is a spirit that is omniscient and omnipresent; it is the spirit that moved, or brooded, upon the face of the waters in the early days when chaos reigned, and out of chaos was brought the beauty and the glory of this world. It is the agency through which life is imparted; it is the medium through which all God’s blessings and graces come to his people. It is the Comforter; it is the Spirit of Truth; it is the Spirit of Hope; it is the Spirit of Glory; it is the vital connection between us and our Lord and Saviour Jesus Christ; for the apostle tells us that if we “have not the Spirit of Christ,” we are “none of his.” It is a spirit which is tender; which can be insulted, can be grieved, can be quenched. It is the agency through which we are to be introduced, if ever we are introduced, to immortality; for Paul says that if the spirit of Him that raised up Christ from the dead dwell in you, he shall quicken also your mortal bodies by that Spirit which dwelleth in you; that is, the Spirit of Christ. Romans 8:11. So there is no experience in the Christian life, there is no truth that can come into the heart of man, there is no good and holy resolve we can make, there is no prayer we can offer to Heaven, but that must be vivified and made potential by the influence of the Holy Spirit. And if this is the spirit from which these gifts come, then certainly it becomes us carefully and reverently to study this subject. {GCDB March 18, 1891, p. 146.6}

As Paul says “I would not have you ignorant” upon this subject, we naturally conclude that he has given us instruction sufficient to dispel all doubt and uncertainty and any lack of information we may have in reference to this question. Let us then read on a little further in this chapter, 1 Corinthians 12. {GCDB March 18, 1891, p. 146.7}

Second verse, “Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.” {GCDB March 18, 1891, p. 146.8}

Here Paul reminds them that while they were unconverted they trusted to some source for information, for instruction, which was dumb, which was speechless, which could not furnish them the information and light for which they inquired, and of which they had need. This would suggest that through the operation of these spiritual gifts, light, information, and truth was to be imparted to the church of God. {GCDB March 18, 1891, p. 146.9}

Then he lays down a general principle to show how broad is this subject, and how widespread the relation which it sustains. {GCDB March 18, 1891, p. 147.1}

Third verse: “Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.” Mark the term he uses. He uses “Jesus,” the personal name, and not “Christ,” the official name. He refers to his appearing among men as a divine Saviour, as a historical fact. No man can say he has thus come, has thus manifested himself to the world, has accomplished that great part of his work in the plan of salvation, but by the Holy Spirit. {GCDB March 18, 1891, p. 147.2}

Then he comes to more particular instruction concerning the work of this spirit. “Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord.” God has appointed different agents in his church; and from him comes the spiritual qualifications which they need to carry out that ministry. “And there are diversities of operations, but it is the same God which worketh all in all.” {GCDB March 18, 1891, p. 147.3}

You will notice in these few verses the apostle brings to view the three great agencies which are concerned in this work: God, the Father; Christ, his Son; and the Holy Spirit. {GCDB March 18, 1891, p. 147.4}

“But the manifestation of the Spirit is given to every man to profit withal.” {GCDB March 18, 1891, p. 147.5}

Then the apostle specifies what these different gifts are that are thus brought in through the Spirit: “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another prophecy; to another discerning of spirits; to another interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.” {GCDB March 18, 1891, p. 147.6}

To make the subject still plainer, the apostle proceeds with an illustration. He brings up the human body, speaks of its members, shows how they all work and co-operate together in the work of one perfect man; and he likens the different members of the body to these different gifts of the Spirit in the church. As a man has his different members and various organs, with which, when they are in perfect working order and in good physical condition, he is able to perform the duties that fall to his lot, so the church is represented by a body, and the members it has are these different gifts and operations of the Spirit of God set therein. So that a church without these gifts is just like a man some of whose members have become diseased, disabled, or are removed, - the man is imperfect, is crippled, and disqualified to perform his full duty in life. And just so with the church when these gifts are lacking, and these members are inoperative; it is a church which cannot perform its whole duty in the world, for the benefit of the human family. {GCDB March 18, 1891, p. 147.7}

Then in the last of this chapter the apostle uses terms which are still stronger, to show the relation of these gifts to the church. Verse 28: “And God *hath set* some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.” {GCDB March 18, 1891, p. 147.8}

I do not understand that the apostle in using this language refers to order of time; that in the first place all the gifts the church had were apostles, and after that prophets, and after that they had teachers, and then workers of miracles, etc., successively in the order of time; but he speaks of this in the order of excellence or importance; that he does make a distinction in this respect, as the last verse reads, when he says, “Covet earnestly the *best* gift.” Seek for the best gifts and manifestations of the Spirit in the church. {GCDB March 18, 1891, p. 147.9}

In his epistle to the Ephesians he speaks again upon the same subject, and tells us when these gifts were set in the church, and by whom. Ephesians 4:8. Speaking of the ascension of Christ, he says: “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.” Verse 11: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” This does not mean that he gave to one portion of the church apostles, and to another portion prophets, and at another time and to another class, evangelists, etc.; but the expression is, he simply gave some *to be* apostles, or to fill that office, to act in that capacity. He gave others as teachers, pastors, etc. And then he tells what the object of these different ministries is. Verse 12: “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Then he tells how long they will continue. Verse 13: “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” {GCDB March 18, 1891, p. 147.10}

He further indicates how long these gifts are to last in the church, in the 1st chapter, 1 Corinthians 1:6, 7. “Even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. Here he associates the operations of the gifts with a people who are waiting for the coming of our Lord Jesus Christ, showing us that these gifts were designed to continue in the church until Christ should come. {GCDB March 18, 1891, p. 147.11}

In his epistle to the Thessalonians he makes this point still clearer. 1 Thessalonians 5:1: “But of the times and the seasons, brethren, ye have no need that I write unto you.” Verse 4: “But ye, brethren, are not in darkness, that that day should overtake you as a thief.” Certainly he is here addressing a people who are standing right before the great day of the Lord, when it is about to come. It is coming upon the world as a thief; they will not see the signs fulfilling around them, to indicate that the day is near. They are buried up in their pleasures, seeking after wealth, and do not see anything with respect to the great day of the Lord that is impending; and they say, “Where is the promise of his coming?” {GCDB March 18, 1891, p. 148.1}

In the further instruction of this chapter, we see what he says about the gifts. Verse 19: “Quench not the Spirit,” - an important injunction; “Despise not prophesyings.” Not the prophecies, but *prophesyings*, - present active participle. Then he says, “Prove all things; hold fast that which is good;” indicating that there will be some manifestations of this nature that are not good; and we should use discrimination, going by the guide-book which the Lord has given us, that is, his sacred word. {GCDB March 18, 1891, p. 148.2}

This, in brief, is an outline of what the apostle Paul teaches on this subject. First, that the question is one of great importance; that these gifts have been expressly set in the church, and if set there, of course to remain there until the one who put them there by the same authority takes them away from the church; but we have no record that this time would ever come, nor that they would be taken away, or would be expressly set out as they have been expressly set in. Further, that there would be a continuation of these gifts even to the coming of Christ; the church would have them; and that there would be a special movement in this very line, a revival of the gifts, right at the time when Christ’s coming was at the door. {GCDB March 18, 1891, p. 148.3}

And we might rest the question right here upon this testimony of the apostle; but I wish now to bring in some corroborative statements from other parts of the Scripture, to show that these propositions which the apostle has laid down in so clear language, are sustained by other writers. {GCDB March 18, 1891, p. 148.4}

I turn to Matthew 28:19, 20: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.” How long was Christ to be with his people? - To the end of the world. And *how* was he to be with them? - Mark 16:15-18: “And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” {GCDB March 18, 1891, p. 148.5}

Skeptics say, you claim that is a commission of God to his people; you claim to believe; then please work some of these miracles. But the Lord does not propose to work miracles to satisfy the challenge or the curiosity of scoffers. If circumstances demand it, if we live in connection with God, God will protect us in these very ways which he has designated. Verses 19 and 20: “So then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” This is the way then in which Christ promises to be with his people, - working with them confirming their words by the exhibitions of his Holy Spirit. {GCDB March 18, 1891, p. 148.6}

In the 14th chapter of John 16th verse, we have a promise from Christ to his disciples, as he was about to leave them: “And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.” Verse 26: “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” There is the promise which the Lord gave to his people. {GCDB March 18, 1891, p. 148.7}

In the 24th chapter of Luke, we have something more concerning this promise. After Christ was risen from the dead, had spent forty days with his disciples, had gone out to the spot from which he was to ascend to heaven, he leaves his last blessing and benediction with his disciples. Luke 24:49: “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” The promise of the Father was the endowment of the church with power from on high, through the influence of the Holy Spirit, the Spirit of truth. {GCDB March 18, 1891, p. 148.8}

We turn to the book of Acts, and find how this promise was fulfilled. Acts 2. When the wonderful scenes that transpired on the day of Pentecost were taking place, the charge was raised against the disciples that they were drunken. Peter refutes this charge, and vindicates them, saying, in the 15th verse, “For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke.” {GCDB March 18, 1891, p. 148.9}

This prophecy Peter quotes from Joel. The only difference between this and Joel’s record is, Joel says, “afterward” it shall come to pass. Peter interprets that as meaning the last days, covering all the time from that point on to the last day. Now what happened on the day of Pentecost was in fulfillment of that prophecy of Joel; but the scene on the day of Pentecost did not exhaust the prophecy of Joel, for all the conditions were not complied with, all the specifications were not fulfilled. There were no old men dreaming dreams, having visions, etc.; but there was an outpouring of the Spirit, and that was to be witnessed, as occasion might require, until the last day, and thus was to cover all the time to the end. {GCDB March 18, 1891, p. 149.1}

But some say the gifts were put in the church only during the apostolic age, or until the gospel was fully introduced, and that there was no need of them when the apostles had performed their work, and the Christian Church was established. Hence the gifts ceased; and that is the reason we do not have them now; they were not to continue during all this age. {GCDB March 18, 1891, p. 149.2}

I turn to Acts 20:29, and think I find a reason there why they certainly ought not to cease with the days of the apostles. Paul says, “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.” That was what was coming after the days of the apostles. The mystery of iniquity, he said, had already begun to work, even in his day. Now shall we take the ground that these gifts were needed to protect, to edify and build up the church while the apostles were among them; but that when the apostles passed off from the stage of action, and grievous wolves entered in, these gifts were no longer needed? That is just the time they were needed more and more, as the perils and dangers increased upon the church. It was not many years before the shadow of the great apostasy began to fall upon the church, and led it away. It became a formal and worldly church, finally developing into an apostate church, a papal church; and the world and Christendom entered into the long, dreary night of the Dark Ages. Would not the gifts be needed more and more during all this time? {GCDB March 18, 1891, p. 149.3}

But the apostle tells us further to what they are to continue. 1 Corinthians 13:8: “Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.” Paul sets forth charity, or love, as the crowning grace in the church while here, and the crowning glory of the church in its immortal condition. But he tells what condition we are in in this present state; verse 9: “For we know in part, and we prophesy in part.” Verses 10-12: “But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” {GCDB March 18, 1891, p. 149.4}

He is contrasting this present imperfect state with the future perfect and eternal state. He says this is a state in which we are imperfect; we see through a glass darkly; everything is not perfect; we are surrounded by imperfections, hampered by conditions which are not favorable. And he connects with this state of things these gifts which are brought to view in the 8th verse as helps to the church while in this condition. “Whether there be prophecies, they shall fail; not that some one will make a prophecy in the Spirit of Christ, and that prophecy will not come to pass; not at all; but whether there be prophecies, - that is, the *gift* of prophecy, - they shall fail, or be no longer needed in the church when the perfect state comes; but they are needed just so long as this imperfect state continues, just so long as we are cumbered with imperfections, and the perfect state has not come. So long as we see through a glass darkly, so long we need these gifts in the church. But the time is coming when the perfect state will come, and we will no longer need them. Then it will pass away, or, as expressed here by the unfortunate term, “fail.” Until the perfect state has come, we certainly need all these gifts of the Spirit which the apostle here specifies. {GCDB March 18, 1891, p. 149.5}

Now if we take the position that these gifts were designed only for the apostolic age, and that when we pass it, they ceased, the conclusion would follow that the apostolic age was an age of imperfection; but when the apostles passed off the stage of action, and grievous wolves entered into the fold, and men arose in the church, speaking perverse things, to draw away disciples after them, and errors, and superstitions, and darkness, and degradation began to come down like a dark cloud upon the Christian church - that was the perfect age! and the perfect state! when the gifts of the Spirit were no longer needed! This is the logical conclusion of that argument which says that the gifts must be confined to the apostolic age, and were not needed in subsequent time. {GCDB March 18, 1891, p. 149.6}

We go back to the statement of Peter in Acts 2, where he makes an expression which defines just how long these gifts were to continue. He says the outpouring of the Holy Spirit was in fulfillment of the prophecy of Joel; it was also in fulfillment of that promise of Christ that he would send upon them the promise of the Father, or grant them the Holy Spirit, the Comforter. But the promise of Christ was not exhausted by that scene on the day of Pentecost, any more than the prophecy of Joel was exhausted then; for Peter continues in verses 38, 39, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” As long as mercy calls, salvation is offered, and the work of grace goes on among men, so long that promise continues to his people. The promise is still to the church. {GCDB March 18, 1891, p. 150.1}

This certainly shows that this work of the Spirit was designed to be enjoyed in the church, not only in its ordinary operations, but in its extraordinary manifestations, throughout the Christian era, through all the then future ages to the end of time. Why have they not continued with the Christian church? The first great reason that occurs to my mind is that the Christian church put up a fence and barred them out; for, when the apostasy began to come into the church, the church made a creed; and a creed and the gifts of the Spirit can not dwell together. But God has had a church, although it has been in obscurity, in the wilderness; nevertheless wherever that church comes to light, here and there through the ages of the Christian era, there also come to light these blessed operations of the Holy Spirit of God in their midst. But this operation of the Spirit is to appear particularly in the last days. {GCDB March 18, 1891, p. 150.2}

I will now turn to a prophecy which proves this. In Revelation 12:17 is found language with which you are all familiar: “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” As “the woman” is a symbol of the church, the seed of the woman is the number of believers in any generation, and “the remnant of her seed” means of course the last generation of the church. Here is a positive prophecy that the last church will be characterized by this special feature, they will have the testimony of Jesus Christ. But what is the testimony of Jesus Christ? Revelation 19:10: “For the testimony of Jesus is the spirit of prophecy.” {GCDB March 18, 1891, p. 150.3}

Some are disposed to read this passage in this way: “The testimony of Jesus is the spirit of *the* prophecy,” and so try to confine it to the book of Revelation; but I think Paul answers that position in a scripture already referred to, namely, 1 Corinthians 1:5: “That in everything ye are enriched by him, in all utterance, and in all knowledge, even as the *testimony of Christ* was confirmed in you: so that ye come behind in no *gift*.” Paul speaks of the testimony of Christ while writing to the Corinthians in the year 59. He did not know that the book of Revelation was to be written, nor what the angel would say to John on that occasion; and yet he uses the very same term, “The testimony of Jesus,” and connects it with the gifts. So this proves that that is a designation which applies to the work of the Spirit in general, not to the book of Revelation in particular: “The testimony of Jesus is the spirit of prophecy.” {GCDB March 18, 1891, p. 150.4}

We believe that we are fulfilling this scripture; that we have reached this time. The proclamation called the third angel’s message, is being given, as set forth in Revelation 14th chapter, where John says, “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” The faith of Jesus embraces the very thing spoken of in Revelation 12:17. That is a characteristic of the last generation of the church, and the testimony of Jesus is the spirit of prophecy. {GCDB March 18, 1891, p. 150.5}

I refer a moment more to the testimony of Paul in Ephesians 4:11: “He gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers.” Now all men admit that some of these agencies and ministries still exist in the church. If some exist, why not all of them? Is the great spiritual tree which God planted in his church, to be, when we reach the end, blighted, marred, and torn, some of its branches gone, and the tree appear as if about to die? Is that to be its condition when we reach the end? - By no means. I believe it will be a full tree, with all its branches, with all the gifts in the church, with all these agencies in operation among God’s people; for there never has been a time when the specifications of verse 13 have been fully met. That condition was not reached in the days of the apostles; for this prophecy was given with reference to the future, - a prophecy, I believe it is, for the last days, and for the last church; and certainly the only possibility of its fulfillment now lies right before us, when the church, gathered from all nations of the earth, comes up complete on every gospel reform, with the superstitions and errors of the past ages thrown aside and cast away, shining forth fair as the moon, clear as the sun, and terrible as an army with banners, - a church coming forth prepared to meet her Lord as he descends in the clouds of heaven. Such, I believe, will be the church of the last days; and such will be its condition when it is filled with the knowledge of the Son of God, and has reached the measure of the stature of the fullness of Christ. I look for that church. Do you want to be members of such a church? I do. {GCDB March 18, 1891, p. 150.6}

Well, says one, if you have reached the fulfillment of this prophecy, which demands the testimony of Jesus Christ, or the spirit of prophecy in its midst, where is the spirit of prophecy? I am speaking to a people to-day most, if not all, of whom know very well where it is, and how it is connected with this work. It is set forth in what is known in our literature as “The Testimonies for the Church,” “The Spirit of Prophecy,” “Great Controversy,” and works of that nature. What is our relation to this? Our relation to it is our relation to something which arose with this work, which has gone right forward with it, side by side, which has interwoven itself into and through it and all about it, from the day this message began until this present hour. {GCDB March 18, 1891, p. 151.1}

We go back to the great disappointment in 1844, when the Adventist body was thrown in such a state of doubt and uncertainty. What was it that led a people out of that chaos and on to a further path of truth, and knowledge, and light? Within a few weeks after that disappointment, and while the honest in heart were waiting in patience to see what God’s good providence would do for them, light came forth on the great subject of the sanctuary. This opened before us a vast new field of light and truth; and the spirit of prophecy began its work also right there and then to warn the church against giving up the truth of the past. And so light on the sanctuary and the gift of the spirit of prophecy, hand in hand, came forth to lead this people forward into a large field of further light and knowledge and truth, to prepare for the coming of the Son of man. {GCDB March 18, 1891, p. 151.2}

And when the first members which began to form a nucleus of this work, and to rally around the standard of truth, came together, they came with almost as many different views on some points as there were individuals that composed the company, - each one pressing his own individual ideas. Then the value of the spirit of prophecy in connection with this work, again appeared. It pointed out the right course to pursue. And what was it? It was that the brethren should sink all their minor differences and their peculiarities of lesser importance, and unite in the one great movement of the third angel’s message. These examples are merely an index of what it has done all the way along, - guarding against giving up the truths of the past, and pointing the way to light and truth in the future. {GCDB March 18, 1891, p. 151.3}

I have in my possession a letter that I received only two days ago, from a Disciple minister in Iowa, who propounds some questions on the very points we are considering, an answer to which may be an answer to the same queries in other minds. I therefore take occasion to answer them here. He says: “For the information of myself and others, I very much desire an answer, in the columns of your paper, to the following questions:- {GCDB March 18, 1891, p. 151.4}

(1.) Does the Seventh-day Adventist Church believe the so-called Testimonies and writings of Mrs. E. G. White to be revelations from God? {GCDB March 18, 1891, p. 151.5}

We believe these writings are a manifestation of the spirit of prophecy; and just as much as anything that comes from God’s spirit would be a “revelation from God,” just so much these are a revelation from God. If they are the work of the Spirit, then we leave every man who believes in the Spirit, to put his own estimate upon them. {GCDB March 18, 1891, p. 151.6}

(2.) If the foregoing question be answered in the affirmative, then I inquire, upon what ground do you accept her writings to be a revelation from God? {GCDB March 18, 1891, p. 151.7}

We accept her work to be one of the gifts of the Spirit placed in the church, because it complies with every condition upon which those gifts were to be given; and it bears every mark by which such a work is to be tested; it teaches the right doctrine; it is in accordance with the Word of God, and with what the Lord says he would put in the church, and would give his people. It leads to God, to Christ, to the Holy Spirit, to holiness of heart, to the highest standard of morality and holy living that can be found even in the Scriptures themselves. {GCDB March 18, 1891, p. 151.8}

(3.) Has Mrs. E. G. White ever performed any miracles in support of her claims? {GCDB March 18, 1891, p. 151.9}

That shows the misconception under which people seem to labor in reference to this matter. The gifts of the Spirit are not placed in the church to be sustained by other miracles as an evidence of their genuineness. The gifts themselves are their own evidence. Suppose one who has the gift of healing, restores a brother to health. Would it not be very strange for some one to come up and ask him to work a miracle to prove that he had healed that man? If the man is healed, that fact declares itself. It is its own evidence. Suppose one has a vision; how could we demand that he work a miracle to show that he had had a vision? How could that prove it? If one has a gift of the Spirit, that gift will manifest itself. The gifts are their own miracles. {GCDB March 18, 1891, p. 151.10}

When we refer to Revelation 12:17, and claim that the remnant church is now being developed, and the gift of prophecy is in the church, some ask if this gift is “in the church,” why is it not more general? How we can claim that this gift of the Spirit is in the church, when it is confined to one individual? In answer to that, I call attention to what Paul says in 1 Corinthians 12:29: “Are all apostles? are *all* prophets? are *all* teachers? are *all* workers of miracles?” - as much as to say that these gifts being placed in the church, does not mean that *every one* in the church will have them in exercise. Well, then, how many must have them in exercise before it can be said that the gifts are “in the church”? Can you run it down to twenty-five? twenty? fifteen? ten? five? four? three? two? Brethren, if just *one* appears, is not it “in the church”? All are not apostles; but if there is one in the church, that office is in the church. All do not have the spirit of prophecy. If one has it, is not it “in the church”? Where are you going to draw the line as to numbers? The apostle says that we will not all have it; that is tantamount to saying that if any one has it, it is in the church. The idea taught is that if the operation of the Spirit is manifested in connection with that church, then it is in fulfillment of the promise that God hath placed that in the church; that is, the church has it. And so we have what is mentioned here in the 12th of Revelation, as a characteristic of the last church. {GCDB March 18, 1891, p. 151.11}

Another point: Some are disposed to look at this passage from the standpoint of the war that is to be made upon the remnant because they keep the commandments of God, and have the testimony of Jesus Christ. And there will of course be opposition. There is opposition by the powers of darkness to every manifestation of the Spirit, and the true work of the gospel in the church. They called the Master of the house Beelzebub, and said he had a devil. Will they not say the same of his servants? And so from this point of view, some spend their time deprecating the necessity of the coming conflict. I take more pleasure in looking at it from another standpoint; and that is, that the church of God in the last days is coming to the front. The dragon does not get wroth over trifles; the dragon does not get wroth over a dead church; the dragon does not get wroth over that which is of no consequence, and is doing nothing in its aggressive work on the dominions of the powers of darkness. {GCDB March 18, 1891, p. 152.1}

What, then, does the scripture declare? It declares this: that in the last days the church of God will stand forth in the power of the Master; and it will bear two grand characteristics: it will keep the commandments of God, it will obey him, it will have his law written in their hearts; it will have another feature, - it will have the gifts of the Spirit in operation in its midst. And these two features are the objects which excite the wrath and opposition of those who are in darkness and in error. {GCDB March 18, 1891, p. 152.2}

And I rejoice in the fact that such a church is now being brought out. We have come to this time; this people meet all the essential specifications; we can prove our identity; we keep the commandments of God and have the testimony of Jesus Christ, the spirit of prophecy, in our midst. It is this that is, more than anything else, stirring up the opposition of those who oppose this work. {GCDB March 18, 1891, p. 152.3}

Men tell us that we are led by visions, and that we do not know anything, and do not believe anything, except what the visions tell us. They say, “You keep the Sabbath because the visions say the seventh day is the Sabbath; and you believe that the Lord is coming, because the visions say the Lord is coming. It is all visions.” {GCDB March 18, 1891, p. 152.4}

Now if that is so, and this work has been going on more than forty six years, not in private, but before the world, if it is only a human work, is it not a little wonderful that such an agency should be able to operate for all these years and never contradict itself, and never lead the church into confusion, but always onward and upward into true light and greater liberty? Those who say so, certainly pay one the highest compliments they could pay to this work in the church. {GCDB March 18, 1891, p. 152.5}

But when we come to the Scriptures and show that every one of the doctrines we hold is sustained by them, then they turn around and say, “Oh, you get out your theory yourselves, and then the visions come along and confirm it,” and that shows that they are only human. We cannot induce them, for some reason, to determine which of these positions they will take. We would like to have them decide one way or the other. At one time, we are all led by the visions; and therefore are mere dupes; and the next moment we make our theories, and the visions follow on to sustain them; and therefore they are only human. Now if that is all there is to the visions, and they are such a helpless, innocent, and simple thing as this, that they can go only where somebody has gone before, what is the use of these people being so very much stirred up, and being so bitter against them? What is the danger of the visions? When they will decide on their position, we will meet them where they are. {GCDB March 18, 1891, p. 152.6}

With this reference to Revelation 12:17, bringing out these characteristics of the last church, - the commandments of God and the testimony of Jesus Christ, - I close my presentation of this subject for this morning. What I have proved it is not perhaps for me to say; it is for you to judge. What I have attempted to prove, allow me briefly to state:- {GCDB March 18, 1891, p. 152.7}

1. That the doctrine of spiritual gifts is treated in the Scriptures as a most important doctrine; prophets and apostles and our Lord himself have all testified concerning it. {GCDB March 18, 1891, p. 152.8}

2. That the gifts of the Spirit are the varied extraordinary manifestations of the Holy Spirit, that divine agency which has to do with all things, and the communion of which all must enjoy who would be Christ’s followers here, or have any part in the eternal life which he has promised to his people hereafter. Romans 8:9-11. {GCDB March 18, 1891, p. 152.9}

3. That these “diversities of gifts” (1 Corinthians 12:4) include the personal agencies of apostles, prophets, evangelists, pastors, teachers, helps and governments, and the operation of the Spirit, in imparting wisdom, knowledge, faith, the power to heal, to work miracles, to prophesy, to discern spirits, to speak with divers kinds of tongues, and to interpret what is thus spoken with tongues. 1 Corinthians 12:8-10, 28; Ephesians 4:11. {GCDB March 18, 1891, p. 153.1}

4. That these gifts were formally and emphatically set in the church, by Christ after he ascended to his Father (Ephesians 4:8-11 Corinthians 12:28), and can only be taken out of the church by the same power. The church by apostasy can of course so “quench” the Spirit, as to enjoy none of its sacred influence; but the *privilege* of its presence and operation God has never withdrawn from the church. {GCDB March 18, 1891, p. 153.2}

5. That a multitude of other scriptures corroborate these propositions laid down by the apostle Paul. {GCDB March 18, 1891, p. 153.3}

6. That there is to be a great revival of the operation of the Spirit of God in the line of the gifts, in the last days. Joel 2:28-31; Acts 2:16-20; 1 Thessalonians 5:4, 19, 20. {GCDB March 18, 1891, p. 153.4}

7. That these gifts of the spirit, are embraced in the “promise of the Father” to the followers of Christ (John 14:16, 26), and included in the great commission of Christ to his ministers. Matthew 28:19, 20; Mark 16:15, 19; Luke 24:49. {GCDB March 18, 1891, p. 153.5}

8. That these promises reach “to the end of the world” (Matthew 28:20), and are for all who will ever be called by the gospel of Jesus Christ. Acts 2:38, 39. {GCDB March 18, 1891, p. 153.6}

9. That the gifts, which are embraced in “the faith of Jesus” (Revelation 14:12), especially the testimony of Jesus, which is the “spirit of prophecy” (Revelation 19:10), are to be a characteristic of the last church at the close of time. Revelation 12:17. {GCDB March 18, 1891, p. 153.7}

10. That we have reached the last days and the last generation, and the last church is being called out by the third angel’s message. {GCDB March 18, 1891, p. 153.8}

11. That this church has from its beginning had the gift of prophecy in its midst, a living voice to counsel, admonish, and instruct in regard to present duty amid the perils of the way. {GCDB March 18, 1891, p. 153.9}

12. That what is received through this gift should be accepted, cherished, and obeyed, if we would be prepared for a greater diversity in the operations of the spirit, in the restoration of all the gifts, and for the larger outpouring of the Spirit upon the church, when it receives the refreshing (Acts 3:19-21), the early and the latter rain (James 5:7, 8), as it comes to the close of its experience and its work in this world, not far hence. {GCDB March 18, 1891, p. 153.10}

**GENERAL CONFERENCE PROCEEDINGS**

**THIRTEENTH MEETING**

As it had been previously announced that Sister White would occupy the time at 10:30, a very large audience was assembled at the time for the opening of the meeting. Prayer was offered by Elder A. T. Jones. After the reading of the minutes, the Conference adjourned to 10:30 A. M., Wednesday, March 16. {GCDB March 18, 1891, p. 153.11}

Sister White bore a very earnest and impressive testimony, a synopsis of which will appear in a future number of the BULLETIN. {GCDB March 18, 1891, p. 153.12}

**PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

**THIRD MEETING**

THE third meeting of the session was held Tuesday, March 17, at 3 P. M. Elder A. E. Place offered prayer. The Committee on Auditing reported as follows:- {GCDB March 18, 1891, p. 153.13}

This is to certify that we have very carefully examined the books of the treasurer of the International Sabbath-school Association, and find them neatly kept, and correctly so, according to our best knowledge and belief. {GCDB March 18, 1891, p. 153.14}

|  |  |  |
| --- | --- | --- |
| W. H. EDWARDS, | ] |  |
| T. A. KILGORE, | ] | *Committee*. |
| H. LINDSAY, | ] |  |

The Committee on Constitution and Future Work submitted the following report:- {GCDB March 18, 1891, p. 153.15}

**CONSTITUTION**

**ARTICLE I. - NAME**

This organization shall be known as the International Sabbath-school Association of Seventh-day Adventists. {GCDB March 18, 1891, p. 153.16}

**ARTICLE II. - OBJECT**

The object of this Association shall be to unify and extend the Sabbath-school work of the Seventh-day Adventist denomination throughout the world. {GCDB March 18, 1891, p. 153.17}

**ARTICLE III. - MEMBERSHIP**

SECTION 1. This Association shall be composed of all the Sabbath-school associations and Sabbath-schools outside of these associations, which have been properly organized, and that shall report quarterly to this body. {GCDB March 18, 1891, p. 153.18}

SEC. 2. The legal voters of this Association shall be as follows: All accredited ministers and licentiates, and all members and workers from any Sabbath-school association present at any regular meeting of this Association. {GCDB March 18, 1891, p. 153.19}

**ARTICLE IV. - OFFICERS**

SECTION 1. The officers of this Association shall consist of a President, a Vice-President, a Secretary, a Treasurer, a Corresponding Secretary, and an Executive Board of nine, of which the President and Vice-President shall be members. {GCDB March 18, 1891, p. 153.20}

SEC. 2. These officers shall be elected at the regular sessions of the Association, and shall hold their office for the term of two years, or until their successors are elected, and appear to enter upon their duties. {GCDB March 18, 1891, p. 154.1}

SEC. 3. The secretaries of all associations outside of the United States shall be considered Corresponding Secretaries of this Association. {GCDB March 18, 1891, p. 154.2}

SEC. 4. The presidents of all associations outside of the United States shall be considered as honorary Vice-Presidents of this Association, and entitled to take part in the deliberations of the Executive Board, whenever present at its meetings. {GCDB March 18, 1891, p. 154.3}

**ARTICLE V. - SESSIONS**

This Association shall hold a regular session every alternate year, in connection with the regular session of the General Conference of Seventh-day Adventists. {GCDB March 18, 1891, p. 154.4}

**ARTICLE VI. - DUTIES OF THE PRESIDENT**

SECTION 1. The duties of the president shall be to take the general oversight of the work of the Association, to preside at all meetings of the Association and of the Executive Board, and to call special meetings thereof. {GCDB March 18, 1891, p. 154.5}

The Vice-President, in the absence of the President, shall perform the duties of that office. {GCDB March 18, 1891, p. 154.6}

**ARTICLE VII. - DUTIES OF THE SECRETARY AND TREASURER**

SECTION 1. The duties of the Secretary shall be, (1) To record the proceedings of the Association, and to present a yearly summary of the same at the annual meeting; (2) To present such other summary reports as may from time to time be ordered; (3) To make reports at such other times as may be ordered. {GCDB March 18, 1891, p. 154.7}

SEC. 2. The duties of the Corresponding Secretary shall be to advance by correspondence the interests of the Sabbath-school Association in all parts of the world, and to give isolated schools and associations such instruction as shall enable them to act in harmony with the body. {GCDB March 18, 1891, p. 154.8}

SEC. 3. The duties of the Treasurer of this Association shall be to receive and hold all moneys belonging to the Association, giving receipts therefor, and paying out the same as the Association or Executive Board may direct, through the written order of the President. {GCDB March 18, 1891, p. 154.9}

**ARTICLE VIII. - DUTIES OF THE EXECUTIVE BOARD**

The functions of the Executive Board shall be, (1.) To represent this Association when not in session assembled, to execute all its recommendations and orders, and to fill all vacancies which may occur from death or otherwise; (2.) To assist, either personally or by authorized agents, in organizing and conducting Sabbath-schools, Sabbath-school associations, and Sabbath-school conventions; (3.) To induce those possessing the requisite ability and having a heart in the work, to write in the interest of Bible study and proper Sabbath-school instruction, and to secure the publication and distribution of needed Sabbath-school literature, and to provide suitable lessons for all divisions of the Sabbath-school; (4.) To make all necessary provisions for rendering the sessions of this Association interesting and profitable, and, in general, to labor to make our Sabbath-schools efficient in preparing their members to be fruitful workers in the grand mission of the third angel’s message. {GCDB March 18, 1891, p. 154.10}

**ARTICLE IX. - FUNDS**

The funds for defraying the expenses of this Association shall be obtained by the tithes from the State Associations, and by contributions and donations. {GCDB March 18, 1891, p. 154.11}

**ARTICLE X. - AMENDMENTS**

This Constitution may be altered or amended by a two-thirds vote of the members present at any regular meeting. {GCDB March 18, 1891, p. 154.12}

The report of the Committee on Nominations was called up, but by request of the chairman of the committee, it was deferred. {GCDB March 18, 1891, p. 154.13}

The report of the Committee on Resolutions was taken up, and on motion to adopt, was opened for discussion. {GCDB March 18, 1891, p. 154.14}

Resolution one called out remarks from Elder O. A. Olsen. He thought the Sabbath-school work was a cause in which a great variety of talent could be employed. It was truly a missionary cause. This was shown by the building of the ship “Pitcairn.” {GCDB March 18, 1891, p. 154.15}

Much has been said about our dearth of laborers. This is not a question remote from our Sabbath-schools, for our Sabbath-schools are where our children should be converted and fitted for the bearing of responsibilities in connection with the message. {GCDB March 18, 1891, p. 154.16}

Elder Durland said that although the increase in membership was encouraging, when we compared the membership of the Sabbath-school with the membership of the church, we would find there was still room for the membership to increase even among our own people. The great need to day is that of more consecrated teachers and workers. {GCDB March 18, 1891, p. 154.17}

Elder Holser said that if any should be thankful for the prosperity of the Sabbath-school work, it was the Central European field, where the truth had been established in part by the liberality of the schools. {GCDB March 18, 1891, p. 154.18}

Elders Loughborough and Underwood also made remarks urging upon all deeper consecration, and a feeling of individual responsibility in the Sabbath-school work. {GCDB March 18, 1891, p. 154.19}

By suggestion of Elder Durland, and consent of the Association, the words, “the past year” were added onto resolution two. {GCDB March 18, 1891, p. 154.20}

Resolution three called out remarks from Elder R. S. Owen, of Canada, who spoke of the high esteem in which Brother Martin was held, and the earnest, efficient work he had done for the association of which he was president. {GCDB March 18, 1891, p. 154.21}

The question was raised on resolution four as to whether ministers who were visiting from school to school should report and donate to the State school, or to the school at which they might be present. This called out some discussion, the prevailing sentiment expressed being that they should donate to the church schools at such times. {GCDB March 18, 1891, p. 154.22}

It was moved to amend the resolution by inserting the words “ministers and canvassers,” so that the resolution would read, “To secure the enrollment of every isolated Sabbath-keeper, minister, and canvasser in its territory.” {GCDB March 18, 1891, p. 154.23}

Much discussion followed, in which the merits of both sides were quite fully brought out. The amendment was finally lost. {GCDB March 18, 1891, p. 154.24}

The president said he hoped none would get the idea that the State school was an experiment. It had already proved a success, - a means of communication with isolated Sabbath-keepers, and thus a means of encouragement. {GCDB March 18, 1891, p. 154.25}

Elder Durland said it was not the design of resolution six to effect a radical change in the Sabbath-schools. The change should be made carefully and judiciously. Should the resolution be carried out, our lessons in the future could be arranged to meet its provisions. The report was adopted, resolution three being acted upon separately. {GCDB March 18, 1891, p. 155.1}

The Committee on Resolutions further reported as follows:- {GCDB March 18, 1891, p. 155.2}

**OFFERINGS**

Whereas, There is a regular course of instruction in the *Home Missionary*, on foreign missions, wherein some particular mission field is taken up each month: therefore, - {GCDB March 18, 1891, p. 155.3}

1. *Resolved*, That we recommend that all our Sabbath-schools make these missions their study, and give their offerings each month to the field then under consideration. {GCDB March 18, 1891, p. 155.4}

**THE WORKER**

2. *Resolved*, That the *Sabbath-school Worker* be furnished to schools in clubs, at the same club-rates as *Our Little Friend*. {GCDB March 18, 1891, p. 155.5}

**THE YOUNG PEOPLE’S LIBRARY**

Whereas, There has been a lack of suitable books for Sabbath-school libraries; and, - {GCDB March 18, 1891, p. 155.6}

Whereas, The Pacific Press is now issuing a series of books, known as “The Young People’s Library,” which meets this want; therefore, - {GCDB March 18, 1891, p. 155.7}

3. *Resolved*, That we recommend that all our schools purchase these books for their libraries. {GCDB March 18, 1891, p. 155.8}

Whereas, There is urgent necessity that our people come more and more to consider Sabbath-school work as synonymous with Bible study; and, - {GCDB March 18, 1891, p. 155.9}

Whereas, The General Conference has voted to hold a special Bible school in each of the General Conference districts, which Sabbath-school workers are requested to attend; therefore, - {GCDB March 18, 1891, p. 155.10}

4. *Resolved*, That we urge not only that State Sabbath-school workers attend these Bible schools, but also that they in turn do all in their power to encourage as general an attendance as possible of officers and teachers in the various local Sabbath-schools, believing that in this way more than in any other the real interests of the Sabbath-school work may be advanced. {GCDB March 18, 1891, p. 155.11}

Whereas, The present duties already demand much study and labor by all of the State and provincial secretaries; and, - {GCDB March 18, 1891, p. 155.12}

Whereas, the recent organization of State schools will demand much additional labor and earnest work by the aforesaid secretaries; therefore, - {GCDB March 18, 1891, p. 155.13}

5. *Resolved*, That we recommend each State Conference to carefully consider the faithful labors of their Sabbath-school secretaries, and that they receive some remuneration for their faithful and earnest labors. {GCDB March 18, 1891, p. 155.14}

By vote the following resolution offered by Elder M. C. Wilcox, was ordered printed in the BULLETIN:- {GCDB March 18, 1891, p. 155.15}

Resolved, That we adopt the same subjects for our lessons for 1892, that are to be used by the International Sunday-schools for the same year. {GCDB March 18, 1891, p. 155.16}

The meeting adjourned to meet Sunday, March 22, at 9 A. M. {GCDB March 18, 1891, p. 155.17}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 10**

BY ELDER E. J. WAGGONER.

THE sixth chapter of Romans commences with a continuation of the argument that is contained in the fifth chapter. That argument is that the life of Christ is given to us for our justification. Grace reigns through righteousness unto eternal life by Jesus Christ our Lord. Grace is favor, and the psalmist tells us that in his favor there is life; and so “being justified freely by his grace,” is simply the bestowal of the life of Christ upon us. That life is a sinless life. Christ in us obeys, and by his obedience we are made righteous. {GCDB March 18, 1891, p. 155.18}

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized unto Jesus Christ were baptized unto his death? Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” {GCDB March 18, 1891, p. 155.19}

Now this chapter shows us how we make the connection with Christ, and what that connection does for us. In the preceding chapter we learned that judgment had passed upon all men unto condemnation, and that the sentence of death had gone forth upon every man in this world. The death sentence has been pronounced, and death works in men. Why does death work in men? What is the peculiar power of death? It is sin! “The sting of death is sin.” Therefore sin working in men is simply death working in them. Men who are sinners are stung by death. Death is in then already, and it is carrying on its work in them, and it is only a matter of time till it shall hold them in its grasp forever. But while probation is continued, there is a possibility that men may escape that sting, and the execution of that penalty. Nevertheless God must be just, even while he is the justifier of them that believe on him. Sentence of death has been pronounced upon every man, and that sentence will be executed. Every man must die, because that all men have sinned. {GCDB March 18, 1891, p. 155.20}

But there is given to every man a choice as to when he will die. Christ died for all men. We can acknowledge his death, and die in him, and thus get his life; or on the other hand we may, if we wish, refuse to acknowledge him, and die in ourselves. *But die we must*. Death has passed upon all men, and all men must die. The life of every man is forfeited, of ourselves we have no life at all. {GCDB March 18, 1891, p. 155.21}

The Scripture plainly says, “He that hath not the Son of God hath not life.” 1 John 5:12. Now seeing that we are in that condition, when death claims her forfeit, what are we going to do? Don’t you see that we are left lifeless. If I owe a thousand dollars, and I have just exactly a thousand dollars in my possession, when I pay that debt, I am left penniless, am I not? So it is with this life of ours. We all have a life here in our possession, but it does not belong to us. *It is forfeited to the law*. It does not belong to us at all. When the law exacts that forfeit, and that life of ours is gone, than there is nothing left to us but eternal death. {GCDB March 18, 1891, p. 156.1}

But Christ, the Son of God, has so much life in himself, that he can give life to every man and still have as much life left. He was not under any obligation to come to earth and go through the experience that he did. He had glory in heaven; he had the adoration of all the angels; he had riches and power: but he left them all, and even emptied himself of his glory and his honor; came to earth as a poor man, took upon himself the form of a servant, and was made in all things like unto those whom he came to save. {GCDB March 18, 1891, p. 156.2}

He worked out righteousness here in the flesh. What did he do it for? For himself? No, he did not have any need of it. He had riches to begin with. He had everything that he could have when he was in heaven. But here on earth, as a man, he worked out righteousness and eternal redemption *that he might give them to us*. That is the sole reason that brought him into the world. He has all that righteousness he wrought out here, and he will and does give it to men. So he paid the penalty of the law, - for himself? No! He had no sin, consequently the law had no claim upon him. {GCDB March 18, 1891, p. 156.3}

In the second letter to the Corinthians, chapter five, and verse twenty-one, the apostle Paul says: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” So it was that he suffered the penalty, not for himself, but for us. When we by faith lay hold on Christ, and become united with him, so that we are identified with him, then we have that life which he has to bestow. {GCDB March 18, 1891, p. 156.4}

But pay the penalty, suffer the forfeit, we must; for the law will exact the forfeit. But as I said before, we have the choice as to whether we will wait, and let the law take the forfeit from us, at a time when we will have nothing left after it is gone, or whether we will give over the forfeited life when we can take the life of Christ, and have it left after we have paid the forfeit. {GCDB March 18, 1891, p. 156.5}

Now how do we get hold of Christ? How do we get the benefit of that righteous life of his? - It is in the act of death. At what point is it that we touch Christ, and make the connection? At what point in the ministry of Christ is it that he touches us, and effects the union? - It is at the lowest possible point where man can be touched, and that is death. In all points he is made like his brethren, so he takes the very lowest of these, - the point of death, - and there it is, when we are actually dead, that we step into Christ. {GCDB March 18, 1891, p. 156.6}

The ceremony of baptism is simply the symbol of Christ’s death and resurrection. Says Paul, in Galatians 3:27, “For as many of you as have been baptized into Christ, have put on Christ.” In Romans he says: “As many of us as were baptized into Jesus Christ, were baptized into his death.” But if we died with Christ, we are bound and certain to live again; for Christ is alive. Here we can forcibly apply the words of Peter in Acts 2:24: “Whom God hath raised up, having loosed the pains of death: *because it was not possible that he should be holden of it*.” It was utterly impossible that death should hold Christ. Therefore if we die with him, and in our death are united with him, *we shall also live with him*. The great thought around which the whole Bible clusters, is death and resurrection with Christ. IF WE DIE WITH HIM, WE SHALL LIVE AGAIN. {GCDB March 18, 1891, p. 156.7}

We die with him, - when? Now! When we acknowledge our life forfeited, and give up all claims to that life, and everything that is connected with it, that very moment we die with Christ. Now what is this giving up of our life? Life stands for everything that a man has. It stands for everything that pertains to life. What is it, then, that pertains to the life that we naturally have in ourselves? It is sin! It is the lust of the flesh, and the lust of the eyes, and the pride of life. It is envy, malice, evil speaking, evil thinking, - all these things make up the natural life, because we see that every man that has the natural life, has these things. They are a part of his life. They enter into the life of every man on earth. {GCDB March 18, 1891, p. 156.8}

When we come to that place where we see that we have those things, and are ready to give them up, and pay the forfeit, then it is that we can die with Christ, and take his sinless life in their stead. In yielding up that life of ours, we give up all these things, and when they are all given up, then we are dead with Christ. But just as surely as we give them up and die with Christ, just so surely must we be raised again, for *Christ is risen*, and we then walk in newness of life. That new life, - that newness of life which we have, is the life of Christ, and it is a SINLESS LIFE. Knowing this, “that our old man is crucified with him, that the *body of sin might be destroyed, that henceforth we might not serve sin*.” {GCDB March 18, 1891, p. 156.9}

Here is the secret of all missionary effort. When a man comes to the point, where in very deed he reckons that he has no life of his own, and he gives up the forfeited life which he did have in his possession, and the life he lives in the flesh he lives by faith in the Son of God; then Christ is his life, and his life is *“hid with Christ in God*.” He has been raised to newness of life by faith in the operation of God. What can that man fear of what man can do to him? What will he fear of what man will say of him? He will say to himself, It is not I, but Christ that liveth in me. {GCDB March 18, 1891, p. 156.10}

What will it matter to him if he is called to go to an unhealthful locality? His life has already been yielded up, so that death has no terrors for him. He goes willingly, *“not* taking his life in his hand,” but leaving it in the keeping of Christ in God. If Christ, in whom his life is hid, wishes to allow him to sleep for awhile, it is all right. Moreover he is not discouraged by difficulties in the work to which Christ has assigned him; for he has practical knowledge of the power of Christ and he knows that he who cast down the high things that had exalted themselves in his own heart against Christ, is able to subdue all things unto himself. The life that he lives is the life of Christ, provided only, that every moment of his life he yields himself and is as thoroughly consecrated as he was at the time he died. {GCDB March 18, 1891, p. 157.1}

It is necessary that we die continually, and that we continually know the power of God, and of the resurrection of Christ. For “we are saved by his life.” We must know and experience the same power that God wrought in Christ when he raised him from the dead. We take that power, - How? “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” {GCDB March 18, 1891, p. 157.2}

It is simply a matter of making the resurrection of Christ a practical thing in our own lives. It is simply believing that what God could do for Christ, as he lay in the grave, he can do for us. That power which brought forth Christ from the dead can keep us alive from the dead. If we have the life of Christ, and it is working in us, it must do for us all that it did for him when he was in Galilee and Judea. {GCDB March 18, 1891, p. 157.3}

What a precious thought it is that our lives are not our own. We have but the life of Christ. It is this thought that makes a man triumph even in death. Why? The sting of death is gone! Death does not sting the righteous man, because he is freed from sin. It was the knowledge of this that enabled the martyrs like Jerome and Huss to go to the stake, singing songs of triumph and victory. “Fear not them that kill the body, but are not able to kill the soul; but rather fear him that is able to destroy both soul and body in hell.” {GCDB March 18, 1891, p. 157.4}

Our lives are hid with Christ in God, so that we fear not the power of wicked men, or of the devil himself. When we have given ourselves to Christ, and our life is hid with him, what matters it whether this life be cut off soon or not? We walk with Christ, and he controls our lives. Wicked men or devils can no more touch our life than they could hold Christ in the grave. {GCDB March 18, 1891, p. 157.5}

Oh, that we might feel the power of that life, and know that we are his! When we do get it, the power of God will accompany the message, as we go forth bearing it. What difference if men bring reproaches on us, - we are dead, and our life is hid with Christ in God; and the life we live, we live in him, and through faith in him. This is the power of the gospel, and the hope that makes the Christian triumph even in death. It is the hope of the resurrection; for when the man is called to lie down and sleep, he sleeps in Jesus. His life is just as sure, and even surer, then, than if he were alive upon the earth. His probation is sealed; he has fought a good fight; he has finished his course, and kept the faith. Well might the apostle say that he did not sorrow for those who slept, as for those who had no hope. {GCDB March 18, 1891, p. 157.6}

When the church of God, and the ministers of God, have died indeed, giving up everything that has pertained to their own life, then they will belong to Christ in deed and in truth. If Christ is willing to intrust us with some of these things; if we are to be spared on earth for awhile, it is all right. If on the other hand he thinks best to take us away, that is all right too. Whether sleeping in the grave or working for the Master on the earth, matters not, for it is Christ all the time. {GCDB March 18, 1891, p. 157.7}

When we get hold of these ideas, and make them ours, and we may have them as soon as we please, they are precious to us. Having counted the cost of giving up all those things that have been dear to us, if we are prepared to count them all but loss for the excellency of the knowledge of Jesus Christ our Lord, then we can yield ourselves wholly to Christ. Just as soon as we are willing to count the cost, and to let ourselves be crucified with Christ, by giving up the pride of life, the lust of the flesh, and all those things which have pertained to our old life, making no provision for the flesh, then the power of Christ comes upon us. But we are living yet on earth! Yes, but we have given up our life, and all there is to us is Christ working in us. {GCDB March 18, 1891, p. 157.8}

The very moment that a man denies everything pertaining to the flesh, that very moment he can say that Christ is his, and that he has the life of Christ. How does he know it? Through faith in the operation of him that raised Christ from the dead! {GCDB March 18, 1891, p. 157.9}

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.” {GCDB March 18, 1891, p. 157.10}

Christ’s life is an eternal life. He voluntarily went under the dominion of death. By doing this he demonstrated his power over death. He went down into the grave to show that right there, while bound by the chains of the prison house of the grave itself, he had power to burst those fetters asunder, and come forth free and a conqueror. Therefore since he dies no more, and we take that sinless life of his, then we can reckon ourselves dead unto sin, but alive unto God through Jesus Christ our Lord. As death can have no dominion over him, so sin, which is the sting of death, can have no dominion over us. {GCDB March 18, 1891, p. 158.1}

A questioner may say, “You make it out that we ought never to sin any more, - you leave no room for sin.” But is not that what the Bible says? “For sin shall not have dominion over you; for ye are not under the law, but under grace.” We belong to the Lord Jesus Christ. How? By death, we make no provision for the flesh to fulfill the lusts thereof. There is such a thing as a complete surrender to Christ, - when we give up everything, and then trust to his power to keep us in that state. And I thank God that he is able to do it. {GCDB March 18, 1891, p. 158.2}

Men start out on dangerous expeditions, - some to conquer a country, and when they reach that land, they burn the boats they came in, so they cannot go back if they desired to. It is right for us to count well the cost. There is no use to make a headlong plunge into the battle. Look over the whole ground. Here is this pleasure, and that indulgence; can I give them up? They have been very dear to me, they have become entwined around my very life itself. They are identified with me, so that they show themselves in my very countenance, they are imbeded in my very character and are a part of myself. I have clung to them as I have clung to life itself. But Christ was not in them, they do not savor of the life of Christ at all. For the joy that was set before him, he endured the cross. *Can I, for the sake of sharing that joy*, ENDURE THAT CROSS? Can I give up the pleasures of sin for a season, in order to share the riches of Christ, and the joy of his salvation? These are the questions we must ask ourselves. {GCDB March 18, 1891, p. 158.3}

Look up, and place your eyes on Christ and the joys of present salvation. They form the opposite side of the picture. There is the joy of having an infinite power working in us. For that joy which we can have now, are we willing to give up everything, and to become sharers of the sufferings of Christ, and to be made partakers of his death, and the power of his resurrection? This is a joy that will last forever, so let us burn the boats and the bridges behind us! Can we give up all these things that have been so dear to us, can we give them up *forever*? That is the hard part. {GCDB March 18, 1891, p. 158.4}

Says one, “I have tried to give up these things before, and I have fallen again, now how do I know but what I shall fall again?” Ah no, you are not making a new resolution this time, you are not turning over a new leaf, and saying that you are going to do better. You are merely letting the old life and all the resolutions go. Simply say, I know that there is power in God. And that same power which spoke the world into existence, that same power which brought Christ forth from the tomb, - into the hands of that power I will yield myself, and let it sustain and keep me in the new life. And day by day as we do that, our hearts will go out in thankfulness to God for his wonderful power. {GCDB March 18, 1891, p. 158.5}

It is not ours to make provision for the flesh in the lusts thereof; but we must step out and take hold of the life of Christ, and feel that the power of God is working in us. When we feel that power working, - that miracle which is wrought in us, - the temptations to which we have yielded so often, the sinful practices to which we have given way, will be overcome, and we will rise superior to them. Then we can go out into the world, in the power of Christ, and carry the message as we never have done before. {GCDB March 18, 1891, p. 158.6}

How is it that we will have more power? Because we know that if God can work that miracle for us, he can do it for any one. Our work from a human standpoint is an impossible one; difficulties arise on every hand; but we have a knowledge of what the power of God can do, and therefore go forth in faith that he who can cast down imaginations in our hearts, and every high thing that exalteth itself against the knowledge of God, and can bring into captivity every thought to the obedience of Christ, can do that same work for others, since he has done it for us. It was that same power which caused the walls of Jericho to fall down before the people of God. I am so thankful that the God who has called us to be his servants is a God of infinite power. Take hold of that power and prove it for yourselves. {GCDB March 18, 1891, p. 158.7}

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” “Likewise” - Like what? *Like as Christ was raised from the dead to be dead no more, so likewise reckon yourselves to be dead unto sin to sin no more*. Is that true? Note it carefully, - that sin shall have no more dominion over you. That is what the Bible says. We are no longer under the law, but under grace. We are no longer under condemnation, but the grace of God resteth upon us. The spirit of glory and of grace is present with us. {GCDB March 18, 1891, p. 158.8}

There is power in Christ. What is that power? Notice. Grace is favor! In the favor of God there is life. Then what is the power of the grace of Christ? It is the power of an endless life. If men really believe that Christ is risen from the dead, they can believe that they are dead unto sin, but alive unto God, and free from sin. Does the apostle mean free from sin? It is a solemn, but a glorious thought. How thankful ought men to be that they can have that confidence in the power of God through Chris that they can without any mental reservation take this chapter and believe it. Yes, believe these very words, “He that is dead is freed from sin ... reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ.” {GCDB March 18, 1891, p. 159.1}

But is it true that man can live without sin? In the last part of the chapter we read: “For when ye were the servants of sin, ye were free from righteousness.” We all know what that means. Our past experience is not so pleasant to look back over. In it we see no good. Now why was it that we were free from righteousness? - Because we were the servants of Satan. “But now, being made free from sin, we are become the servants of righteousness.” Christ is the author of righteousness. The service we render is his. Which are we, the servants of Christ or the servants of Satan? When we were the servants of Satan, we did not do any righteousness.” But now we are the servants of God. “Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” {GCDB March 18, 1891, p. 159.2}

There are just two services. The service of Satan, which is of sin unto death, and the service of Christ, which is of obedience unto righteousness. A man cannot serve two masters. All believe that. Then it is impossible to serve sin and righteousness at the same time. Now we call ourselves Christians. That means - what? Followers of Christ! But in all our Christian experience we have left little loopholes along here and there for sin. We have never dared to come to that place where we would believe that the Christian life should be a sinless life. We have not dared to believe it or preach it. But in that case we cannot preach the law of God fully. Why not? Because we do not understand the *power* of justification by faith. Then without justification by faith it is impossible to preach the law of God to the fullest extent. Then to preach justification by faith does not detract from or lower the law of God, but is the only thing that exalts it. {GCDB March 18, 1891, p. 159.3}

Now can we be the servants of Christ while we are committing sins, and making provision for the flesh to fulfill the lust thereof? Is Christ the minister of sin? Whose servants are we while we are committing sin? We are the servants of sin, and sin is of Satan. Now if a Christian (?) is committing sin part of the time, and doing righteousness the rest of the time, it must be that Satan and Christ are in partnership, so that he has only one master, for he cannot serve two masters. {GCDB March 18, 1891, p. 159.4}

But there is no consort between light and darkness, - between Christ and Belial. They are in deadly antagonism, they are opposed to each other, and they have fought a fight even to the death. There is no quarter on either side. Then it is utterly impossible for man to serve these two masters. He must be on the one side or the other. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” We know enough about being servants of sin. We have yielded ourselves as instruments of unrighteousness unto sin. {GCDB March 18, 1891, p. 159.5}

Now the question comes: How am I going to become a servant of Christ, so that I will be able to die to my old life? *“To whom ye yield yourselves servants to obey, his servants ye are whom ye obey*.” The word rendered “servant” really means a “bondservant.” Just the moment that I yield myself to Christ to become his servant, that very moment I am his bond-servant. That very moment I belong to him. How do I know that Christ will accept my service if I do give it him? Because he has bought that service and paid the price for it. And in all those years that I yielded myself a servant to sin, I have been defrauding him of his right. But all this time that I have been keeping back my service, he has been going about searching for me, and seeking to draw me to him. And when we say, “Here, Lord, here I am, I give myself to thee,” that very moment Christ has found us, for he has been seeking for us, and we *are* his servants. {GCDB March 18, 1891, p. 159.6}

But how do we know that we are going to continue in his service? How do we know that we can live the life of Christ? Just in the same way that we know we have lived the life of sin. When we take this matter into account as to whose servants we will be, we want to take into account the power of the two masters. When we were the servants of sin, we were *free from righteousness*, because Satan swayed us, and used us in whatever way he would, and we were at the mercy of his power. {GCDB March 18, 1891, p. 159.7}

Is sin stronger than righteousness? is Satan stronger than Christ? No! Then as Christ has proved himself to be the stronger of the two, and just as surely as when we were the bond-servants of sin, it had power to keep us free from righteousness; so when we yield ourselves as bond-servants unto Christ, he has *power to keep us from sin*. The battle is not ours, it is God’s. I said that Christ and Satan were not in partnership, but that there is the bitterest antagonism between them. {GCDB March 18, 1891, p. 159.8}

All are familiar with the words, “The Great Controversy between Christ and Satan.” It is a household phrase among us. What is the controversy over? It is over the souls of men, and the place of their abode. Who shall have your service and mine, is the question that they are fighting over. The controversy is between Christ and Satan. They are not only the principal ones in the controversy, but the whole controversy is between them, and them alone. {GCDB March 18, 1891, p. 160.1}

We have this much to say, - neither one of them can take our service against our will. Of ourselves we have no power to stand against Satan; we have tried that. We have no power to meet him; we cannot face him and conquer him. We have no power at all; but at the same time we know that we do not want to be his servants. Yes; and we will not only say, I do not want to be his servant, but, I *will not* be his servant. So instead of putting our strength against Satan, we *yield* ourselves to Christ, and repeat over and over again, like David the psalmist, “O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.” Psalm 116:15. {GCDB March 18, 1891, p. 160.2}

What? I was a bond-servant of Satan’s, but just the moment I said to Christ, “I will be your servant,” he loosed my bonds, and took upon himself the responsibility of defending me against Satan, who has no right to me. So when Satan comes to take me back and make me his bond-servant again, Christ meets him, even as he met him when he was here upon the earth. So simply tell your own heart, and Satan, that you are Christ’s, and that he has loosed your bonds. Then you are loosed indeed. You have counted the cost, and now you can take the words of David and repeat them over and over. {GCDB March 18, 1891, p. 160.3}

Your life is no longer your own, it is the life of Christ. His life, his very existence, is pitted against Satan. The battle goes over our heads, for we are dead, and our life is hid with Christ in God. Says the psalmist, “Thou shalt keep them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.” The battle between Christ and Satan is being waged over our heads, and we are hid in the secret pavilion. This is the victory that overcometh the world, for Christ has gained the victory over Satan, and by grasping the promises of Christ by faith, and laying hold upon the life of Christ, the victory over Satan is ours. {GCDB March 18, 1891, p. 160.4}

Does not Christ say that all power is given him in heaven and in earth? Note the precious words in Ephesians 1:19-21: “And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named.” {GCDB March 18, 1891, p. 160.5}

That same power which placed him in that exalted position which is far above all principality and power, - what *has it done* for us? “Quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Where is it that we are placed? “Far above all principality and power.” {GCDB March 18, 1891, p. 160.6}

Then the *victory* is ours in Christ, and he has gained the victory already. He has conquered a peace for us. Just as surely as he gives his peace to us, just that surely has he gained the victory for us. So in the hour of trial we have a victory that is already gained. Well may we say that the battle goes over our heads, and great is our peace. There is peace all the time. {GCDB March 18, 1891, p. 160.7}

The strength of the Christian lies in submitting, - the victory in yielding to Christ, so that he may keep us in his presence, and cover us up in his pavilion from the strife of tongues. Then it does not matter how great the trial may be, if we have Christ, there will be peace in our hearts. {GCDB March 18, 1891, p. 160.8}

O that every one in this house may be filled with a desire to have Christ and his righteousness, that this very night we may take his word and be inspired by its inspiration, and then we shall have and shall be able to live the life of Christ. Then we can go about as missionaries for Christ and do good. When we take that power which we have by faith in him, it will not be long till the work will be cut short in *righteousness*, and we shall see him, who not having seen, we love. {GCDB March 18, 1891, p. 160.9}

March 19, 1891

*VOL. 4. - BATTLE CREEK, MICH., THURSDAY, - NO. 12*

**HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS**

**THIRD MEETING**

THE third meeting of the Association was held Wednesday, March 18, at 9 A. M. Elder R. C. Porter led in prayer. The president being absent, Elder W. H. Wakeham was voted to the chair. The minutes of the last meeting were read and approved. {GCDB March 19, 1891, p. 161.1}

The regular order of business being proceeded with, it was moved to adopt the report of the Committee on Revision of Constitution and plans (BULLETIN p.126). {GCDB March 19, 1891, p. 161.2}

It was moved by M. C. Wilcox to amend Article II of the report, so that it would read, “The object of this Association shall be to advance the cause of health,” etc. {GCDB March 19, 1891, p. 161.3}

It was also moved by I. H. Evans to amend Section 2, of Article III so that it would read, “The Executive Board, together with the Conference Committee of each local Conference shall appoint,” etc. {GCDB March 19, 1891, p. 161.4}

It was moved to amend Section 3, Art. III., so that it would read, “All the officers provided for in Section 2 of this article shall work under the direction of the Executive Board of the Association and the Conference Committee of each local society.” {GCDB March 19, 1891, p. 161.5}

It was moved to amend Section 1, of Art. IV., by striking out the word “full.” {GCDB March 19, 1891, p. 161.6}

Elders Wakeham and Porter stated, in behalf of the committee, that all of these amendments were in accordance with the intention of the framers of the Constitution. {GCDB March 19, 1891, p. 161.7}

It was moved by A. O. Tait that Section 1, of Article IV., be further amended by striking out the words “of good moral character.” {GCDB March 19, 1891, p. 161.8}

While this question was being discussed, the hour for adjournment arrived, and the meeting adjourned to the next regular appointment on the program. {GCDB March 19, 1891, p. 161.9}

**GENERAL CONFERENCE PROCEEDINGS**

**FOURTEENTH MEETING**

THE fourteenth meeting of the Conference was opened at 10:30 A. M., March 18. Prayer was offered by Elder Haskell. {GCDB March 19, 1891, p. 161.10}

After the reading of the minutes, reports of committees were called for. The Committee on Resolutions presented the following:- {GCDB March 19, 1891, p. 161.11}

Whereas, The establishing of many small and local papers in different States must inevitably involve no small outlay of time, strength, and means, which might be applied in other directions with seemingly more promise of advantage to our cause; and, - {GCDB March 19, 1891, p. 161.12}

Whereas, The presence of such papers naturally leads the laborers in Conferences where they exist to confine their correspondence to these local organs, and withhold their reports and other items of interest from those papers which are designed to circulate in all parts of the field, and thus to be a channel of communication for all our people; therefore, - {GCDB March 19, 1891, p. 161.13}

1. *Resolved*, That the General Conference Association be invited to take into special consideration the propriety of continuing such papers, or increasing their number, and to present to those whom it may concern, some recommendation with reference thereto. {GCDB March 19, 1891, p. 161.14}

Whereas, We are informed that some have taken undue advantage of privileges granted by railroad corporations, in the matter of clerical rates, resulting in such favors being granted to parties who were not strictly entitled to them; therefore, - {GCDB March 19, 1891, p. 161.15}

2. *Resolved*, That we express our disapprobation of such a course and recommend that great care be exercised not to abuse any such privileges granted by the railroad companies. {GCDB March 19, 1891, p. 161.16}

3. *Resolved*, That all ministers of the denomination who are entitled to clerical rates, make application to the respective railroad corporations, through one of the members of the Committee on Transportation appointed by this Conference. {GCDB March 19, 1891, p. 161.17}

4. *Resolved*, That the above preamble and resolutions, also the names of the Transportation Committee, appointed by this General Conference, be printed in suitable form, and copies placed in the hands of said committee, for presentation to the management of the railroads with whom they may have dealings. {GCDB March 19, 1891, p. 162.1}

The Committee on Nominations presented a partial report submitting the names of twenty-one persons to constitute the General Conference Association Executive Board. {GCDB March 19, 1891, p. 162.2}

On motion the rules were suspended that the report of the Committee on Nominations might be acted upon. {GCDB March 19, 1891, p. 162.3}

Elder Olsen called Elder Haskell to the chair, and said: This work in which we are engaged is beginning to take on large dimensions. When the work first started, there were no organizations of any kind; but as the work has grown, organizations have become necessary to assist in carrying forward the work. At the last session of the Conference the Foreign Mission Board was organized, and the results already show the wisdom of that move. {GCDB March 19, 1891, p. 162.4}

A few years ago, we found it necessary to organize the General Conference Association. Institutions were springing up here and there all over the country, and we wanted a corporation that could take charge of these institutions. We all say now that it was a good thing. It now seems desirable to have a larger and more representative Board. The Board now consists of five members. The Conference has recommended, by an action taken a few days ago, that this Board be increased to twenty-one. In order to take the necessary legal steps to make this change, it is necessary that the Board of twenty-one should be elected at once. With a representative Board, the General Conference Association will be fully prepared to receive donations, bequests, gifts, etc., for the interests of the denomination. {GCDB March 19, 1891, p. 162.5}

There were some questions raised as to the representation of districts, and action on the report was made a special order for 3 P. M. {GCDB March 19, 1891, p. 162.6}

The special order of the day, the consideration of the report of the Committee on Resolutions, found on page 92 of the BULLETIN, was taken up. {GCDB March 19, 1891, p. 162.7}

Before discussing the report, the committee asked the privilege of inserting the word “religious” before the word “work” in the first lines of the ninth and tenth propositions of the report. {GCDB March 19, 1891, p. 162.8}

A motion by Elder Corliss to insert the word “liberty” between the words “religious work” in the same sections, as being in harmony with the general subject of the report, was lost by two votes. {GCDB March 19, 1891, p. 162.9}

The Chair stated that as the different propositions of the report were so intimately connected, that it would probably be best to consider them all together, and not each one separately. {GCDB March 19, 1891, p. 162.10}

Brother L. C. Chadwick requested that, as in the consideration of other reports, the chairman of the Committee presenting this report be requested to state the design and scope of the propositions. {GCDB March 19, 1891, p. 162.11}

Prof. Prescott, the chairman of the committee, stated that he thought the propositions were definite and plain, and that it was not the object of the committee in presenting them to strike at anything in particular, but to get before the Conference a principle for consideration. {GCDB March 19, 1891, p. 162.12}

Elder Haskell asked if proposition eight would not exclude from gospel work all organizations that are not purely church organizations. There are organizations that do not believe the truth as we hold it, yet God is blessing them, and they are doing a good work. This is especially true in foreign lands. Would not this proposition exclude all such and say that their work was not accepted of God? {GCDB March 19, 1891, p. 162.13}

Prof. Prescott said that he understands that the church which really constitutes the body of Christ, is broader than the Seventh-day Adventist Church, and takes in those who are earnestly seeking to know Christ, no matter where they are found. {GCDB March 19, 1891, p. 162.14}

Brother Chadwick said if we could not do anything to advance the cause of truth except as “acting in the capacity of a church,” as stated in proposition nine, how would that effect our various organizations that are not, strictly speaking, church organizations? Here is our General Conference Association, our Publishing Association, our Sanitarium, etc. These are all corporations that cannot be strictly called religious bodies. Yet can we deny that they are instrumental in advancing the work? {GCDB March 19, 1891, p. 162.15}

Elder A. T. Jones replied that these various corporations were simply arms of the regular church organization. The General Conference represents the entire Seventh-day Adventist Church, and can do a work through the corporations mentioned better than it can do it by any other means. Working in this way the church is advancing its cause through these various organizations, but it is the church directing the work just the same. {GCDB March 19, 1891, p. 162.16}

Elder E. J. Waggoner said these propositions were only to bring these points sharply before our minds. The church of Christ is undeniably those who are united to him and none others. And just so far as we fail to preach the whole gospel, just that far we fail to preach full religious liberty. {GCDB March 19, 1891, p. 162.17}

While it is true that the church of Christ really embraces all who are striving to know his will, yet there is a sense in which the Seventh-day Adventist Church is the church of Christ more than any other. Every other church is founded upon some one or two leading points of doctrine, while the Adventist Church, confining itself to no creed, takes the entire Bible, and is seeking to know the whole gospel of Christ. {GCDB March 19, 1891, p. 162.18}

Elder D. T. Jones said that if, as stated by a previous speaker, the church is composed of those everywhere who are seekers after Christ, then the whole church is not a single organized body. This being the case, how can the church, “acting in the capacity of a church,” do all the lines of work Christ would have done in the earth? {GCDB March 19, 1891, p. 162.19}

He further stated that there were several reasons why he was not in favor of passing on such propositions in Conference. In the first place he considered that it would be legislating on questions that we do not need to legislate upon. It would be tying us up too much, abridging our freedom of action, and circumscribing our field of usefulness. The question involved he thought very similar in nature to one which, as many would remember who were present, was presented and discussed at the last General Conference. We then received very clear light from Sister White that we should not vote upon such questions in our Conference. {GCDB March 19, 1891, p. 163.1}

He said these propositions are all right in themselves, when viewed from one standpoint; but when viewed from another, there were some objections to them. We should deal with questions in the concrete and not in the abstract. While a theory might as a theory appear all right, yet when we come to apply it, we find that on account of certain circumstances and conditions it is not practicable. {GCDB March 19, 1891, p. 163.2}

A theocracy is the best and most perfect form of government there is, but under the existing state of things it is not practicable. The government recognizes us as citizens, and not as church members. When we appear before a legislative committee of Congress or of the various State Legislatures, in the interests of religious liberty, we appear before them in the capacity of citizens and not of a church; we demand that our rights shall be respected, not because we belong to the church of Christ, or are Seventh-day Adventists, but because we are citizens. {GCDB March 19, 1891, p. 163.3}

The hour for adjourning having passed, the Conference took a recess until 3 P. M. {GCDB March 19, 1891, p. 163.4}

**AFTERNOON MEETING**

The Conference convened again at 3 o’clock for the further consideration of the partial report presented by the Committee on Nominations. The report as finally brought in by the Committee is as follows:- {GCDB March 19, 1891, p. 163.5}

General Conference Association Executive Board. - O. A. Olsen, S. N. Haskell, W. C. White, W. W. Prescott, Dan. T. Jones, A. T. Robinson, S. H. Lane, R. M. Kilgore, A. R. Henry, H. Lindsay, J. N. Loughborough, Geo. A. Irwin, J. P. Gardner, J. H. Morrison, R. C. Porter, A. J. Breed, R. S. Donnell, Wm. Saunders, J. E. Graham, H. W. Decker, M. C. Wilcox. {GCDB March 19, 1891, p. 163.6}

The report was adopted. The meeting then adjourned. {GCDB March 19, 1891, p. 163.7}

**INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

**SIXTH MEETING**

IMMEDIATELY upon the adjournment of the fourteenth meeting of the General Conference, the International Tract Society convened, and after the reading of the minutes of the previous meeting, proceeded at once to the consideration of the constitution proposed by the Committee on Constitution and Future Work, which had been printed on slips and circulated among the members present, for examination and criticism, before publication in the BULLETIN. {GCDB March 19, 1891, p. 163.8}

Elder W. C. White, chairman of the committee, explained at some length the changes which the committee had proposed to be made, and the reasons for the same. {GCDB March 19, 1891, p. 163.9}

Elder J. O. Corliss thought that the articles (1 and 2) relating to the name and objects should state plainly that the society is a Seventh-day Adventist society, and that it is the literature of this denomination, relating to the subjects of religion, temperance, and education, that it designs to circulate. {GCDB March 19, 1891, p. 163.10}

Elder M. B. Miller also thought that the designations in this respect should not be left open and indefinite. {GCDB March 19, 1891, p. 163.11}

The discussion on the article relating to membership, the payment of ten dollars to become life members, and one dollar to become annual members brought out the fact that these regulations were not made solely for the purpose of securing money to carry on the work of the society, but to have something by which to form a basis upon which to determine who is eligible to vote in the meetings of the Society. {GCDB March 19, 1891, p. 163.12}

The following is a copy of the constitution with the amendments made at this meeting, final action being deferred until the constitution as amended could appear in the BULLETIN for further inspection:- {GCDB March 19, 1891, p. 163.13}

**CONSTITUTION**

**ARTICLE I. - NAME**

THIS Society shall be known as the International Tract and Missionary Society. {GCDB March 19, 1891, p. 163.14}

**ARTICLE II. - OBJECTS**

The objects of this Society are, (1) to publish and circulate religious, temperance, and educational literature; (2) to disseminate information in regard to home and foreign missions, and raise funds for their support; (3) to organize, assist, and have the oversight of national, state, and colonial auxiliary societies. {GCDB March 19, 1891, p. 163.15}

**ARTICLE III. - MEMBERSHIP**

Persons may become life members of this Society by the payment of ten dollars; or annual members by the payment of one dollar. Both annual and life members shall be entitled to certificates of membership. {GCDB March 19, 1891, p. 163.16}

**ARTICLE IV. - MANAGEMENT**

SECTION 1. The management of this Society shall be vested in a board of fifteen directors, six of whom shall be elected by the Society at its biennial sessions; the other nine shall be the members of the Executive Committee of the Seventh-day Adventist General Conference. {GCDB March 19, 1891, p. 163.17}

SEC. 2. Within fifteen days after its election, the Board shall organize, by electing, from the six directors chosen by the Society, a president, a vice-president, and a recording secretary. {GCDB March 19, 1891, p. 164.1}

SEC. 3. The Board shall appoint a treasurer, an auditor, a general canvassing agent, and a district canvassing agent for each of the General Conference districts, two or more corresponding secretaries, and as many assistant secretaries as may be deemed necessary. {GCDB March 19, 1891, p. 164.2}

SEC. 4. The Board of Directors shall fill any vacancy that may occur in its numbers. {GCDB March 19, 1891, p. 164.3}

**ARTICLE V. - REPRESENTATION**

This Society shall be represented at its biennial sessions, by the delegates to the Seventh-day Adventist General Conference, the officers of State, colonial, and national auxiliary societies, and by life and annual members. {GCDB March 19, 1891, p. 164.4}

**ARTICLE VI. - FUNDS**

The funds of the Society, shall consist of receipts for life and annual memberships and donations from societies and individuals. {GCDB March 19, 1891, p. 164.5}

**ARTICLE VII. - MEETINGS**

SECTION 1. This Society shall convene biennially for the election of six directors and the transaction of necessary business, at such time and place as the Board of Directors may appoint. {GCDB March 19, 1891, p. 164.6}

SEC. 2. Special meetings may be called by a majority of the Board of Directors at such times and places as they shall deem necessary for the interests of the organization. {GCDB March 19, 1891, p. 164.7}

**ARTICLE VIII. - AMENDMENTS**

This Constitution may be amended by a two thirds vote at any biennial session. {GCDB March 19, 1891, p. 164.8}

Your Committee suggest the following changes in our system of {GCDB March 19, 1891, p. 164.9}

**REPORTING**

1. The librarians shall collect from the members, weekly, when practicable, and at least quarterly, the following items of work done:- {GCDB March 19, 1891, p. 164.10}

(a) Number of missionary letters written. {GCDB March 19, 1891, p. 164.11}

(b) Number of letters received. {GCDB March 19, 1891, p. 164.12}

(c) Number of Bible readings held. {GCDB March 19, 1891, p. 164.13}

2. The librarians shall report the above items quarterly to the State secretary; and in addition thereto, the retail value of all books, pamphlets, tracts, and leaflets furnished to members during the quarter. {GCDB March 19, 1891, p. 164.14}

The State secretary shall render each quarter to the corresponding secretary of the International Tract and Missionary Society a report compiled from the reports of the librarians, together with the following items to be collected from his books:- {GCDB March 19, 1891, p. 164.15}

1. The retail value of all publications furnished to individuals, not included in reports of librarians. {GCDB March 19, 1891, p. 164.16}

2. The value of all periodicals ordered for missionary purposes throughout his society. {GCDB March 19, 1891, p. 164.17}

3. The retail value of all subscription books sold by canvassers during the quarter. {GCDB March 19, 1891, p. 164.18}

We further recommend that the president, and two corresponding secretaries of the Society shall be a standing Committee on Blanks. {GCDB March 19, 1891, p. 164.19}

The Committee on Resolutions submitted the following:- {GCDB March 19, 1891, p. 164.20}

Whereas, There is a general demand for small tracts on practical subjects; therefore, - {GCDB March 19, 1891, p. 164.21}

19. *Resolved*, That we request that a series of tracts be published on the following subjects: Repentance and Conversion, Brotherly Love, The Love of God, The Golden Rule, Faith, Prayer, Conscience as a Guide, and such other subjects as may seem necessary; these tracts to be printed on thin but good paper, the size of the page not to exceed five and one half by three and one fourth inches, and the number of pages not to exceed sixteen. {GCDB March 19, 1891, p. 164.22}

20. *Resolved*, That we request that a series of small tracts and leaflets be published on the leading points of our faith and objections thereto, for gratuitous distribution. {GCDB March 19, 1891, p. 164.23}

Whereas, The Health and Social Purity leaflets issued by the Good Health Publishing Co., have been found to be of great benefit in the missionary work; therefore, - {GCDB March 19, 1891, p. 164.24}

21. *Resolved*, That we ask the Good Health Publishing Co., to continue this series of excellent publications. {GCDB March 19, 1891, p. 164.25}

Whereas, There has been demand for a large amount of Religious Liberty Literature at a small cost; therefore, - {GCDB March 19, 1891, p. 164.26}

22. *Resolved*, That we approve of the action of the officers of this society, in regard to handling this literature without profit. {GCDB March 19, 1891, p. 164.27}

Whereas, The society has facilities for the distribution of a large amount of reading matter, through its auxiliary societies and agents; therefore, - {GCDB March 19, 1891, p. 164.28}

23. *Resolved*, That we *recommend*, That the society continue to give this literature a wide circulation. {GCDB March 19, 1891, p. 164.29}

Whereas, the literature published by the N. R. L. A. is furnished to the society at actual cost: therefore, - {GCDB March 19, 1891, p. 164.30}

24. *Resolved*, That we *recommend*, That the auxiliary societies handle this literature without profit, thus enabling the largest distribution possible with the means expended. {GCDB March 19, 1891, p. 164.31}

|  |  |  |
| --- | --- | --- |
| M. C. WILCOX, | ] |  |
| C. ELDRIDGE, | ] | *Committee*. |
| W. S. HYATT, | ] |  |

The Committee on Constitution and Plans of Work submitted the following:- {GCDB March 19, 1891, p. 164.32}

Whereas, There are many colonies, foreign fields, and mission stations, which for lack of men and means cannot now be entered; therefore, - {GCDB March 19, 1891, p. 164.33}

Resolved, That we *recommend* the managers of this society to employ secretaries who are conversant with the leading foreign languages, to pioneer these fields by correspondence, and the circulation of our literature. {GCDB March 19, 1891, p. 164.34}

Whereas, The efficiency of the work of our State, national, and colonial auxiliary societies, depends much upon experienced corresponding secretaries; therefore, - {GCDB March 19, 1891, p. 164.35}

Resolved, That we *recommend* that arrangements be made either in the Chicago or Battle Creek office for the training of suitable persons for this work. {GCDB March 19, 1891, p. 164.36}

The Committee on New Books presented their report as follows:- {GCDB March 19, 1891, p. 164.37}

Your Committee appointed to examine new books beg leave to submit the following recommendations:- {GCDB March 19, 1891, p. 164.38}

Of new books in English, we would recommend:- {GCDB March 19, 1891, p. 164.39}

1. “Christian Temperance and Bible Hygiene,” a recent publication, chiefly from the pen of Sister White, a book of great importance for the present time. We consider it of vital consequence that the tract societies take hold of this work with earnestness, that it may be placed in the hands of all our people. {GCDB March 19, 1891, p. 164.40}

2. “From Eden to Eden,” a book of great merit, simple in expression, clear and comprehensive in argument, and a valuable addition to the list of subscription books. {GCDB March 19, 1891, p. 164.41}

3. Year Book for 1891, a valuable encyclopedia on the standing and progress of the message in all parts of the field. It ought to be in every family of Seventh-day Adventists. A comparative study of it with those of former years, would be a means of encouragement to all. {GCDB March 19, 1891, p. 164.42}

4. New numbers of Bible Students Library. *a*. “Christ and his Righteousness” just issued, is a treatise on practical godliness. It shows the relation between the law and Sabbath and the gospel, and is especially designed to lead the people to exalted views of Christ. It should have a wide circulation among ministers and Christians of all denominations, as a valuable pioneer in the third angel’s message. {GCDB March 19, 1891, p. 165.1}

b. “The Full Assurance of Faith” should have a general circulation outside of our churches to prepare the way for doctrinal literature. {GCDB March 19, 1891, p. 165.2}

c. The tracts entitled “Sin and Righteousness” and “Prophecies,” contain valuable reading and notes on the subjects treated as especially adapted to the fields where tent meetings are held. {GCDB March 19, 1891, p. 165.3}

5. We believe the social condition of the present day makes the use of such tracts as, “the Training of Girls,” “Novels,” “A Word to Mothers,” and “Wild Oats,” issued by Good Health Pub. Co., of more than ordinary importance, and we believe our State tract societies would do a valuable work, in supplying their canvassers with as many of these tracts for free distribution as they can judiciously handle. {GCDB March 19, 1891, p. 165.4}

6. Young People’s Library. {GCDB March 19, 1891, p. 165.5}

a. The work entitled, “Letters from the Holy Land,” we commend as eminently adapted to give much needed information in regard to the habits and customs referred to in the Scriptures, and consequently a most valuable work to be perused by Bible students and to be placed in Sabbath-school libraries. {GCDB March 19, 1891, p. 165.6}

b. The books entitled, “Fiji and Samoa,” and “The Tonga Islands and Other Groups,” are very readable and instructive productions, well calculated to interest the reader in missionary work in the islands of the Pacific. {GCDB March 19, 1891, p. 165.7}

**WORKS IN THE GERMAN**

Whereas, Vol. IV. of “Great Controversy” is now ready in the German language; and, - {GCDB March 19, 1891, p. 165.8}

Whereas, This work seems especially adapted for sale among this nationality, we recommend it for use of canvassers, and also that in harmony with a recent resolution, steps be taken for a speedy and systematic sale of the work among our German churches. {GCDB March 19, 1891, p. 165.9}

8. “History of the Sabbath,” by J. N. Andrews, revised, enlarged and provided with many excellent extracts of German works by L. R. Conradi, is a work of nearly 600 pages, which should be in every German family. {GCDB March 19, 1891, p. 165.10}

“Civil Government and Religion,” the excellent pamphlet of A. T. Jones, setting forth the principles of religious liberty, is ready in the German language. The importance of the scattering of this work cannot be emphasized enough. The principles set forth are endorsed by most Germans, and thus the sale of this pamphlet and also the “Views on National Reform,” affords excellent opportunity of presenting the warning message. They should be handled by the churches throughout the land. {GCDB March 19, 1891, p. 165.11}

“Matthew Twenty-four” is well adapted for the use of canvassers and missionary workers. Thousands have been sold, where a book sale could not be effected, and good results have been seen “Lebensbilder fur Jung und Alt” (Life Pictures for Young and Old) a translation of Sabbath Readings, Vol. 1, is indeed timely, and therefore heartily recommended. {GCDB March 19, 1891, p. 165.12}

12. “Vergiszmeinnicht” (Forget me not), a little work published in Basel, is used by our European canvassers, and has proved a help to them. {GCDB March 19, 1891, p. 165.13}

**SCANDINAVIAN WORKS**

13. “Bible readings for the Home Circle” is now published in the Danish language and contains 167 readings. It is also published in the Swedish language and contains 150 readings. This book ought to be in every Scandinavian family of Seventh-day Adventists. Thorough efforts should also be made to put these books into the homes of Scandinavians, wherever they may be found. {GCDB March 19, 1891, p. 165.14}

14. “The Great Controversy” has been translated into the Danish language. We would recommend that the tract societies do all they can to give this book the widest circulation possible. {GCDB March 19, 1891, p. 165.15}

15. “Civil Government and Religion” is now published in the Danish and Swedish languages, and meets a long-felt want among the Scandinavians. Earnest efforts should be made to supply these people with this valuable little work. {GCDB March 19, 1891, p. 165.16}

16. A new Swedish hymn book called “Sions Sanger” has been published of late. It is a book of 322 pages and contains 569 hymns and tunes on 39 different subjects. All who have carefully examined the book speak in highest terms of it. Every Seventh-day Adventist family that can read the Swedish language should have a copy of this valuable hymn book. {GCDB March 19, 1891, p. 165.17}

17. Of Sabbath-school lesson books in the Danish language we would recommend the following:- {GCDB March 19, 1891, p. 165.18}

1. “Bible Lesson for the Little Ones,” which contains fifty lessons. {GCDB March 19, 1891, p. 165.19}

2. “Bible Lessons for the Sabbath-school, in two parts, in two small books. The first part contains forty lessons, and the second sixty-four lessons. {GCDB March 19, 1891, p. 165.20}

3. “Bible Lessons for the Youth” contain sixty lessons on Creation, Redemption, and the Prophecies. This book should be carefully studied by the youth who speak this language. {GCDB March 19, 1891, p. 165.21}

4. In the Swedish language we find “Bible Lessons for the Larger Children.” {GCDB March 19, 1891, p. 165.22}

All these books should be used by children and youth who speak these languages. {GCDB March 19, 1891, p. 165.23}

**FRENCH PUBLICATIONS**

18. “La Grande Controverse” (Great Controversy between Christ and Satan, During the Christian Dispensation). Two French editions of this book have been issued since the last meeting of the International Tract and Missionary Society; a European edition, at Basel, Switzerland, toward the end of 1889, and an American edition, at Battle Creek, Mich., in the beginning of 1891. The mission of this work is, first of all, among the believers in present truth. It should be read in the family circle and among interested neighbors. It should also be widely circulated by canvassers among the French Protestants. {GCDB March 19, 1891, p. 165.24}

19. “Ecrin de Perles” (Gem of Pearls, or Sabbath Readings) a neat little volume of 410 pages, recently issued at Basel, Switzerland. It contains fifty moral sketches of narratives, designed to illustrate the principles of the gospel, by actual facts and incidents. These excellent narratives are well adapted to inculcate in our children, principles of order, industry, benevolence, and affection, and to take the place of the common but dangerous grade of popular readings for the youth. {GCDB March 19, 1891, p. 165.25}

This is also a first class volume to circulate, through canvassing or otherwise, among any French speaking families, where it is sure to exert an elevating influence. {GCDB March 19, 1891, p. 165.26}

20. Four Religious Liberty Leaflets in French were published in the fall of 1890. {GCDB March 19, 1891, p. 165.27}

They are the following: “Legislation Religieuse,” 2 pp.; “La Politique dans la Religion,” 4 pp.; “Dieu dans la Constitution,” 2 pp.; “Israel une Republique,” 4 pp. Tract societies where there are members speaking the French, or having French acquaintances or neighbors, would do well to have a supply of these, to insert in their letters or judiciously distribute around them; they will interest the minds in the great religious problems which are being agitated now, and will be more so in the near future. {GCDB March 19, 1891, p. 165.28}

“L’Etat devant la Conscience.” (State versus Conscience), by Alexander Vinet, a prominent European writer on religious liberty. This eight page tract if an extract from his works and is well adapted to convince the educated classes that the State has no other relation to religion than to respect and protect its free exercise. This tract also affords all the members of our churches a good opportunity to enlighten the people. {GCDB March 19, 1891, p. 166.1}

The Committee on Finance introduced the following report:- {GCDB March 19, 1891, p. 166.2}

To the International Tract and Missionary Society:- {GCDB March 19, 1891, p. 166.3}

Your Committee on Finances has given careful attention to the question of funds for the carrying forward of the work of the society. {GCDB March 19, 1891, p. 166.4}

We recognize, (1) That the work of the society is invaluable in opening up new fields, and preparing the way for the living missionary; (2) That the work done through the society is accomplished at much less expense than it could be done in any other way; (3) That the work of the society is purely in the interests of the third angel’s message. {GCDB March 19, 1891, p. 166.5}

We would therefore recommend, *(a*) That the Foreign Mission Board be requested to appropriate for the society from time to time funds for work in foreign countries; *(b*) That the General Conference be requested to appropriate from time to time funds for work in the home fields. {GCDB March 19, 1891, p. 166.6}

|  |  |  |
| --- | --- | --- |
| DAN. T. JONES, | ] |  |
| W. C. WHITE, | ] | *Committee*. |
| R. C. PORTER, | ] |  |

The meeting adjourned. {GCDB March 19, 1891, p. 166.7}

**OUR ORPHANS**

**AN ADDRESS BY DR. J. H. KELLOGG, DELIVERED MONDAY MORNING, MARCH 16, 1891**

I AM sorry to be obliged to come before you with very little preparation this morning. I hoped to have had last night at least to spend in preparation, but an unexpected and tedious surgical operation in the night, occupied my time, and I have had but an hour to bring together the facts which I have gathered to present to you. As I have been looking over for the first time the details of the collection of statistics which I have made in relation to our orphans, I have many times found the tears running down my face this morning in thinking of how these poor little ones are neglected. {GCDB March 19, 1891, p. 166.8}

I find myself a member of this Conference as a delegate at large, and as I am not expected to represent any one in particular, I have concluded to represent the unrepresented, and so am glad to be here this morning to speak for those who cannot speak for themselves. {GCDB March 19, 1891, p. 166.9}

As I talk to you, I want you to see behind me here, looking at you, the pathetic faces of several hundred innocent children, who are not old enough to speak for themselves, who do not appreciate their need of opportunities, and who have not the opportunity to urge their own cause. {GCDB March 19, 1891, p. 166.10}

First of all let me ask your attention to the claims which orphan children have upon us as a people. In the first place, human sentiments call for attention to the orphan, the friendless, the weak, and the helpless. Even the suffering of a helpless brute appeals to our sympathies. We have societies for the suppression of cruelty to animals; we ought, perhaps, to have more sympathy for dumb brutes than we have. Certainly we ought to have a tender sympathy and regard for our helpless fellow-beings. In every nation from the earliest times down to the present time, there has been some provision made for the caring of the friendless, the helpless, and the needy. {GCDB March 19, 1891, p. 166.11}

It seems really when we consider the matter, a very great surprise, a matter of very great astonishment, that this organized body of between 40,000 and 50,000 members has never yet made any systematic provision for the care of orphan and friendless children. We have some provisions made for the sick poor, but none for those not sick. I am sure you would appreciate this matter very much more if you could be placed at the Sanitarium for a few months, or only a few weeks, and listen to the loud knocks made upon our doors by those who want, and need, not medical treatment, but simply a home. {GCDB March 19, 1891, p. 166.12}

I think perhaps I will tell you how I became interested in this work. When I was a school-boy, the hight of my ambition was to fit myself to train children. My ideal dream was to go somewhere in a wilderness and grow up with the people, and have a chance to educate their children. I thought it over a great deal, and I began teaching school when I was sixteen years of age. I should have devoted my life entirely to that line of work if I had had an opportunity. I told my mother when I was a small boy I would be anything but a doctor. The profession, it seemed to me, was so repulsive; the sight of blood and the unpleasant smells of the hospitals made me faint and sick. It was a great hardship to me to engage in the work at the Sanitarium. I only went in reluctantly, after I had been urged for a year or two, to stay one year; but I got in and have not been able to get away. {GCDB March 19, 1891, p. 166.13}

For a good many years I bemoaned that I could not do what I wanted to do. I used to think it would be a very happy life to train up little ones, and watch their minds develop. But it occurred to me, some six or seven years ago, that after all I had a better opportunity now to do what I wanted to do, than I ever had had before. And so I began picking up little ones, as opportunity offered, until I had gathered as many as it was possible for Mrs. Kellogg and myself to care for. And I find it a most delightful work. {GCDB March 19, 1891, p. 166.14}

First, a little orphan girl came into our hands, and for the first few weeks I thought it was not such delightful work as I thought it would be. She had a very bad temper, which had to be subdued. When trying to write an article for *Good Health*, and at the same time surrounded by noise and confusion, I did not find it very inspiring; nevertheless the little one gradually came to terms and became subdued, and has come to be one of our most promising and delightful children. {GCDB March 19, 1891, p. 166.15}

A little while afterward I saw a notice in a paper, of a case that touched my heart. A poor woman had died and left behind two little children, - a little boy and a little girl. The father had died of consumption the year before; the mother had lingered along, and finally had contracted the same disease, and she lay dying in an attic. The little girl, only six years of age, was sent to work caring for a neighbor’s baby, after her father died, to help earn something for the mother; for they were too spirited to be willing to take help from the town. While her father was living, during his dying hours the little girl watched by her father’s bedside all night long. The mother cared for him during the day, and the little girl at night. By and by the father died and left them with nothing. By and by the mother died, - I presume as much from starvation as from consumption, - and the little boy was found all alone with his dying mother, and eating the last morsel of food in the house, - a tallow candle! {GCDB March 19, 1891, p. 167.1}

One would suppose that in the midst of an intelligent community there would be somebody ready to take these little children in. One poor woman who already had a large family, took the children in for a few days, and as she could not keep them, put a notice in a paper. I saw it, and immediately sent a telegram, saying, “I will take those children.” I sent a person to Illinois to bring them here. They have been with us two or three years now. I have asked the little boy to come down here so that you could look at him. Now it is not any hardship to take such children. It is a blessing to receive such little ones into one’s home; it is not a burden; it is a privilege. {GCDB March 19, 1891, p. 167.2}

By and by a poor lady, dying with consumption, came to the Sanitarium. I found that she could live but a short time, and I said to the poor woman, after she had been with us a day or two, “I fear there is no hope for you.” She inquired if she could not get home. “No,” I said, “you cannot go home; I fear you will not live to get home.” And she immediately burst into tears. Her husband had died two years before of consumption; she contracted the disease from him, and she had been trying hard to get to the Sanitarium, and had just managed to get here, hardly alive. I knew she could not leave to go home; for she would be liable to die on the cars all alone. The poor woman said with tears streaming down her face, “What shall I do with my children?” and she told me for the first time that she had four children, - two boys and two girls. I asked a few words about them, and told her I would take care of the children, so she sent and had them brought, and we have them with us. This lady proved to be a Seventh-day Baptist, a very excellent woman. I thought that the circumstances were such that it must be a worthy case, and so I took the four children without seeing them, but they proved to be very smart, bright, capable children. {GCDB March 19, 1891, p. 167.3}

When I was in England two years ago, I heard of a family of poor Sabbath-keepers, that lived on the Isle of Wight, that had a family of eleven children. The father wished to part with some of his little ones, because there were so many that he could not feed them all. He could earn only a few shillings a week in consequence of keeping the Sabbath. And so one Friday I went down to the Isle of Wight, and found them living in a little hovel, neat as could be under the circumstances, but a damp, dark, dingy place; and I found there all these little ones huddled together with hardly room enough for them to move about, of all sizes from the child in arms up to children fourteen or fifteen years of age. One or two of the older children were away from home, trying to earn something for themselves. It was really a pitiful sight. They were nearly all sick, some had lost hearing in one ear. There were offensive ear discharges and bad catarrhs; yet all were well-behaved, obedient children, dressed as neatly as their scanty garments could make them. {GCDB March 19, 1891, p. 167.4}

I arrived there Friday afternoon; and when Friday evening came, they all kneeled down at the family altar, and every child prayed intelligently, even the little lisping four-year-old. On Sabbath morning they had a family Sabbath-school. It was interesting to see the girls of seven or eight teaching the little girls of four or five. And as I looked those children over during the day, revolving over in my mind which ones I would better take, I felt like a thief and a robber. I could hardly keep from hiding my head with shame, that I was to take some of those little ones away. {GCDB March 19, 1891, p. 167.5}

Both the parents and the children watched me closely. If I looked long at a child, I saw the others nod and whisper to one another, “She is going; he will take her.” The little ones evidently wanted to come. Their parents had great affection for them, but knew they could not give them proper care, and so had built up for them such brilliant pictures of America that they were anxious to be chosen. They would climb upon my lap and cluster about me, and now and then one would whisper softly, “Shall you take me?” By and by, with two of them, I started off, and as I looked back from the train, the parents who had accompanied us to the depot, were sobbing as though their hearts would break. {GCDB March 19, 1891, p. 167.6}

I brought them home, but felt guilty all the way, and did not feel quite conscience clear until I had written back and sent the man money enough to buy him a little ship of his own and enable him to care for the rest of the family in a better way. Now we have three from that family, and the rest of them are getting along very well. Very often the father would be gone for several days, and the last cent would be spent, and there would come a day that the family would be without one mouthful of bread. Their circumstances were peculiar; they were keeping the Sabbath, and it was that which interfered with their financial prosperity. And if they should ask for bread, the people would say, Why don’t you work six days in the week as other people do, and earn it? {GCDB March 19, 1891, p. 168.1}

We have picked up several other children until we now have thirteen; they make a great deal of frolic, fun, and noise, of course, but it seldom disturbs me now. I can sit down and write an article or dictate to the phonograph without difficulty. The good cheer often gives me inspiration. Children are not so much trouble as many people imagine. {GCDB March 19, 1891, p. 168.2}

Another reason why these orphans have claims upon us, is because they offer such a great opportunity for saving souls. We are interested in the heathen; we are going to send missionaries, by and by, to China, India, and to other parts of the world, to work for the poor, benighted heathen. Who are these heathen? - They are men, women, and children who are deteriorated mentally and morally, by long ages of heredity. You can never expect these benighted heathen to develop into the highest types of Christians; the missionaries do not expect it. The transformation which does occur in them under the influence of Christianizing civilization, is certainly very marvelous; and yet you can never make of these heathen - these blighted races, suffering from the depraving influences of thousands of years of ignorance and degradation - such men and women as can be expected of the orphans in our own land. {GCDB March 19, 1891, p. 168.3}

Now while we are feeling a burden for these heathen so far away - in which I heartily join - ought we not to feel a still greater burden for these little ones at home, whose souls are just as precious? It seems to me that the claims of these orphans upon us, in our own land, are ten times as great as the claims made upon us by the heathen in foreign lands. They are right at our door, right where we can lay our hands upon them. Think of the possibilities that are wrapped up in one of these little ones. Take a child whose mind has not yet been depraved, whose heart is still innocent. Its character is like a sheet of white paper: you can write upon that anything you please; you can scribble it all over; you can blot or deface it; or you can write upon it clear and legible characters, or draw upon it a beautiful picture. So with these children, whose souls are precious; they can be developed into precious and useful men and women if they are put under proper conditions. {GCDB March 19, 1891, p. 168.4}

Many instances are related in which the children of Sabbath-keeping families, have been lost to the cause, and lost for eternity, simply because there was no one to take them in when their parents died, no one to receive them. They had to go out into the heartless world, or fall into the hands of relatives who were not believers, who were not Christians even. They have gone away from God and from the truth, and have been irretrievably lost. {GCDB March 19, 1891, p. 168.5}

Now certainly here is a very important consideration, the opportunity to save these souls. Christ said, “Suffer the children to come unto me, and forbid them not; for of such is the kingdom of heaven.” We may think these little children’s souls do not amount to much; but they are the ones of whom Christ says, “Of such is the kingdom of heaven.” These little souls are guileless yet; they have not been defaced and deformed by sin; they are still pure and innocent; and what a grand thing it would be to save these untainted minds, these pure souls in that condition and develop their characters! {GCDB March 19, 1891, p. 168.6}

I dare say that if we had had an institution twenty-five years ago, where orphans could have been trained, there would not be such a dearth of workers at the present time. It is a Christian duty we owe to care for these friendless orphans. {GCDB March 19, 1891, p. 168.7}

What does James say in James 1:27? - “Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” To visit the fatherless must mean something more than simply to look at him or to glance at him as you go by on the street; it must mean to do something for him. {GCDB March 19, 1891, p. 168.8}

According to the psalmist (Psalm 10:14), God is “the helper of the fatherless.” If we are doing God’s work, we will help the fatherless, too. There is special instruction given, in the Bible, about the fatherless. Proverbs 23:10: “Enter not into the fields of the fatherless.” Exodus 22:22: “Ye shall not afflict any widow, or fatherless child.” Now it would be supposed, of course, that no one should be afflicted, but the Lord requires us to take special care of these dependent ones. {GCDB March 19, 1891, p. 168.9}

Neglect of widows and the fatherless was one of the principal sins for which the nations that wandered away from God, were accursed. Isaiah 10:1, 2: “Woe unto them that decree unrighteous decrees, and ... that widows may be their prey, and that they may rob the fatherless!” There is a great woe pronounced upon these persons. {GCDB March 19, 1891, p. 168.10}

The Lord made provision in his instruction to the Jews, for the fatherless. The Jews were required, you remember, to give one tenth of their increase every third year, to the fatherless, to the Levites, to the widows, and to the strangers. Every third year one tenth of all the increase for that year was to be given to these four classes of persons who had no means of support. The Levites were not allowed to engage in secular business, and consequently, they must have their support from others; the needy stranger must be cared for; the widows and the fatherless had no one to support them, and they must be cared for by others. We have evidence in the Bible that God works with those that help the widows, the fatherless, and the poor. {GCDB March 19, 1891, p. 169.1}

This is not a new subject, and I do not want anybody to think I take to myself any credit for bringing this subject before you. If you take the volumes of the “Testimonies,” and look in volume 2, you will find something written in 1868, twenty-three years ago. And there you will find this expression: “There is a decided want of care for widows, orphans, and the feeble of the flock.” {GCDB March 19, 1891, p. 169.2}

Pure religion and undefiled before the Father is this: “To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” Good deeds are the fruit that Christ requires us to bear; kind words, deeds of benevolence, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat in your parlor and a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. {GCDB March 19, 1891, p. 169.3}

Is not that beautiful? {GCDB March 19, 1891, p. 169.4}

Again:- {GCDB March 19, 1891, p. 169.5}

Every act of justice, mercy, and benevolence, makes melody in heaven. {GCDB March 19, 1891, p. 169.6}

Is not that a grand thought? I cannot refrain from reading further:- {GCDB March 19, 1891, p. 169.7}

The Father from his throne beholds those who do these acts of mercy, and numbers them with his most precious treasures. “And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.” {GCDB March 19, 1891, p. 169.8}

We all want to be there. {GCDB March 19, 1891, p. 169.9}

Every merciful act to the needy, the suffering, is regarded as though done to Jesus. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus.” {GCDB March 19, 1891, p. 169.10}

These are such excellent words I am sure you will allow me to read more. {GCDB March 19, 1891, p. 169.11}

The poor, the homeless, and the widows are among us. I heard a wealthy farmer describe the situation of a poor widow among them. He lamented her straitened circumstances, and then said, “I don’t know how she is going to get along this cold winter. She has close times now.” Such have forgotten the pattern, and by their acts say, “Nay, Lord, we cannot drink of the cup of self-denial, humiliation, and sacrifice which you drank of, nor be baptized with the suffering which you were baptized with. We cannot live to do others good. It is our business to take care of ourselves. {GCDB March 19, 1891, p. 169.12}

Who should know how the widow should get along unless it be those who have well-filled granaries? The means for her to get along is at hand. And dare those whom God has made his stewards, to whom he has intrusted means, withhold from the needy disciples of Christ? If so, they withhold from Jesus. Do you expect the Lord to rain down grain from heaven to supply the needy? Has he not rather placed it in your hands, to help and bless them through you? Has he not made you his instrument in this good work to prove you, and to give you the privilege of laying up a treasure in heaven? {GCDB March 19, 1891, p. 169.13}

“Fatherless and motherless children are thrown into the arms of the church; and Christ says to his followers, Take these destitute children, bring them up for me, and ye shall receive your wages.” {GCDB March 19, 1891, p. 169.14}

We have had orphans enough in this denomination, that have not had proper homes and education, during the last twenty-five years, to supply all our fields with missionaries, if we had only brought these children up for God, and trained them for the cause. {GCDB March 19, 1891, p. 169.15}

I have seen much selfishness exhibited in these things. Unless there is some special evidence that they *themselves* are to be benefited by adopting into their family those who need homes, some turn away and answer, No! {GCDB March 19, 1891, p. 169.16}

When a child is to be taken, the question is, is it a beautiful child? is it a good-natured child? is it a child we would like to have for our own? That is the sort of questions we hear, and because almost everybody feels that way, we have need for an orphans’ home, where children that may not be considered the most desirable, can be taken and trained and *made* desirable children. {GCDB March 19, 1891, p. 169.17}

In the day of God, inquiry will be made for those whom Heaven gave them the opportunity of saving. [What a solemn thought]. But they wished to be excused, and would not engage in the good work unless they could make it a matter of profit to them. I have been shown that those who refuse these opportunities for doing good will hear from Jesus, “As ye did it not to one of the least of these, ye did it not to me.” Please read Isaiah 58:- {GCDB March 19, 1891, p. 169.18}

“Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” {GCDB March 19, 1891, p. 169.19}

This is the special work now before us. All our praying and abstinence from food will avail nothing, unless we resolutely lay hold of this work. Sacred obligations are resting upon us. Our duty is plainly stated. The Lord has spoken to us by his prophet. The thoughts of the Lord and his ways are not what blind, selfish mortals believe they are, or wish them to be. The Lord looks on the heart. If selfishness dwells there, he knows it. We may seek to conceal our true character from our brethren and sisters, but God knows. Nothing can be hid from him. {GCDB March 19, 1891, p. 170.1}

The fast which God can accept is described. It is to deal thy bread to the hungry, and to bring the poor which are cast out, to thy house. Wait not for them to come to you. The labor rests not on them to hunt you up, and entreat of you a home for themselves. You are to search for them, and bring them to your house. You are to draw out your soul after them. You are with one hand to reach up and by faith take hold of the mighty arm which brings salvation, while with the other hand of love you reach the oppressed, and relieve them. It is impossible for you to fasten upon the arm of God with one hand, while the other is employed in ministering to your own pleasure. {GCDB March 19, 1891, p. 170.2}

If you engage in this work of mercy and love, will the work prove too hard for you? Will you fail and be crushed under the burden, and your family be deprived of your assistance and influence? Oh no, God has carefully removed all doubts upon this question, by a pledge to you on conditions on your obedience. This promise covers all that the most exacting, the most hesitating, could crave. “Then shall thy light break forth as the morning, and thine health shall spring forth speedily.” Only believe that he is faithful that hath promised. God can renew the physical strength. And more, he says he will do it. And the promise does not end here. “Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.” God will build a fortification around thee. {GCDB March 19, 1891, p. 170.3}

The promise does not stop even here. “Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.” If ye put down oppression and remove the speaking of vanity, if ye draw out your soul to the hungry, Then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought (famine), and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. {GCDB March 19, 1891, p. 170.4}

Read Isaiah 58, ye who claim to be the children of the light. Especially do you read it again and again who have felt so reluctant to inconvenience yourselves by favoring the needy. You whose hearts and houses are too narrow to make a home for the homeless, read it; you who can see orphans and widows oppressed by the iron hand of poverty, and bowed down by hard-hearted worldlings, read it. Are you afraid that an influence will be introduced into your family that will cost you more labor, read it. Your fears may be groundless, and a blessing may come, known and realized by you every day. {GCDB March 19, 1891, p. 170.5}

In Vol. 3, I find a whole chapter entitled, “Duty to the Unfortunate.” I read a paragraph or two:- {GCDB March 19, 1891, p. 170.6}

I saw that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to his church; it is to prove his people, and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God’s test of our character. If we have the true religion of the Bible, we shall feel that a debt of love, kindness, and interest is due to Christ in behalf of his brethren; and we can do no less than to show our gratitude for his immeasurable love to us while we were sinners unworthy of his grace, by having a deep interest and unselfish love for those who are our brethren, and who are less fortunate than ourselves. {GCDB March 19, 1891, p. 170.7}

Again: on page 512 of the same Volume, we read: Those who have pity for the unfortunate, the blind, the lame, the afflicted, the widows, the orphans, and the needy, Christ represents as commandment-keepers, who shall have eternal life. {GCDB March 19, 1891, p. 170.8}

Now some of you might say that that is a long time ago, and that this has all been done; but where, and when? I find similar admonitions in every volume. In Volume IV on page 627, I find language as follows:- {GCDB March 19, 1891, p. 170.9}

To bear the cross of Christ is to control our sinful passions; to practice Christian courtesy, even when it is inconvenient to do so; to see the wants of the needy and distressed and deny ourselves in order to relieve them; and to open our hearts and our doors to the homeless orphans, although to do this may tax our means and our patience. Such children are younger members of God’s family, and are to receive love and care, and to be brought up in the nurture and admonition of the Lord. This is a cross, which, if lifted and cheerfully borne for Christ, will prove a diadem of glory in the kingdom of God. {GCDB March 19, 1891, p. 170.10}

Brethren, for Christ’s sake fill up your lives with good works, even though the world does not appreciate your efforts, and give you no credit. This is self-denial. Selfishness is the most galling yoke the members of the church ever place upon their necks; but there is much of it cherished by those who profess to be Christ’s followers. All you have belongs to God. Be guarded lest you selfishly hoard the bounties he has given you for the widow and the fatherless. Christ left his glory, his honor, his high command, and for our sakes became poor, that we through his poverty might be made rich. Now the question comes home, What will we individually do for Jesus, who gave his life for a ruined world? {GCDB March 19, 1891, p. 170.11}

*(To be concluded in a future number*.)

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 11**

BY ELDER E. J. WAGGONER.

“KNOW ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For a woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our bodies to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.” Romans 7:1-6. {GCDB March 19, 1891, p. 170.12}

The ground covered by this seventh chapter is really gone over twice. The first part lays the broad facts before us; the latter part goes into the details and particulars of what is given in the beginning. {GCDB March 19, 1891, p. 171.1}

In the six verses that have been read, there is given us an illustration and the application. The illustration is easily understood. The simple fact of marriage is taken. A woman having a husband is bound to that husband so long as he liveth. By what is she bound? By the law. It is contrary to the law for her to have two husbands at the same time; but if the first husband be dead, the same law will allow her to marry another man. This is but a plain illustration, and if it is kept in mind throughout the study of the chapter, it will be a great help to us in understanding it. {GCDB March 19, 1891, p. 171.2}

There is no need of any argument in this chapter for the perpetuity of the law. That is not the question under consideration. The apostle is not making a special argument to prove that the law is not abolished. His argument starts from that point as one already settled, and shows the practical working of the law in individual cases. He brings it right home to the hearts of men that they are under the law; and if they are under it, how can it be abolished? He urges its claims upon the hearts of men, and by the Spirit of God they feel its working power upon them, and therefore know that it is not abolished. {GCDB March 19, 1891, p. 171.3}

Note the class of people to whom Paul is writing. “I speak to them that know the law.” This epistle is addressed to professed followers of Christ. We find that in the second chapter, commencing with the seventeenth verse: “Behold, thou art called a Jew, and restest in the law, and makest thy boast of God.” {GCDB March 19, 1891, p. 171.4}

Now to the illustration: While the law will not allow the woman to be united to two husbands at the same time, it will allow her to be united to two in succession. It is the law that *allows* her, and it is the law that *unites* her. The same law that unites her to the first husband, also allows her to be united to the second, after that the first is dead. This is easy to be understood, and there is no need to consider it further. {GCDB March 19, 1891, p. 171.5}

Now to the application: “Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God.” We can determine who the two husbands are by beginning with the second one. The “another” to whom we are to be married, is the one who has been raised from the dead, and that is Christ. *We* are one of the parties in the second marriage, and *Christ* is the other. He is the second husband. {GCDB March 19, 1891, p. 171.6}

The question now arises, who was the first husband that died, in order that we might be united to the second? The sixth chapter has answered that. Compare Romans 7:5 with Romans 6. “For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.” The law held us in the first union, and now to what were we united? what were we in? We were in union with the FLESH. In the sixth chapter we found that the body of sin is destroyed by Christ. By what means is it that the body of sin becomes destroyed? By the man being crucified with Christ. {GCDB March 19, 1891, p. 171.7}

In the first place we are joined to sin, - the sinful flesh. We cannot serve two masters. Here are two figures. We are servants to one master, - united to one husband. We cannot serve two masters at the same time, and we cannot be united to two husbands at the same time. But we can be united to two in succession. The first one of these, to whom we have all been united, is the body of sin; the second is Christ, who is raised from the dead. {GCDB March 19, 1891, p. 171.8}

The question arises, what is meant by our being *dead to the law* by the body of Christ? That brings us to the point where the illustration fails us. The illustration fails us, - why? Because it is utterly impossible to find anything in life that will correctly represent in every particular divine things. There is no illustration that will serve in every particular. That is why we have so many types of Christ. No one person could serve as a complete type of him. We have Adam in one place as a type of Christ; we have Abel; we have Moses; we have Aaron; David; and Melchisedec, and many others who represent different phases of Christ, because there is no one of them who could represent him in every particular. {GCDB March 19, 1891, p. 171.9}

So when the apostle would represent the union of all people with the house of Israel, he says: “I would not, brethren, that ye should be ignorant of this *mystery*.” It is a mystery, it is something unnatural. He says that it is a grafting process, but that it is contrary to the natural method. Therefore this illustration of marriage cannot be considered as complete in every particular. And yet, after all, the illustration does not fail, if we choose to consider that the union with the first husband is a criminal connection. It is so in the application. Those who are united to the flesh are guilty of a capital crime. The law holds them in that connection, - *i.e*., it will not allow them to lightly dissolve the union, and pass it by as though nothing had taken place, - but it demands their life. With this explanation we can understand what follows. {GCDB March 19, 1891, p. 171.10}

We find that we are united with sin, and with the body of sin. Then Christ comes to us, and he presents himself as the one altogether lovely. And in reality he is the only one who has any real claim upon us. “I have somewhat against thee, because thou hast left thy first love.” The apostle is writing to those who know the law, and who have left their first love; and what applies to them, will also apply in larger measure to those of the world. Christ comes to the door of our hearts, and knocks, and begs that we will come to him. He has spread out his hands all the day unto a rebellious people, “which walketh in a way that was not good, after their own thoughts.” How deep, how unfathomable, is the love of God! {GCDB March 19, 1891, p. 171.11}

In Jeremiah 3:1 we read, “They say, If a man put away his wife, and she go from him, and become another man’s, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; *yet return again to me, saith the Lord*.” Paul in writing to the Corinthians says, “I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” {GCDB March 19, 1891, p. 172.1}

Now we desire that loveliness of character which can be found only in Christ. We find that this union in which we are held - with the flesh - is not a pleasant union, but the husband to whom we are wedded is a task-master, he is a tyrant who grinds us down so that we have no liberty. The flesh is tyrannical, and it holds us down, and makes us do, not as we wish to do, but as it wishes us to do. When we by the aid of Christ come to feel that this union is a galling bondage, then we awake to the real state of our condition, and realize that whereas it may have satisfied us for a time, now we hate it, and desire to rid ourselves of it, and become united to Christ. {GCDB March 19, 1891, p. 172.2}

But here is where the difficulty comes in. It is expressed in the words of James 4:4. “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” Do you think that it is vain that Christ hath said, “What communion hath light with darkness? and what concord hath Christ with Belial?” Now while we still remain in the flesh we desire to take the name of Christ. Of course it is impossible for us to really be joined to Christ and still cling to the body of sin, although to outward appearance we may be able to do it. We cannot actually be united to Christ and the world at the same time. We cannot have Christ for our husband, and at the same time be living with the world. {GCDB March 19, 1891, p. 172.3}

But we can take the *name* of Christ and at the same time retain the sins of the flesh. But the law will not justify a person who does this, - who takes the name of the one man, and at the same time lives with another. The law of God does not justify us in taking the name of Christ, and in living with the flesh. Are we justified then in taking the name of Christ, - in saying that we are united to Christ, and at the same time in living in union with the body of sin? No, certainly not. {GCDB March 19, 1891, p. 172.4}

Here again we find how the law is guarded at every step in this matter of justification by faith in Christ. Here every possibility is cut off for a person to say, - I am Christ’s and Christ is mine, and no matter what I do, it is Christ that does it in me. No; that is not so. We cannot charge any sin to Christ; he is not responsible for any sin, for the law does not justify us in committing any sin. So we see that justification by faith is nothing else but bringing a person into perfect conformity to the law. Justification by faith does not make any provision for transgression of the law. {GCDB March 19, 1891, p. 172.5}

But we will proceed to consider the case of those who have been unconscious of the claims of the law, while professing it. Paul speaks to those who know the law, and who make their boast in the law, and profess to exalt the law, and at the same time they are so blind to the requirements of the law, that they have thought they could profess Christ, and live in sin. It is not always those who profess to fear that the honor of the law will be lowered, that realize its claims to the fullest extent. Some have even preached the law, and have at the same time thought that they could live in the indulgence of the lusts of the flesh, while thinking that they were united with Christ. {GCDB March 19, 1891, p. 172.6}

Now Christ has been set before us, and we see that we cannot be united to Christ and the body of sin at the same time. Then we say that we will give up that first husband, - the body of sin, and become united with Christ. But how can we get free from this body of sin, - this first husband? We cannot cause it to die by simply saying that we wish it were dead. The woman who has a loathing in her heart for her husband, because he is a brutal tyrant, cannot cause herself to be separated from him by simply desiring it. It is a good thing to want to serve Christ, if we have counted the cost, and know that we are sick and tired of the old life, and want to begin a new life, and live with Christ; for when we come to that point, we can easily find out how it can be done. {GCDB March 19, 1891, p. 172.7}

Christ comes to us, and he proposes a union with us. That is lawful, because he is the only one who really has any claim upon us, and therefore while we are living in this base connection with the body of sin, he can lawfully come to us, and beg us to be united with him. But here we are united with this body of sin, and the law will not justify us in becoming united to Christ till that body of sin is dead. {GCDB March 19, 1891, p. 172.8}

For note again what is implied in the figure of the marriage. When two persons are united in marriage, they become one flesh. This is a mystery. Paul says that it is: “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. *This is a great mystery: but I speak concerning Christ and the church*.” This is the thought that is held before us in this figure of marriage. For we twain - ourselves and the flesh - are so completely joined together that we are no longer twain, but one flesh, and our life is just one. {GCDB March 19, 1891, p. 172.9}

Look back over your life and see if there is any time in it where you can see that it has been separated from sin. It has been a life of sin. Sin has ever been a part of your life. We have only one life, and that has been sin. Therefore, so closely have we been united with sin, that there has been only one life between us, - we twain have been one flesh. Then the only way by which we can get rid of this body of sin, - which is one with us, is to die too. That is how it is that the apostle says, - that we are become dead to the law by the body of Christ. For that union with the flesh was really unlawful, and the law had a claim against us for that union. It will put us to death for that union. We are dead in Christ, and the body of sin dies also. {GCDB March 19, 1891, p. 173.1}

In chapter six we read, “Our old man is crucified with him, that the body of sin might be destroyed.” Christ in his own flesh bare our sins in his body on the tree. He takes our sins that they may be crucified with him, that the body of sin may be destroyed. We consent to die. We acknowledge that our life is forfeited to the law, and that the law has a just claim upon us. Then we voluntarily give up our lives so that this hated body of sin may die. We loath the union with it so much that we are willing to die in order that it may die too. {GCDB March 19, 1891, p. 173.2}

“Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” *Therefore as we die with Christ, we are raised also with Christ*. But Christ is not the minister of sin, so while he will crucify the body of sin, he *will not raise it again, and the body of sin is destroyed*. Thus we rise, the union between us and Christ complete, that henceforth we should bring forth fruit unto God. {GCDB March 19, 1891, p. 173.3}

“Now we are delivered from the law, that being dead wherein we were held.” What is dead? The body of sin! It was because we were united to that body of sin that the law had somewhat against us. Notice; God does not have any hatred against us. God does not have any desire to punish us, but he cannot endure sin. His law must condemn sin, and since we have identified ourselves with sin, so that we were one with it, in condemning sin, he necessarily condemned us; and so long as we lived a life of sin, that condemnation necessarily rested upon us. But as we have already shown, we have a choice as to when we will die, and we have chosen to voluntarily give up our lives to him, while we can have his life instead. {GCDB March 19, 1891, p. 173.4}

When our lives have been given up to the law, the claim that the law had against us is satisfied, because now, the body of sin being dead, we are delivered from the law, just as the woman whose husband is dead, is loosed from the law of her husband, so that she can be united to another. But the same law that held her to that first husband, unites her to the second. So it is in this case. The same law that bound us to the body of sin, now witnesses to our union with Christ. Romans 3:21. That perfect law witnesses to the union with Christ, and justifies it. And so long as we remain in Christ, it justifies us in that union, showing that union with Christ is conformity to the law. {GCDB March 19, 1891, p. 173.5}

And the power of Christ is able to hold us in that union. “Now if we be dead with Christ, we believe that we shall also live with him.” Romans 6:8. We became united to Christ in the act of death. By that death, the bond that united us with our first husband, - the body of sin, was broken, - the body of sin was destroyed, and now we rise with Christ. {GCDB March 19, 1891, p. 173.6}

We believe that we shall live with him? Why do people get married? That they may live together. Then, because we have been united by death with Christ, we believe that now since we are risen with him, we shall live with him. Notice further, - when two are united, they two are no longer twain, but *one flesh*. Christ “makes in himself of twain one new man, so making peace.” Ephesians 2:15. We are his, Christ and we are one, and therefore together we make one new man. Now who is the one? *Christ is the one*. {GCDB March 19, 1891, p. 173.7}

Well might Paul say, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.” Galatians 2:20. It is Christ now, not we. Thus we are the representatives of Christ on earth. This is why Christ in his prayer in the garden, prayed, that “they may be made perfect in one: and that the *world may know* that thou has sent me, and hast loved them, as thou hast loved me.” {GCDB March 19, 1891, p. 173.8}

How may the world know this? From the Bible? - No; for the world does not read the Bible; and therefore God hath put us in the world as the light of the world. The Bible is a light and a lamp, but not to those who do not take it. We take the word of Christ, we feed upon it in spirit, and bring Christ into our hearts, and thus effect the union; and then the light shines forth to the world, and the world knows that Christ has been sent as a divine Saviour. {GCDB March 19, 1891, p. 173.9}

We pass over a few verses. The apostle shows that while the motions of sins were by the law, it is not because the law is sinful, but because the law is holy. By the law is the knowledge of sin. Paul was once alive in carnal security, serving God, as he thought; but when the commandment came, then sin abounded, and he died; and this law which was ordained for life, because it justifies the obedient, he found had nothing but death for him, because he had not really been obeying it. That is why he says, “The law is holy, and the commandment holy and just, and good.” {GCDB March 19, 1891, p. 173.10}

But note; before this time Paul had been one who honored the law, he had made his boast in the law, and therefore he writes to those who know the law, - to those who have been striving with all their might to keep the law; and yet, they are the ones who have to be delivered from the law. Why? Because while making their boast in the law, through breaking it, they dishonored *God*. {GCDB March 19, 1891, p. 174.1}

Now we shall still serve, but how? - not the way we did before, in the oldness of the letter, but in the newness of the spirit. That means that our very service to the law is something that we have got to be delivered from. Why? - Because it has been simply a forced service; it has been simply in the oldness of the letter; there has not been spirit and life in it. It has not been of Christ, therefore it has been sin. We boasted in the law, and we professed to keep the law, yet that very service was sin, and we must be delivered from that kind of service to the law, to serve in the right way. So now we serve in newness of spirit, and not in the oldness of the letter. {GCDB March 19, 1891, p. 174.2}

In the latter part of the chapter, the apostle shows what that oldness of the letter is from which we must be delivered. “I am carnal, sold under sin.” We do great violence to the apostle Paul, that holy man, when we say that in this he is relating his own Christian experience. He is not writing his own experience now that he is united with Christ. He is writing the experience of those who serve, but in the oldness of the letter, and while professedly serving God, are carnal, and sold under sin. {GCDB March 19, 1891, p. 174.3}

A person sold under bondage is a slave. What is the evidence of this slavery? “For what I would, that do I not; but what I hate, that do I.... For the good that I would, I do not: but the evil which I would not, that I do.” Have we ever had any such experience as that in our so-called Christian experience? Yes; we have fought, but with all our fighting, did we keep the law? No, we have made a failure, and it is written upon every page of our lives. It is a constant service, but at the same time it is a constant failure. {GCDB March 19, 1891, p. 174.4}

I fail, I make a new resolution, - I break it, and then I get discouraged, then make another resolution, and break that again. We cannot make ourselves do the thing we want to do by making a resolution. We do not want to sin, but we do sin all the time. We make up our minds we will not fall under that temptation again, and we don’t - till the next time it comes up, and then we fall as before. {GCDB March 19, 1891, p. 174.5}

When in this condition, can we say that we have hope, and that we “rejoice in hope of the glory of God”? We do not hear such testimonies, - it is solely of what we want to do, and what we have failed to do, but intend to do in the future. If a person has the law before him, and acknowledges that it is good, and yet does not keep its precepts, is his sin any less in the sight of God than the sin of the man who cares nothing for the law? No. {GCDB March 19, 1891, p. 174.6}

What is the difference between the would-be Christian, who knows the law, but does not keep it, and the worldling who does not keep the law, and does not acknowledge that it is good? Simply this: We are unwilling slaves, and they are willing slaves. We are all the time distracted and sorrowful, and getting nothing out of life at all, while the worldling does not worry himself in the least. {GCDB March 19, 1891, p. 174.7}

If one is going to sin, is it not better to be the worldling, who does not know that there is such a thing as liberty, than to be the man who knows that there is liberty, but cannot get it? If it has got to be slavery, if we must live in the sins of the world, then it is better to be in the world, partaking of its pleasures, than to be in a miserable bondage, and have no hope of a life to come. {GCDB March 19, 1891, p. 174.8}

But thanks be unto God, we can have liberty. When life becomes unbearable because of the bondage of sin, then it is that we may hope, for that leads to the question, “O wretched man that I am! who shall deliver me from the body of this death?” Mark; there is deliverance. “I thank God through Jesus Christ our Lord.” Christ came that we might have life. In him is life. He is full of life, and when we are so sick of this body of death, that we are willing to die to get rid of it, then we can yield ourselves to Christ, and die in him; and with us dies the body of death. Then we are raised with Christ to walk in newness of life, but Christ who is not the minister of sin will not raise up the body of sin; so it is destroyed, and we are free. {GCDB March 19, 1891, p. 174.9}

Let all your sinful passions go, and believe that Christ will give you something so much better than they are, that you will have an unspeakable joy. Not only will there be joy now, but there will be joy through all eternity, a song of joy for the precious gift that he has given. {GCDB March 19, 1891, p. 174.10}

Christ has condemned sin in the flesh, and by faith we take him and live with him. That is a blessed life. Take hold of Christ by faith and live with him. {GCDB March 19, 1891, p. 174.11}

March 20, 1891

*VOL. 4. - BATTLE CREEK, MICH., FRIDAY, - NO. 13*

**GENERAL CONFERENCE PROCEEDINGS**

**FIFTEENTH MEETING**

THE fifteenth meeting of the Conference convened at 10:30 A. M., March 19. Elder A. J. Breed led in prayer. {GCDB March 20, 1891, p. 175.1}

After the reading of the minutes, the Committee on Education presented the following report in regard to recommendations 3, 4, 7, and 8 of the report of the Committee on Home Missions and Bible Work, found on page 70 of the BULLETIN, that had been previously referred to them. {GCDB March 20, 1891, p. 175.2}

We recommend, That the arrangement of a correspondence course of instruction with special reference to the needs of those who desire to prepare for Bible reading work, be referred to the Faculty of Battle Creek College for such favorable action as may seem to them to be practicable. {GCDB March 20, 1891, p. 175.3}

We recommend, - {GCDB March 20, 1891, p. 175.4}

1. That our educational institutions provide a suitable course of instruction, covering a period of two years, for the benefit of those preparing for Bible reading work. {GCDB March 20, 1891, p. 175.5}

2. That this be followed by six months’ instruction at the Sanitarium in hygiene, which shall include Physical Culture, Dietetics, Healthful Cookery, Healthful Dress, Causes of Disease, Bible Hygiene, etc. {GCDB March 20, 1891, p. 175.6}

3. That in the case of those who show a fitness for the work, a further six months be spent in one of the training schools for Bible reading workers, already suggested. {GCDB March 20, 1891, p. 175.7}

4. That those pursuing these courses be under the direction of the Mission Board. {GCDB March 20, 1891, p. 175.8}

The Committee on Distribution of Labor presented a partial report as follows:- {GCDB March 20, 1891, p. 175.9}

To the General Conference. {GCDB March 20, 1891, p. 175.10}

BRETHREN: Your Committee on Distribution of Labor has spent much time and thought in endeavoring to find laborers to fill the important openings which exist in many parts of the field, without crippling the work in other places. {GCDB March 20, 1891, p. 175.11}

The wants of the different fields, and the circumstances of the different laborers, have been weighed as carefully as it was possible for us to weigh them. {GCDB March 20, 1891, p. 175.12}

We would recommend, - {GCDB March 20, 1891, p. 175.13}

1. That Elder J. N. Loughborough go to Illinois and take the presidency of that Conference, made vacant by the resignation of Elder Kilgore. {GCDB March 20, 1891, p. 175.14}

2. That Elder W. B. White go to Nebraska and take the presidency of that Conference. {GCDB March 20, 1891, p. 175.15}

3. That Elder C. L. Boyd go to Tennessee, and take the presidency of the Tennessee River Conference. {GCDB March 20, 1891, p. 175.16}

4. That Elder F. M. Roberts go to Virginia, and take the presidency of the Virginia Conference. {GCDB March 20, 1891, p. 175.17}

5. That Elder J. G. Wood make Indiana his field of labor. {GCDB March 20, 1891, p. 175.18}

6. That Elder C. McReynolds go to Arkansas, and take the presidency of that Conference. {GCDB March 20, 1891, p. 175.19}

7. That Elder D. C. Babcock go to West Virginia and take the presidency of the Conference and tract society, made vacant by the resignation of Elder W. J. Stone. {GCDB March 20, 1891, p. 175.20}

8. That Elder O. A. Johnson take the presidency of the South Dakota Conference, and continue his work for the Scandinavians in the Northwest. {GCDB March 20, 1891, p. 175.21}

9. That Elder J. M. Cole remain in the North Pacific Conference. {GCDB March 20, 1891, p. 175.22}

10. That Elder F. M. Wilcox go to California and connect with the Sabbath-school work. {GCDB March 20, 1891, p. 175.23}

11. That Elder D. H. Oberholtzer make Ohio his field of labor. {GCDB March 20, 1891, p. 175.24}

12. That Elder Daniel Nettleton return to Nebraska and make that his field of labor. {GCDB March 20, 1891, p. 175.25}

13. That Elder M. G. Huffman make Illinois his field of labor. {GCDB March 20, 1891, p. 175.26}

14. That Elder Wm. Covert make Indiana his field of labor. {GCDB March 20, 1891, p. 175.27}

15. That Elder O. J. Mason make Illinois his field of labor. {GCDB March 20, 1891, p. 175.28}

|  |  |  |  |
| --- | --- | --- | --- |
| O. A. OLSEN, | J. N. LOUGHBOROUGH, | ] |  |
| S. N. HASKELL, | H. W. DECKER, | ] |  |
| W. C. WHITE, | A. R. HENRY, | ] |  |
| R. A. UNDERWOOD, | H. P. HOLSER, | ] | *Committee* |
| R. M. KILGORE, | J. H. MORRISON, | ] |  |
| E. W. FARNSWORTH, | J. W. RAYMOND, | ] |  |
| D. T. JONES, | E. H. GATES, | ] |  |
| A. T. ROBINSON, |  | ] |  |

Moved by Captain Eldridge that the unfinished business of the Conference be taken up. Thereupon the discussion on the propositions on page 92 of the BULLETIN was resumed. {GCDB March 20, 1891, p. 175.29}

L. C. Chadwick asked the committee to state just what they mean by the report under consideration. He said the large share of one meeting had been spent in discussing the propositions, and yet a good many do not really know just what they are aiming at. In the last meeting it was said that it was not intended to strike at any of our organizations. If these propositions do not mean that all our organizations, aside from the church, should be discontinued, what do they mean? Would like to have the matter clearly defined so that the Conference can tell what it is acting upon. {GCDB March 20, 1891, p. 176.1}

E. J. Waggoner said that the propositions were put before the Conference in order to define what religious liberty really is. You may be surprised if I tell you that we will yet see men in the dungeon and whipped on the chain gang in the name of religious liberty. Men were once put to death in the name of Christianity, and the indications are that what is now popularly denominated religious liberty will sooner or later revive the same persecutions. {GCDB March 20, 1891, p. 176.2}

There can be no religious liberty except as we obtain it through Christ. What relation do we sustain to government? Civil government has nothing to do whatever with religion. We have nothing to ask of governments, but they have every thing to ask of us. Do we ask them to give us religious liberty? We already have it, if we believe in Christ. Was Paul free in Christ when in the hands of the despotic power of Rome? {GCDB March 20, 1891, p. 176.3}

What do we go before Congress for? To stop the passage of laws that will abridge our religious liberty? These laws cannot stop the gospel. Everything works for its advancement. Will these laws interfere with our liberty to believe, preach, etc.? We want to work as though we believed God was in this work. The Spirit of God will work on these men, and if we had more confidence in that, we would have less fear of these laws; and we should simply take the opportunity of these laws to preach the gospel. {GCDB March 20, 1891, p. 176.4}

How shall we appear? as citizens or Christians? If as citizens, it is votes and money that will win. But if we go depending on the power of God, we can be safe. And when the power of the gospel will not influence men, then it is time for us to cease. Shall we go before them as citizens or Christians? - Both; but as citizens of the heavenly common-wealth only. We should appear as Christians and that alone. The Bible says we are strangers and pilgrims here. Can we be citizens of two countries at once? {GCDB March 20, 1891, p. 176.5}

Our work is to preach the gospel. How would it have been if Paul had spent his time in lobbying, that he might have freedom to preach the gospel? Sometimes our plans get in the way of God’s work. Abraham planned, but his plans got in the way of God’s plans, so he had to quit his planning, and just believe that what God had promised he was able also to perform. {GCDB March 20, 1891, p. 176.6}

Elder A. T. Jones said that when we appear before Congress there is a sense in which we appear as citizens; that while we are citizens of heaven, it is also true that we are citizens of the government, and have a right to appear as such; but we want something to appear with. The truth which we present there on religious liberty is the truth that God has committed to the Seventh-day Adventist Church, - the third angel’s message, and we should give credit where it belongs. If it were not for the truths of the third angel’s message we would all be in favor of religious legislation ourselves. {GCDB March 20, 1891, p. 176.7}

Brother Chadwick asked if when Elder Jones appeared before Congress he appeared in the capacity of a church. {GCDB March 20, 1891, p. 176.8}

Elder Jones replied that when he went there he appeared as a Seventh-day Adventist and as representing the Seventh-day Adventist Church. {GCDB March 20, 1891, p. 176.9}

He said that he is a member of the National Religious Liberty Association and believes that it has a place and can do a good work as an agent of the church, but that in all such work we should guard against the idea of not giving the Seventh-day Adventist Church the credit of holding these principles, and should not hesitate to declare the whole truth on all proper occasions. {GCDB March 20, 1891, p. 176.10}

The meeting adjourned. {GCDB March 20, 1891, p. 176.11}

**HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS**

**FOURTH MEETING**

THE fourth meeting of the association was held Thursday, March 19, at 3 P. M. Elder J. N. Loughborough led in prayer. The president being absent, Elder W. H. Wakeham was appointed to the chair *pro tem*. The minutes of the last meeting were read and approved. {GCDB March 20, 1891, p. 176.12}

The discussion on the motion to amend Section 1, Art. IV., of the Constitution (BULLETIN, page 126), by striking out the words, “of good moral character,” was resumed. At this point Dr. Kellogg, the president, arrived, and occupied the chair. {GCDB March 20, 1891, p. 176.13}

As finally amended and adopted, Section 1, Art. IV., reads as follows:- {GCDB March 20, 1891, p. 176.14}

Any person who is in harmony with the object of this association may become a member of the association by signing the teetotal pledge. {GCDB March 20, 1891, p. 176.15}

Section 1, Article II., of the By-laws was amended by substituting the word “inviolate” for the word “religiously.” {GCDB March 20, 1891, p. 177.1}

Section 2, Article II., was amended by striking out the word “annual.” {GCDB March 20, 1891, p. 177.2}

Article 5 of the Constitution was amended by substituting the word “regular” for “annual.” {GCDB March 20, 1891, p. 177.3}

Article 3 of the By-laws was amended by changing the word “annual” to “bi-ennial.” {GCDB March 20, 1891, p. 177.4}

The report of the Committee on Resolutions was taken up. Resolution three was amended by substituting for “Executive Board,” the clause, “as provided for in the Constitution.” {GCDB March 20, 1891, p. 177.5}

The report, as amended, was adopted. The following further report was then offered by the committee:- {GCDB March 20, 1891, p. 177.6}

Whereas, The cry of hundreds of neglected orphans has reached our ears calling for a home, and proper education; and, - {GCDB March 20, 1891, p. 177.7}

Whereas, It is a part of pure and undefiled religion to care for the fatherless; therefore, - {GCDB March 20, 1891, p. 177.8}

1. *Resolved*, That we urge the necessity of the immediate establishment of a place of refuge for our homeless ones. {GCDB March 20, 1891, p. 177.9}

2. *Resolved*, That we call the attention of the General Conference to this matter, and request that body to appoint a committee to take into consideration the plans that may be presented for the erection of such an institution. {GCDB March 20, 1891, p. 177.10}

3. *Resolved*, That we suggest that the name of this institution be “The James White Memorial Home.” {GCDB March 20, 1891, p. 177.11}

Whereas, There is a general demand on the part of our people for practical instruction in health and temperance principles; therefore, - {GCDB March 20, 1891, p. 177.12}

4. *Resolved*, That we ask the Executive Board to arrange with the various Conference officers for the holding of institutes in which shall be taught Bible hygiene, healthful cookery, physical culture, social purity work, etc; and further we, - {GCDB March 20, 1891, p. 177.13}

Recommend, That where such institutes are held, our churches select one or more from their number, having some interest in this line of work, and some ability to teach, and urge them to attend, to fit up for home missionary work in this department. {GCDB March 20, 1891, p. 177.14}

Whereas, Much good may be accomplished in promulgating the principles of the Association by the circulation of the various pledges of the Association; therefore, - {GCDB March 20, 1891, p. 177.15}

5. *Resolved*, That we ask the Executive Board to prepare, in a suitable and uniform style, the following pledges: “The Teetotal Pledge,” “The Anti-Rum and Tobacco Pledge,” “The Social Purity Pledge,” “The Vegetarian Pledge,” and “The Children’s Pledge.” {GCDB March 20, 1891, p. 177.16}

Whereas, There is great danger that unqualified persons may undertake to engage in various lines of medical missionary work, and that much harm may result therefrom; therefore, - {GCDB March 20, 1891, p. 177.17}

6. *Resolved*, That only such persons should publicly engage in medical missionary work as have received credentials from the Executive Board of this association or are employed by some of the officers of this association. {GCDB March 20, 1891, p. 177.18}

A motion to adopt opened the report for discussion. Resolution one called out remarks from various ones upon the importance of such a move as the one recommended. Elder Wakeham said on resolution two that there was a general interest on the part of the people for instruction in cookery and temperance. He had fifty calls to lecture, for every one he had been able to fill. {GCDB March 20, 1891, p. 177.19}

Elder Loughborough said that one great hinderance to the progress of health reform among us was the fact that people did not understand the principles of healthful cookery. {GCDB March 20, 1891, p. 177.20}

Brother Wessels of South Africa said that as this association was now International in name, he hoped it would be international in character; and that not only America, but foreign fields as well, would reap the benefit of the instruction proposed by the resolution. {GCDB March 20, 1891, p. 177.21}

A motion to lay resolution six on the table, was lost, as was also a motion to refer it back to the committee. After much discussion, the report was adopted. {GCDB March 20, 1891, p. 177.22}

The Nominating Committee recommended the following-named persons for officers of the association, all of whom were elected:- {GCDB March 20, 1891, p. 177.23}

For President - Dr. J. H. Kellogg. {GCDB March 20, 1891, p. 177.24}

Vice President - W. H. Wakeham. {GCDB March 20, 1891, p. 177.25}

Field Secretary - W. H. Wakeham. {GCDB March 20, 1891, p. 177.26}

Recording Secretary - Mrs. E. H. Whitney. {GCDB March 20, 1891, p. 177.27}

Treasurer - Good Health Publishing Co. {GCDB March 20, 1891, p. 177.28}

Corresponding Secretaries - Mrs. D. T. Jones, Laura Bee. {GCDB March 20, 1891, p. 177.29}

Executive Committee. - J. H. Kellogg, D. T. Jones, W. H. Wakeham, S. N. Haskell, R. C. Porter, W. C. White, L. McCoy, L. C. Chadwick, E. H. Whitney. {GCDB March 20, 1891, p. 177.30}

|  |  |  |
| --- | --- | --- |
| A. O. TAIT, | ] |  |
| M. H. BROWN, | ] | *Committee*. |
| F. L. MEAD, | ] |  |

The meeting then adjourned. {GCDB March 20, 1891, p. 177.31}

**OUR ORPHANS**

(Concluded.) {GCDB March 20, 1891, p. 177.32}

I DARE say there has been a great deal done, that is not all apparent. Doubtless a great many orphans have been helped, and a great many widows have been cared for. I do not mean to intimate that nothing has been done; but the question is, Are we doing all we ought to do? I am convinced that we are not. I want to call your attention to some proofs I have here that we have need of doing something more. When we were a small people, it was possible to find homes readily for all those who might be left without father or mother; but we have come now to be a large denomination, - 40,000 or 50,000, - and it is not so easy to find homes for them. Unless there is some systematic plan by which they will be sought out, they will be neglected, and very often will drift away from God and the truth. {GCDB March 20, 1891, p. 177.33}

I have recently sent out several hundred letters to different persons in the denomination, - to ministers, to tract society workers, church elders, and to all whose names I could get, who I thought could give me information; and I have received information from these persons concerning some 225 orphans. Now I know that there is a larger number of orphan children in the denomination than that; I am satisfied that there are three or four times as many; because, from statistics gathered from the *Review and Herald* it is found that within the last five years, 774 have been made orphans. The *Review* makes a note of 774 orphans. And the leading men of this denomination do not know of but about 225 of them. The 300 deaths reported each year, probably represent not less than 400 deaths; for we do not get a report of all that die. It is estimated that only about three-fourths of the deaths are reported to the *Review*. The number of deaths reported in the last five years would represent 1,000 orphans made in the same length of time. Of course, it would be impossible to make a home large enough to take in all these orphans; but there are many of them that are specially worthy. I want to read you some of the data gathered from the letters which I have received. {GCDB March 20, 1891, p. 177.34}

Of the 536 letters sent out within the last few weeks seeking information respecting the number and circumstances of orphans among us, I have received ninety-six replies giving information concerning 222 orphans. Of these 126 were fatherless, sixty-one motherless, and thirty-five had lost both parents. {GCDB March 20, 1891, p. 178.1}

In one instance, I find a mother left with two children, six and eight years of age. She has been a widow for six years. She has no income, and she is bound to try to keep them herself. She leaves them at home while she goes out to toil all day. She comes home tired, at night, and goes away early in the morning. Those children may be worse off than if they had no mother. {GCDB March 20, 1891, p. 178.2}

Now here is another case; a little girl, both her father and mother dead. They were both Sabbath-keepers, and have been dead for some time. Where do you suppose that little girl is? She is living with a woman who is not a Sabbath-keeper, and is wholly at the mercy of a stranger. She is not likely to be reared up to become a worker for God. {GCDB March 20, 1891, p. 178.3}

Here is another case of four little children from ten to thirteen years of age, - just the age when they need proper supervision. The mother has been dead for seven years, and the father for ten years. The father died when the youngest child was one year old; and since that time those children have been drifting about among strangers, have been at the mercy of the world entirely since that time. And the writer of the letter mentions the fact that they ought to be put in an orphans’ home. {GCDB March 20, 1891, p. 178.4}

Here is another case of four children. The father has been dead for one year. They vary in age from four to seven years. The mother is blind, entirely at the mercy of strangers. They are simply cared for by charity, with nobody to train and educate them. Just think of four little orphans with a blind mother! {GCDB March 20, 1891, p. 178.5}

Here are four more little children, varying in age from four to fourteen. The father and mother are both dead, and they are cared for by a poor grandfather. {GCDB March 20, 1891, p. 178.6}

Here is another case of a little girl; the mother has been dead for two years. Her father is insane. What sort of care can that little girl have. {GCDB March 20, 1891, p. 178.7}

Here are three children, four, nine, and eleven years of age; the father has been dead for three years, and the mother is trying to care for them! And this is the property with which she is trying to raise and educate those children: two acres of land, two cows, and three calves. Trying to educate those three children, clothe them, and train them. The children need a home, and it would seem that the mother needed a home too. {GCDB March 20, 1891, p. 178.8}

Here is another little girl eight years of age; both of her parents are dead. She is living with an aunt; but the husband of the child’s aunt does not want the child. So you see what an uncomfortable position that little girl is in. A child that is not wanted. She is doubtless made to feel it every day of her life. {GCDB March 20, 1891, p. 178.9}

I will mention another case that is worse than orphanage. Three young children, the father ran away some time ago and left the family to be cared for by the mother, and charity. And how do you suppose she does it? A neighbor said to this mother, “Here are two acres of land; if you will clear that land you may have it.” And she is working chopping and grubbing, trying to clear that land. {GCDB March 20, 1891, p. 178.10}

The story is too pathetic to continue longer. I find that I have gathered the names of 222 orphans, and many of them are cases like those I have mentioned to you. These are only illustrative, typical cases. There are a large number of other cases that are just as bad as these are. There have been reported just about one-fifth of the orphans that have been made in the last five years; and there must be a very much larger number of forgotten orphans that are not being cared for, than are reported. Nobody knows anything about them. I found when I came to talk to presidents of Conferences, that they did not know whether there were many orphans in their Conferences or not. They did not know, but they would write and see. It seems to me it is time we begun to do something for them. {GCDB March 20, 1891, p. 178.11}

Now I suppose by this time, if you are interested in this subject at all, you will begin to inquire what are the advantages of an orphans’ home? What sort of plan have you for an orphans’ home? {GCDB March 20, 1891, p. 178.12}

I have given quite a good deal of thought and study to this subject. My wife and I have given considerable attention to this work for a number of years. We have been planning to raise forty or fifty children ourselves. Just as fast as we get any money, we will invest it in children. I have done that for several years. Every single dollar that can be saved from other necessary expenses goes into the education of children. I do not believe we have any right to accumulate money. I think as long as we are well, and have God’s blessing upon our work, it is our duty to spend what we earn in God’s work. I do not believe that in this age any man has a right to accumulate money. {GCDB March 20, 1891, p. 178.13}

Now the idea that we have of an orphans’ home, is a place where children shall have the best possible development in physical, mental, and moral training; where they will have the best possible hygienic surroundings. Let us consider for a moment these three points, physical, mental, and moral training. {GCDB March 20, 1891, p. 179.1}

How are children usually trained physically? How many of them get proper food to start with? Our plan is to give the children the most perfect hygienic diet. Somebody has been whispering around that I have been taking children to experiment on. I would like to have you come up and see what the results of our experimental work are. We are experimenting in a certain sense, but we do not consider it any experiment at all; for what the Lord says, we believe is true. We believe that a vegetarian diet is the best diet, and that by and by our people will eat no flesh food. If the Lord wants us to come there by and by, we should be willing to get there just as soon as we can, instead of compelling the Lord to push and pull us along. We should be reaching out for the good time coming, instead of waiting and hanging along by the flesh pots just as long as we can. We endeavor to give our children the best possible diet. We find the average cost to be about $1 or $1.25 each per week. That is not very expensive. We seek to give them every possible advantage from a physical standpoint. We train them daily in gymnastics and work. {GCDB March 20, 1891, p. 179.2}

In the matter of mental training, we propose to train our children in the natural way; instead of cramming them, putting them through so much of arithmetic, grammar, etc., teach them to investigate; teach first their senses, train them to see, to feel, and to observe. That is the way a child naturally begins. A child naturally uses its perceptives first. In this way a child learns to think for himself. Most people have been educated to think as somebody else thinks. We propose to educate these children in such a way that they will be original thinkers; and their whole course of education is planned upon that idea. And you would be astonished to see how well this plan works, if you begin soon enough. {GCDB March 20, 1891, p. 179.3}

We propose that our children shall have proper moral training. We are trying all the time to *re*-form the children, and to *re*-form people. Now how much better it would be to *right*-form them, or *well*-form them, in the first place, instead of devoting all our time to *re*forming. Then we should not have to *re*-form. It is a great deal more difficult to *re*-form than it is to *well*-form. When a child goes in the wrong way year after year, his mind gets crooked and bent, and it is next to impossible to bring it back again to the straight line of truth. It is only a miracle of grace that can do it. {GCDB March 20, 1891, p. 179.4}

People talk about *good* children and *bad* children, as though they were accidents. Good children and bad children are made; they are manufactured, just as are the clothes they wear, to a very considerable degree. It is possible to make good children bad, by bad education and bad surroundings. Good children are not accidents, any more than scholars are accidents. Bad boys and bad girls are not accidents, any more than good mathematicians are accidents. It is a matter of education chiefly. Children may be trained in right-doing, until right-doing comes to be a habit. The bad boy or the bad man is bad because there is a sort of inside compulsion to be bad. That is the reason. He feels impulses to wickedness that he cannot resist, because his impulses are stronger than his will. If you train that child in such a way that he has impulses to good deeds, instead of bad, he will be good. What makes the soldiers in an army march right into the cannon’s mouth, while the grape shot is sweeping them down on all sides? What impels them to go straight along to death? It is largely habit. They have been taught to march in step. The order is, “Left, left,” and the movement carries them right along. That is just exactly what you can do with children, to a very considerable degree, by forming habits of right doing. {GCDB March 20, 1891, p. 179.5}

We talk a great deal about total depravity. There is no such thing as *total* depravity. That is an idea that belongs to the Middle Ages. It certainly does not belong to our faith, and I am glad to see it is being dropped out of the faith of most evangelical denominations. In the average child there is no such thing as total depravity. {GCDB March 20, 1891, p. 179.6}

Now in our home we have matters arranged so that everything is done systematically. The children get up at a certain hour, they have their bath at a certain hour, and after the bath there is something else to do. When the hour comes for play, they have a systematic play, - play that is doing them good in a pleasant way. And so on, all day long, the children have something to engage their attention every moment. They have no time left for mischief; their time is wholly occupied in following out the day’s program. {GCDB March 20, 1891, p. 179.7}

A point which we must impress upon the child is that he must do right because it is right, and that religion consists in doing good. There are a great many people trying to be good so they can be saved. There is another class of people spending their lives doing good. Which of these classes of people are generally the best people? The child that is taught to “try to be good so he can be saved” is simply taught to make a safe investment on the other side of Jordan. On the other hand, the child that is taught to *do* good, and his whole life is spent in doing good, he forgets all about himself in trying to do something for other people. It seems to me the man who is closest to God is the man that tries to do what God is doing in lifting up humanity; who runs the quickest to help the helpless, who is most ready to assist the weak and succor the afflicted, who sympathizes with the suffering, and comforts the comfortless. That is what Christ did when he was on earth. Christ did not talk nearly so much about *being* good, as he did about *doing* good. If a child *does* good, it will be because he has impulses in him that lead him to do good, and then he will be good. {GCDB March 20, 1891, p. 179.8}

Certainly there is evidence enough that we need an orphans’ home; and we have need of a home for friendless old people. The childish old man and the feeble old woman need care in an institution where they can have supervision, just as much as these helpless children. There are many such among us, old pioneers nearing the end of their life’s journey, who need just such care. {GCDB March 20, 1891, p. 180.1}

Another point that must be considered, is the cost of such a home. It would not cost so very much to start with. We should make this home different from the ordinary orphans’ home. The ordinary orphans’ home is often merely a place where a lot of children are herded together, to be kept only a short time for shelter. Our idea is to take children, and furnish them a home, in which they may be trained and educated, and brought up to usefulness. In such a home, manual training could be made a success. As the children grow up, the girls may be taught cookery, nursing, sewing, and all things necessary for girls to know. As the boys grow older, they may be taught the use of tools, farming, printing, etc. So an institution on that plan could be made largely self-supporting. But the question is, Can we afford it? {GCDB March 20, 1891, p. 180.2}

We want to call your attention to one or two things which may not have occurred to you. I ask you to see what the Lord has done for us through health reform. The Lord has taken away our tea, coffee, and tobacco. Suppose we should pay for an orphans’ society the money that we do not spend for tea and coffee. There are probably not less than 10,000 Seventh-day Adventist families, and each family would save $25 a year on tea and coffee. $25 multiplied by 10,000 is $250,000. How much might we save in sickness if we obeyed the laws of health! {GCDB March 20, 1891, p. 180.3}

Let us calculate what the 400 annual deaths in the denomination cost us. The State says that for every death, it loses $1,000. Certainly one good Seventh-day Adventist is worth $1,000. So the four hundred deaths would represent $400,000. Suppose that one fourth of those who die need not die. That is $100,000. That now makes $350,000. {GCDB March 20, 1891, p. 180.4}

Then statistics show that for every person that dies at least ten persons are sick all the time. Consider how much it costs to have a sick person in the house all the time. There are, then, 4,000 persons sick all the time. We will simply count the time those persons lose while being sick, at $1 a day, and will not say anything about doctors’ bills, nurses’ fees, etc., and we have such tremendous figures that you will hardly believe it, $1,200,000, - more than a million dollars. Add to this the $350,000, and we have more than $1,500,000. Suppose only one third of this expense is unnecessary, and we have the handsome sum of $500,000, annually, every dollar of which belongs to the Lord as a thank-offering. Let us have a few thousands with which to build a home, and $10,000 a year afterwards, and we can feed, and train, and educate a hundred orphans from helpless infancy to useful manhood and womanhood, and you have several hundred thousands left for missionary work. {GCDB March 20, 1891, p. 180.5}

I want to call attention to the fact that we have no remembrance for that grand old pioneer of this work, Elder James White. Now would it not be a splendid thing to have a memorial home to commemorate the name of Elder White? It is a shame that his name should be forgotten. Do you see very much in the papers about Elder James White? Do you ever hear very much about him? I would like to have you think about that. He worked at fifty cents a day to earn money to pay his expenses to travel and preach the truth. He always economized, saving every way he could, putting his money into the work, and he put his life into the cause. We never expect to have another man that can do what Elder White did. {GCDB March 20, 1891, p. 180.6}

Some of us who have connected with these institutions while they have been growing up, may imagine that we have built them. This is a self-deception. The man who prepares the soil, selects the seed, and plants the tree, is the one who deserves the greatest credit. The man who simply tends and nurses the tree may imagine that he has made it, but it is God who has made it grow, and to him and those who did the pioneer work should the praise be given. Those of us who gather under the wide spreading branches of these great institutions, and who eat the fruit of other’s work, and enjoy the advantages resulting from the labors of those who are dead and gone, should be the first of all to give due credit to those who did the seed sowing. I trust we should all be glad to see an institution called “The Elder James White Memorial Home for Orphans.” {GCDB March 20, 1891, p. 181.1}

There is much to be said upon this subject, but I must close, for I have already consumed ten minutes of time of the meeting to follow this. {GCDB March 20, 1891, p. 181.2}

In conclusion, let me again urge that while we are thinking and talking about foreign missions and foreign mission work, we shall not forget a duty which lies so close at home as does the proper care of the homeless and friendless orphans who are yearly increasing in number among us, but for whom there has been heretofore no systematic provision made. {GCDB March 20, 1891, p. 181.3}

**HOME MISSIONARIES NEEDED 1**

BY MRS. E. G. WHITE.

DEAR BRETHREN AND SISTERS: I have had a burden in regard to Battle Creek and the places surrounding it, and other places in Michigan. From time to time, light has been given me with reference to the duty of many of our people to leave this place, and go where they can spread the knowledge of the truth. Testimony on this point was given years ago, and why the people have been so backward in heeding it has been a mystery to me. Here is a testimony that was given June 12, 1868:- {GCDB March 20, 1891, p. 181.4}

I was shown that a great work might be accomplished in bringing souls to the knowledge of the truth, were proper exertions made. In every town, city, and village there are persons who would embrace the truth if it were brought before them in a judicious manner. Missionaries are needed among us, self-sacrificing missionaries who, like our great Exemplar, would not please themselves, but live to do others good. {GCDB March 20, 1891, p. 181.5}

I was shown that as a people we are deficient. Our works are not in accordance with our faith. Our faith testifies that we are living under the proclamation of the most solemn and important message that was ever given to mortals. Yet in full view of this fact, our efforts, our zeal, our spirit of self-sacrifice, do not compare with the character of the work. We should awake from the dead, and Christ will give us life. {GCDB March 20, 1891, p. 181.6}

With many of our brethren and sisters there is a strong inclination to live in Battle Creek. [Many think they are getting the next door to heaven, if they get into Battle Creek. Thus they have expressed it to me again and again.] Families have been coming from all directions to reside here, and many more have their faces set that way. [We can well testify of that, by the inflowing since the last Testimony was given.] Some who have come to Battle Creek, held offices in the little churches from which they moved, and their help and strength were needed there. When such arrive at Battle Creek, and meet with the numerous Sabbath-keepers there, they frequently feel that their testimonies are not needed, and their talent is therefore buried. {GCDB March 20, 1891, p. 181.7}

Some choose Battle Creek because of the religious privileges it affords, yet wonder that their spirituality decreases after their sojourn there a few months. Is there not a cause? The object of many has been to advantage themselves pecuniarily, - to engage in business that will yield them greater profits. Their expectations in this particular may be realized, while they have dearth of soul, and become dwarfed in spiritual things. They take no special burden upon themselves, because they think they would be out of place. They do not know where to take hold to labor in so large a church, and therefore become idlers in their Master’s vineyard. [Now mark!] All who pursue this course only increase the labor of those who have the burden of the work in the church. They are as so many dead weights. There are many in Battle Creek who are fast becoming withered branches. {GCDB March 20, 1891, p. 181.8}

Some who have been workers, and who have an experience in the cause of present truth, move to Battle Creek and lay off their burden. Instead of feeling the necessity of double energy, watchfulness, prayer, and diligent performance of duty, they do scarcely anything at all. Those who have burdens to bear in the Office, and have not time for duties aside from their work, are obliged to fill responsible positions in the church, and to perform important, taxing labor, which if they do not do, will remain undone, because these others will not take the burden. {GCDB March 20, 1891, p. 181.9}

Brethren who wish to change their location, who have the glory of God in view, and feel that individual responsibility rests upon them to do others good, to benefit and save souls for whom Christ withheld not his precious life, should move into towns, and villages where there is little or no light, and where they can be of real service, and bless others with their labor and experience. Missionaries are wanted to go into towns and villages and raise the standard of truth, that God may have his witnesses scattered all over the land that the light of truth may penetrate, where it has not yet reached, and the standard of truth be raised where it is not yet known. The brethren should not flock together because it is more agreeable to them, but should seek to fulfill their high calling to do others good, to be instrumental in the salvation of at least one soul. But more may be saved than one. {GCDB March 20, 1891, p. 181.10}

The sole object of this work should not be merely to increase our reward in heaven. Some are selfish in this respect. In view of what Christ has done for us, and what he suffered for sinners, we should, out of pure, disinterested love for souls, imitate his example by sacrificing our own pleasure and convenience for their good. The joy set before Christ, which sustained him in all his sufferings was the salvation of poor sinners. This should be our joy, and the spur of our ambition in the cause of our Master. In so doing we please God, and manifest our love and devotion to him as his servants. He first loved us, and withheld not from us his beloved Son, but gave him from his bosom to die that we might have life. Love, true love for our fellow-men, evinces love to God. We may make a high profession, yet without this love it is nothing. Our faith may lead us even to give our bodies to be burned, yet without self-sacrificing love, such as lived in the bosom of Jesus, and was exemplified in his life, we are as sounding brass and a tinkling cymbal. {GCDB March 20, 1891, p. 181.11}

It is not merely the ministers who are missionaries; every soul who has given himself to God is a missionary. Every one ought to feel that he is under obligation to God to win souls to Christ. {GCDB March 20, 1891, p. 181.12}

Many of the ministers that labor in different places have little success in winning souls to the truth. What is the reason of this lack? - They have not the living faith that takes God at his word. Those who have this vital connection with God, labor for the one object, - to save souls. They do not merely preach a sermon, but they feel that there is earnest work for them to do. They go to the houses of the people and sit down with the families, taking the Bible with them, and they become missionaries in the home, and wherever they are. {GCDB March 20, 1891, p. 181.13}

There are some who need to cultivate adaptability, - they need to adapt themselves to the situation, - and then they can do more good in families than they can while spending so much time in sermonizing. God wants you to take hold of the work, and act like men who carry the burden of souls continually. Then you will work earnestly to bring sheaves to the Master. {GCDB March 20, 1891, p. 182.1}

There are families right here in Battle Creek who should be in other places, working for the salvation of souls. Are you not servants of God? Have you not professed to be his servants, the soldiers of the cross of Christ? But whom are you serving? Where are your conflicts? Where are your trials? Where do you meet with opposition? In meeting opposition you are driven to the Lord of heaven for strength and support; you are driven to the gate of heaven, that the bright beams of the Sun of Righteousness may shine into your hearts. Then you will not merely tell what the requirements of God are, but you will tell of his grace and love, of his mercy and joy and peace, which lift you above the temptations that will assail you in every place. {GCDB March 20, 1891, p. 182.2}

Here in Battle Creek the church is large, and people cannot be looked after individually as in the smaller churches. Then how important that all who come here should decide not to be a dead weight, a burden, but to catch every ray of light from the throne of God, and to educate, *educate*, EDUCATE themselves, that they may educate others. In doing this, it becomes evident that they are not dead, - they are alive. {GCDB March 20, 1891, p. 182.3}

And those who are connected with our institutions here can obtain a deeper experience, through earnest prayer and vital connection with God, that they may distinguish the temptations of the enemy amid the common duties and the business of life. Unless they feel the importance of making the improvement that is essential in their characters in order to be better men every day, and thus be enabled to carry the responsibilities that rest upon them, they will be found on the losing side. {GCDB March 20, 1891, p. 182.4}

The church, too, should be a living, active, working church. The members should not lay their weight upon others, but each should carry his own burden, and fill his allotted place as a worker together with God. What are you doing? God has given every man his work, and you are not to look to others; you are to look to your Master, - to him who has called you to his service. You are to do his will, notwithstanding that infirmities may be upon you. For we have infirmities, and defects of character, and therefore need the grace of God all the time. {GCDB March 20, 1891, p. 182.5}

If this church becomes a living, active church, its members will have a tender care for the youth among them; they will be looking after those whose hands are hanging down, whose feet have gone astray from the true, safe path. They will not stand idle, not knowing what is the matter with their brother or sister. They will have a living interest in the momentous issues that are before us for this time, and there will be a self-sacrificing people here. That is what God wants us to be. {GCDB March 20, 1891, p. 182.6}

But some have drifted into Battle Creek whom God has not sent here. If he should speak to them, methinks he would say, as he did to his prophet of old, “What doest thou here, Elijah?” In these words the Lord virtually said to Elijah, “I sent you to Ahab with a message, and how is it that you have strayed away here? Was it because Jezebel threatened to take off your head for bearing the living testimony which resulted in the death of the priests of Baal? What sent you here?” Elijah heard the threats of Jezebel, but he did not wait to hear what God had to say. He fled for his life, and hid in a cave. But God did not leave him there. No, he called him out of the cave, and bade him stand with God upon the mount, and listen to his word. {GCDB March 20, 1891, p. 182.7}

Have the members of the Battle Creek church the true missionary spirit? Are they following the example of Christ? He did not remain in the pleasant courts of heaven and leave the world to perish. Do we see his example followed among us? Where are our home missionaries? May the Lord awaken an interest in the hearts of those who are guiding this work, that light may shine in the darkened places. Those who are content to sit under the clear light of truth from Sabbath to Sabbath, and do nothing to diffuse the light, will after a time lose it themselves. If we would keep the light, we must be constantly giving it to others. {GCDB March 20, 1891, p. 182.8}

Jesus did not neglect the villages. The record declares that “he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, ... which ministered unto him of their substance.” These accompanied Christ for the purpose of doing something. I want to know how the people who gather here from Sabbath to Sabbath are going to stand when the judgment shall sit, and the books shall be opened, and every one shall be judged according to the deeds done in the body? I want to know how we shall meet those souls unsaved whom we might have helped and blessed. To God the souls of all are alike precious; there is no respect of persons with him. {GCDB March 20, 1891, p. 182.9}

The apostle Paul said, “The love of Christ constraineth us.” It was this that impelled him to his arduous labors and burden-bearing in the cause of Christ. Thus he was constrained to carry the light of truth to those that were in darkness. And there is just as much necessity for us to bear burdens, and to feel that we are constrained. The same love that impelled Paul should impel us. {GCDB March 20, 1891, p. 182.10}

Are there not families here who will uproot from Battle Creek and go out to settle in some of the adjoining towns and villages, and there exert a saving influence? At first the people of these places may despise the truth, for they have heard much that is false and objectionable in regard to Sabbath-keepers. Now is it not the duty of some who are standing idle here, to go where they can represent Christ and his precious truth? Jesus might have stayed in the courts of heaven till to-day. He might never have come to our world, but he *chose* to do it. And why? Because he loved us. He gave his life for us; and what does he say in the word? - “Love one another as I have loved you.” {GCDB March 20, 1891, p. 183.1}

When I was at Otsego, I asked the brethren if there were any Sabbath-keepers in the towns and villages around them. They said, not that they were aware of. I answered, “Then there is one thing that I would be aware of. I would see that the light of truth was shining in these places.” Let a family move into each place, - a family whose members love Jesus, and who will walk with the cross of Calvary in view, who will lie low at the feet of Christ, because the more humble they are, the clearer will be their views of Christ and his matchless loveliness, and the great sacrifice that he has made to save perishing souls. {GCDB March 20, 1891, p. 183.2}

Jesus left the courts of heaven, he laid off his royal robes and his royal crown, to undertake the salvation of the world, to bring many sons and daughters to God. He clothed his divinity with humanity. That was a humiliation; but he came still lower. He was poor; he worked at the carpenter’s trade with his father, and in this act gave honor to all labor and to all honest poverty. So let no one, whatever his position, feel at liberty to despise or oppress the poor, or to treat any soul with harshness; for Christ humbled himself to save all. {GCDB March 20, 1891, p. 183.3}

No matter where it is, - in the Sanitarium, the publishing house, the College, or any other department, - you are not at liberty to cherish a feeling of envy or jealousy, or to speak harshly or impatiently. If we are Christians, Christ dwelling in us will lead us to represent him in character; and when the love of Jesus lives in the soul, let me tell you that your harsh spirit, your haughty independence, your authoritative manner, will all be laid aside. You will then feel that you are yourself a sinner, in need of the grace of God, and that he has borne with you, and borne with you long and patiently. {GCDB March 20, 1891, p. 183.4}

O, how long he has suffered us! How patient he has been with our mistakes! and yet many of us will do just as the man did who was forgiven the great debt, who went out and took his neighbor by the throat, saying, “Pay me that thou owest!” Such a man fails to remember how much he was forgiven, and he will act out his own impetuous, wicked disposition, and make offenders feel that they are in his power. There is a great deal of this work here in Battle Creek, but we want all who indulge this spirit to understand that unless they are converted, they will never see the kingdom of heaven. {GCDB March 20, 1891, p. 183.5}

What is our work in this world? - To win souls to Christ. Hence we are to study the life of Christ, for he is our example. At some of our camp-meetings I have seen men strolling around on the outside of the ground during the time of service. I asked, “Why are you here, instead of listening to the discourse?” “I know all about that subject; I have heard it several times,” was the answer. “How do you know,” I said, “but that God has given his messenger a word for you?” Such ones are in the position of the rich young man who came to Christ, saying, “What shall I do to inherit eternal life?” The answer was, “Keep the commandments.” But he rejoined, “All these things have I kept from my youth up; what lack I yet?” {GCDB March 20, 1891, p. 183.6}

Thus many will say, “I have done the best that I knew.” Then you should learn of Christ how to do better. If you are doing the best you know, then, for Christ’s sake, put yourselves in the channel of light, where the bright beams of the Sun of Righteousness will shine into the heart, and you will know how to do better. God wants us to improve all our powers, and to make use of all the opportunities he has given us for soul-culture. He wants us to learn every day in the school of Christ. {GCDB March 20, 1891, p. 183.7}

Every one in the Office of Publication, needs, moment by moment, to receive wisdom from above. If there is light anywhere that he can get, he should be where he can receive it. And when the workers there feel as they should the responsibility of their position, it will make them solemn and prayerful in the doing of the work. They will do their best all the time. {GCDB March 20, 1891, p. 183.8}

Now we want light, and we may have it on this occasion if we will open our hearts to receive it. When we have done that, we shall understand that Battle Creek is missionary ground, and we are laborers together with God. We want to understand better how to work for souls. Right around us there are many, both young and old, that need our help. You can engage in missionary work right here, and thus be learning how to work for others; then you will be prepared to go out of Battle Creek to labor. {GCDB March 20, 1891, p. 183.9}

You are not here to gather around you a select few of your favorites, who virtually say, “You praise me, and I will praise you; you help me, and I will help you.” In doing this you will leave a large

class uncared for, - souls for whom you are responsible before God. When you place yourselves where you should be in order to hear the voice of God, you will come before him every day, saying, “Speak, Lord; for thy servant heareth.” “Lord, what wilt thou have me to do?” And the Lord will give you a burden for souls, and will touch your lips as he did those of Isaiah, with a live coal from off his altar. {GCDB March 20, 1891, p. 184.10}

There are fields for labor opening everywhere, and calls for schools in every direction. Right in our own State are most favorable openings for missions, places where churches should be built, and the light of truth shine forth. But where is the means to sustain the work? {GCDB March 20, 1891, p. 184.1}

There is just as much self-denial required now as when we first started in the work, when we were only a little handful of people, when we knew what self-denial meant, what self-sacrifice meant, when we tried to get out the little papers, little leaflets, that should go to those who were in darkness. There are a few connected with the Office to-day who were with us then. For years we received no wages, except barely enough to furnish us with the plainest food and clothing. We were glad to wear second-hand clothes, and sometimes we had hardly food enough to sustain our strength. Everything else was put into the work. After a time my husband received six dollars a week, and we lived on that, and I worked with him in the cause. Others labored in a similar way. {GCDB March 20, 1891, p. 184.2}

Brethren, one after another of the old standard-bearers has fallen, and others have entered into their labors. We do not want you to forget that those men who have grown gray in the cause of God, and still survive, are not to be neglected or ignored. They should be highly esteemed for their works’ sake. Those that have come in to take up the work, after it has been made a success, should walk very modestly. They should manifest the spirit of self-sacrifice. God means that the institutions here shall be carried on by self-sacrifice, just as the foundation was laid. {GCDB March 20, 1891, p. 184.3}

God wants every one here to receive of his Spirit. He wants to give us of his power. He wants us to acknowledge his dealing with us in the past. We are not to discredit or despise it and go to work in a different way. It is best for us to work where God works, and to recognize his leadings all the way along, from the time when the mighty cleaver of truth took us out from the world and made us a separate people. {GCDB March 20, 1891, p. 184.4}

I repeat that we should be missionaries; we want to “hold the fort.” Wherever we can find among us men of ability, we should endeavor to bring them in and connect them with the work; but if they will not seek in every way to catch the light from heaven, that they may know how to lead the people in the right way, God can do without them. He is not dependent upon any human being or human ability. Your ability will never give you an entrance into heaven. The question is, Are you walking with God? Is Christ abiding in your heart? Does the law of kindness proceed from your lips? Do you feel the necessities of those who need encouragement and help? Those who represent the cause must stand high before the people in order to win their confidence; and when, standing in God, you have the confidence of the people, the cause will be built up. {GCDB March 20, 1891, p. 184.5}

The God of heaven is the ruler over all. No man or set of men can rule in these institutions in Battle Creek. We want you to know, brethren, that God stands at the head. He will take charge of his own work. {GCDB March 20, 1891, p. 184.6}

God has chosen us to be a peculiar people among the nations of the earth, and through us he desires to send the light of truth to all the world. Are you doing your part in the work? God help you to feel that you are to deny self, to sacrifice self, remembering that Jesus for our sake became poor, that we through his poverty might be made rich. Christ is coming, and he is coming to investigate the work of every one, - to see whether it is wrought in God and in an unselfish way, or the opposite. {GCDB March 20, 1891, p. 184.7}

God does not want any to engage in this work except those who have the spirit of sacrifice, and who feel that God is with them, and that he has called them to share in the sacred work for this time. I want to see the blessing of God, the dews and the showers of grace, come upon his people in rich measure. Remember, he bids you to bring all the tithes and offerings into the storehouse, and he promises that if you do this, you shall have his blessing; that he will open you the windows of heaven and pour you out a blessing so great that there shall not be room enough to receive it. {GCDB March 20, 1891, p. 184.8}

When I see so little of the spirit of self-sacrifice manifested among us, I wonder if our people believe that Christ is soon coming. *Do you believe it*? A man will act out all the faith he has. We used to say so in 1843 and 1844. Brethren, do you now believe that the Lord is coming? Do you believe it in your hearts, or is it a mere theory, without any real faith or power? The world will present its proposals to draw you away from the work, and Satan will tempt you to accept them. If you can be easily divorced from the work, you may depend upon it the bribe will come, because Satan wants every soul that he can lead. Now, brethren and sisters, we want to know who are on the sacrificing side; we want to know who will be on the side of God, the side of heaven, the side of eternal life. {GCDB March 20, 1891, p. 184.9}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 12**

BY ELDER E. J. WAGGONER.

WE must not forget that the only object that we should have in this study of the Bible is that we may be drawn nearer to God, and that we may learn that the Word of God means just what it says, and that what it says, is the voice of God speaking to us individually. Take the Word and build upon it. {GCDB March 20, 1891, p. 185.1}

There is one thought that was mentioned last night that I wish to impress upon your minds. Our union with Christ and with his righteousness, may be and should be just as close and complete as our union has been with sin. The figure of marriage shows that to be so. We were held in union with sin, - married to the old man, - to the body of sin. That was an unlawful connection, consequently the body of sin was a body of death to us, because we could not be separated from that body except by death. That body and ourselves were identified, - we were married; therefore we were one, and the body of sin was the controlling influence in that union; it dominated everything. {GCDB March 20, 1891, p. 185.2}

Now Christ comes to us, and when we yield ourselves to him he looses the bonds that have bound us to the body of sin. Then we enter into the same intimate relation with our Lord Jesus Christ that we previously sustained with the body of sin. We become united to Christ, - married to him, - and then we are one. And as in the other case, where the body of sin was the controlling influence, so in this second marriage, Christ is the controlling influence. {GCDB March 20, 1891, p. 185.3}

Notice how perfectly that figure of marriage is carried out. We are represented as the woman. The husband is the head of the family; and so Christ is our head, and we yield ourselves to him. We are one with him. What a precious thought it is, that we are one flesh with Christ! In this we see the mystery of the incarnation appearing again. If we can believe that Christ was in the flesh, God incarnate in Christ, we can believe this, - Christ dwelling in us, and working through us, - through our flesh, just the same as when he took flesh upon himself and controlled it. It is a mystery that we cannot understand; but we acknowledge it, and that gives us freedom. {GCDB March 20, 1891, p. 185.4}

We sang to-night, “My sin is nailed to his cross.” He says that our old man was crucified with him. That is true; but it is not raised with him. Christ came to minister, and not to be ministered unto, but he came to minister to us, and not to be the minister of sin. Therefore when we and the body of sin together are crucified with Christ, and are buried together, we are raised up to walk in newness of life, but the body of sin remains buried, so we are free from it. Now what follows? {GCDB March 20, 1891, p. 185.5}

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.” {GCDB March 20, 1891, p. 185.6}

In these verses we have that which, if we will hold it in our minds, and believe that Jesus is able to save us by faith, will be to us a sure rock upon which we can build. “There is therefore now no condemnation to them which are in Christ Jesus.” In these words lies a practical thought, and from it arises a question which troubles many. They say, “I believe all that in theory, I am fully in harmony with that, and I know that Christ can cleanse from sin. I believe that if I confess my sins, he is faithful and just to forgive me, and to cleanse me from all unrighteousness. But the question in my mind is, have I confessed all my sins? That is what gives me trouble; if I was only sure that I had confessed all my sins, then I could claim that promise, and believe that there was no condemnation for me.” {GCDB March 20, 1891, p. 185.7}

Now this is something that troubles very many, - How are we going to know that we are not under condemnation? We cannot charge God with having left the matter so indeterminate that it is impossible for us to know whether we are condemned or not, therefore it must be that we can find out. We may put it this way: “I have confessed all the sins that I know of, everything that the Lord has shown me; and when the Lord shows me something else, I will confess that.” Of course confess everything the Lord shows you: but, brethren, don’t stop half way. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Then when you have confessed a sin, believe that God forgives it, and take his peace into your hearts, and if he shows you other sins, confess them, believe that they are forgiven, and have his peace still. But there are scores of honest souls who deprive themselves of a blessing, and finally go into darkness, because when they have confessed their sins, they do not take the forgiveness, and thank God for the freedom that must follow. {GCDB March 20, 1891, p. 185.8}

Now the idea conveyed in that expression, that we have confessed all the sins we know of, but still we dare not acknowledge freedom from condemnation, for fear that there are other sins that we do not know about, and therefore have not confessed, is really bringing a serious charge against God. It is making the Lord out to be the forgiver of the man who has the best memory. But was it your memory alone that enabled you to remember those sins that you did confess? Who quickened, and spurred up your memory? It was the Spirit of God that showed those sins to you. Now are we going to charge God with doing a partial work? He sent his Holy Spirit to show you those sins. Shall we say then that he kept back a part of them, that he did not reveal to us? He showed us just what he wanted us to confess, and when we have confessed them, we have met the mind of the Spirit of God, and we are free. {GCDB March 20, 1891, p. 186.1}

Suppose that I have injured one of you, I may have been pursuing a systematic course of evil toward you, - accusing you falsely, trying to injure you in your business, trying to provoke and irritate you in every way possible, doing everything I could against you, day by day, and week by week, and month by month. By and by my eyes are opened, and I see the meanness of that course. I feel all broken down because I have lent myself to such a mean way of acting, and I come to you, and acknowledge what I have been doing. You can see in a moment that I am all broken down over it, and that I really feel that I have done wrong. {GCDB March 20, 1891, p. 186.2}

Some of us here have had occasion to forgive people who came to us in just that way. Now has it been our custom when they come in that contrite way, to stand coolly back, and let them tell the whole story from beginning to end, and rack their minds to try to remember everything that they have done in detail, so that they may confess it? Then when they think they have told it all, and ask for your forgiveness, do you stand back still, and remind them that there was another little thing which they have missed, and tell them that you would like them to confess that to? Then when they have told everything that they can think of, and that you can remind them of, do you say, “Well, I guess you have confessed it all, so I will forgive you”? There is not a person in this house that would do that. {GCDB March 20, 1891, p. 186.3}

When I settled that question for myself, I thought, I have no business to make myself out any better than God. When anyone comes to me or to you, all broken down, and confesses his wrong, we forgive him freely; and before he has told half what he might tell, we tell him that it is all right, that he is forgiven, and to say no more about it. {GCDB March 20, 1891, p. 186.4}

That is just what God does. He has given us the parable of the Prodigal son, as an illustration of how he forgives. His father saw him a great way off, and ran to meet him. I am so thankful that God does not require me, before I can be forgiven, to go back, and take up every sin that I have ever committed, and confess it. If he did, he would have to lengthen my probation longer than I believe he possibly can, for me to repeat the smallest part of them. Well may David say, “For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.” Psalm 40:12. Yes, our sins are “innumerable,” but “the sacrifices of God are a broken spirit;” a broken and a contrite heart he will not despise. We take hold of the sacrifice of Christ, take it into our very selves, and thus we make a covenant with God by sacrifice. {GCDB March 20, 1891, p. 186.5}

The Lord forgives freely, and we can know it. God shows us the representative sins of our lives. Sins that stand out prominent, - they stand for our whole sinful nature, and we know that our whole life is of that same sinful character. We come and confess the sins. Shall we charge God with saying, “I have shown you those sins, and you have confessed them; but there are some other sins, and I will not show you them, but you must find them out for yourself, and until you do I will not forgive you.” God does not deal with us in that way. He is infinite in love and compassion. “Like as a father pitieth his children, so the Lord pitieth them that fear him.” {GCDB March 20, 1891, p. 186.6}

Now another point: “There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.” People say, “I have taken Christ, and now I look back and trace my life history through the day, or the week, and I cannot see anything but imperfection in what I have done, and then the feeling of condemnation comes over me, and I can’t stand free. How can I say, there is no condemnation for me, when I see these failures?” This is a subtle deception of Satan, to deprive us of acceptance and peace with God. Do we expect to be justified by those deeds? If we do, we make a grand mistake in the beginning. “By the deeds of the law there shall no flesh be justified in his sight.” To Jesus we must look for our justification, and to him alone. {GCDB March 20, 1891, p. 186.7}

Says one, “I am afraid that I will fall.” You need not be afraid. Paul says, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” 2 Timothy 1:12. What have I committed unto him? My life, and he is able to keep it. {GCDB March 20, 1891, p. 186.8}

When we get over into the kingdom of God, we will not look to the best deeds that we have done, and thank God that we are justified because we have done so well. But our song of joy will be, “Unto him that loved us and washed us from our sins in his own blood.” And so we know that when we yield ourselves to him, and die to him constantly, that he does those things for us that we cannot do for ourselves. Let us look to him continually! But when we take our eyes from him, and go into sin, he is not responsible for that. {GCDB March 20, 1891, p. 186.9}

Just as long as we keep looking at him, there is no condemnation. Try it, and you will know that it is a fact, for it is a fact that there is no condemnation to them that are in Christ Jesus. Why? “For the law of the spirit of life in Christ hath made me free from the law of sin and death.” In our sins the law is death to us; and not only is it death to that man who makes no profession of righteousness, but it is death to that man who acknowledges the claims of the law, that it is good, and yet says, “But how to perform that which is good I find not.” {GCDB March 20, 1891, p. 187.1}

All will allow that a Christian must do what is good, *some of the time* at least. But this experience in Romans 7:21, “When I would do good, evil is present with me,” shows that the man having that experience does not do good at all. Yet he wants to do good. This is service in the oldness of the letter. The man is serving the law, but is a slave. There is no freedom in the service; it is bondservice. But now having tried with all his might to do what he wants to do, and having failed, he finds that in Christ is the perfection of the law, in him there is life. {GCDB March 20, 1891, p. 187.2}

So the law as it is in the person of Christ is the law of the Spirit of Life. So he takes the life of Christ, and gets the perfection of the law as it is in Christ, and serves him in spirit, and not in the oldness of the letter. Thus he is delivered from bond-service to the law to freedom in it. There is a wonderful amount of rich truth in that, - “The law of the Spirit of Christ Jesus hath made me free from the law of sin and death.” {GCDB March 20, 1891, p. 187.3}

“For what the law could not do in that it was weak through the flesh.” Is there any discouragement in that? does it cast disparagement on the law? Not in the least. What could not the law do? It could not justify me because I was weak. It did not have any good material to work on. It was not the fault of the law, it was the fault of the material. The flesh was weak, and the law could not justify it. But God sent his Son in the likeness of sinful flesh, to condemn sin in the flesh, that he might justify us. {GCDB March 20, 1891, p. 187.4}

Some have taken the position that this verse teaches that the law could not condemn sin unless Christ died. Brethren, that is a fearful charge to bring against God and Christ. That would be making Christ, not our Saviour, but our condemner. Christ himself says, in John 3:17, “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” The law always condemned sin. He that believeth not, is condemned already. Christ is the justifier. Since the law condemns man, it is evident that it cannot justify him, for it is impossible for it to condemn and justify at the same time. But what the law could not do, Christ came in the likeness of sinful flesh to do. How did he do it? - By keeping the law when he was in the flesh. {GCDB March 20, 1891, p. 187.5}

There are certain things which I used to do, which I always liked to excuse myself for. I knew that they were wrong, consequently I made resolutions that I would not do them. But I did them just the same. Again and again I did them, until finally I made up my mind that they were inherited traits - that I was born with them, and therefore I could not help doing them. But thinking that way did not free me from condemnation; I felt condemned just the same. For Christ has left us no excuse; he has condemned sin in the flesh; by his life he has shown that sin in the flesh is condemned, and he has destroyed it, for in him the body of sin is destroyed, and we are new creatures in Christ. By his exceeding great and precious promises we are made partakers of the divine nature. He has taken away this sinful nature, - taken it upon himself that we might be delivered from it. {GCDB March 20, 1891, p. 187.6}

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.” Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” {GCDB March 20, 1891, p. 187.7}

But the carnal mind can acknowledge that the law is good. “I am carnal, sold under sin. For that which I do I allow not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good.” We have fancied, and have tried to comfort ourselves with the thought that we were subject to the law, because we loved it, and regarded it as a beautiful thing, and tried with all our might, or as some put it, “in our weak way” to keep it. But the carnal mind is not subject to the law, neither indeed can be. And what is the evidence of the carnal mind? The inability to do that which is good, and which we know we ought to do. “The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.” Galatians 5:17. {GCDB March 20, 1891, p. 187.8}

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” {GCDB March 20, 1891, p. 187.9}

There is a beautiful thought contained in these verses. First, we have the fact presented that we may have the Spirit of God. How do we get it? By asking. Go back to the eleventh chapter of Luke. Christ says, “If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? ... If ye then being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” Make a personal application of that text. When you kneel down to pray for the Spirit of God, which is all powerful and will cleanse from all sin, quote that to the Lord. {GCDB March 20, 1891, p. 188.1}

If your children came to you, asking for some of the necessaries of life, you would study every way to know how you could give them the things that they desired. You are poor, and weak, and miserable, but God is infinite; therefore he is infinitely more willing to give you the thing that you need so much than you can be to give good things to your children. The Holy Spirit is his to give, and he is willing and anxious that we should have it. {GCDB March 20, 1891, p. 188.2}

Again Christ said, “He that believeth on me, .. out of his belly shall flow rivers of living water.” And this he spake of the Spirit, that he would give. Said Christ again to the woman at the well, “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up unto everlasting life.” Why? - “For if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” Here is the hope of the resurrection again. What remains to be done when the Spirit of Christ dwelleth in you? Only to quicken, that is, to make alive, our mortal bodies. {GCDB March 20, 1891, p. 188.3}

“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.” Ye have not received the spirit of bondage again to fear! O remember that. {GCDB March 20, 1891, p. 188.4}

He gives us his spirit now; and shall we be afraid? Isaiah says, “I will trust, and not be afraid.” No; we have not received the spirit of bondage again to fear; for perfect love casteth out fear. Think of Abraham, and what was written of him for our benefit. We need not consider the frailties of our bodies, but be strong in faith, giving glory to God, knowing that what he has promised, he is able to perform. Yes; we will “consider him that endured such contradiction of sinners against himself.” {GCDB March 20, 1891, p. 188.5}

“Abba, Father,” that means, Father, Father. First of all realize that he is in heaven, and that he is God; he is infinite in power, and so great that he can take up the isles as a very little thing; to him the nations are as a drop in the bucket, and are counted as the small dust of the balance. Great and awful being that he is, we can come to him, and call him, “our Father.” He has the tenderness of a parent, backed by the power of infinite divinity. {GCDB March 20, 1891, p. 188.6}

“The Spirit itself beareth witness with our spirit, that we are the children of God.” In Ephesians 1:13 we are told that spirit is the “earnest of our inheritance.” Some do not seem to be able to understand this witness of the Spirit. They say if they only had it they would rejoice. What is the witness of the spirit? “Why,” says one, “it is a sort of feeling, and when I have it I will know that God has accepted me.” But brethren, it rests on something more substantial than a feeling. I am glad that God has not left the witness of his Spirit to be dependent on my feeling. {GCDB March 20, 1891, p. 188.7}

Sometimes I feel so tired and exhausted that I have hardly any power to feel any way. And that is the very time when I want to know more than at any other time that I am a child of God. Sometimes disease takes hold of us and saps all our strength, and we have no power of mind or body. We are just alive, conscious, but with no emotion. That is the time we want the witness of the Spirit. Can we have it then? Yes, “The Spirit beareth witness with our spirit that we are the children of God.” How does it witness? “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself.” 1 John 5:9, 10. {GCDB March 20, 1891, p. 188.8}

Now what does a witness do? Bears testimony, does he not? I am brought up as a witness in a court. How do I bear witness in that case? - By telling what I know. That is all, - I give my word, and perhaps I back it by my oath. Then if the Spirit witnesses, it must say something, must it not? - Yes; then how do we recognize the witness of the Spirit? How does the Spirit speak? Mark this point:- {GCDB March 20, 1891, p. 188.9}

God spake by the mouth of his holy prophets since the world began. The Holy Spirit spake by the prophet Jeremiah. David, the sweet psalmist, says, “The Spirit of the Lord spake by me, and his word was in my tongue. It spoke by the apostle Paul. Whose word is this? [Holding up the Bible.] {GCDB March 20, 1891, p. 188.10}

It is the word of God. What speaks in this word? The *Spirit of God*. Then what is the witness of the Spirit? *It is the word of God*. {GCDB March 20, 1891, p. 189.1}

Well, but how about this witness in myself? Remember the words of Paul in Romans 10:6-8. “Say not in thine heart, Who shall ascend unto heaven? (that is to bring Christ from above:) or, who shall descend into the deep? (That is to bring up Christ again from the dead.) But what saith it? The *word is nigh thee, even in thy mouth, and in thy heart*: that is, the word of faith which we preach. “What word? The word of Christ, that if thou shalt confess with thy mouth, and believe with thy heart, that God raised Christ from the dead, *“ye shall be saved*.” {GCDB March 20, 1891, p. 189.2}

The Word of God is the voice of the Spirit of God. Then we have the witness in ourselves, when we have his word in our hearts by faith. We eat the flesh and drink the blood of Christ, by feeding upon his word, and so we have the witness, within ourselves. {GCDB March 20, 1891, p. 189.3}

This witness has been sworn to. God has put his testimony on record, and he swore to that testimony. When God has put himself on record, what can you bring to corroborate that word? When God has spoken, will you bring up the testimony of a man to sustain it? No, - It is the word of God, - that is our sheet anchor. It is our only hope, and it is the anchor of the soul, sure and steadfast. It enters in within the veil, whither the forerunner is for us entered, even Jesus. {GCDB March 20, 1891, p. 189.4}

Our Christian life, from the very beginning, must be based on the word of God. That is why I want you to take the word of God and believe it. When you go to your homes, - to your closets, - recognize the voice of God speaking to you; for his Spirit witnesses with our spirit, that we are the children of God. I thank God for the witness of his word. {GCDB March 20, 1891, p. 189.5}

“And if children, then heirs; heirs of God, and joint-heirs with Christ.” Brethren, it means something to be a child of God. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” BEHOLD IT. We are to be called the sons of God! It is too wonderful for the human mind to fully grasp. Poor, unworthy, miserable creatures, worthy of nothing, yet God has had such an infinite love for us, that he has made us worthy to be his sons; and he gives us everything that he gives to Christ. {GCDB March 20, 1891, p. 189.6}

In John 17:3 the Saviour prays to the Father, “That the world may know that thou hast sent me, and *hast loved them, as thou hast loved me*.” Brethren, the Father loves us, just as much as he loves his only begotten Son. How do we know? The assurance of that is given not only in this text, but in the fact that he let his only begotten Son die to save us from death. We share with Christ all the love that the Father has for him. {GCDB March 20, 1891, p. 189.7}

“We are heirs of God, and joint-heirs with Christ.” That means that since we are joint heirs with Christ, that Christ cannot enter into his inheritance without us. For if you and I are joint-heirs to an estate, we must have it together. You cannot enter on your inheritance before I enter and enjoy it with you. Then whatever Christ is sharing now at the right hand of his Father is for us. He is at the right hand of God in the heavenly places, and so we are quickened with him, and raised up and made to sit together in heavenly places with Christ Jesus. {GCDB March 20, 1891, p. 189.8}

By and by when Christ takes his own throne, we will take that too. In the first letter to the Corinthians it is written, “Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” 1 Corinthians 2:9. This has to do with the inheritance, but don’t put it all off for the future. Go back a couple of verses, - “We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.” They might have known it, for read what follows in verse 10: “But God hath revealed them unto us by his Spirit.” {GCDB March 20, 1891, p. 189.9}

It is something that God reveals to us *now*. We must not put it all off to the golden streets of the New Jerusalem, to the pearly gates, and the walls of Jasper. And the only reason why we have not seen these things in the past is because the natural man cannot see them. It is a precious thought, and I want you to grasp it, - that everything that Christ has we have now. Like David of old we can say, “The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.” Psalm 16:6. {GCDB March 20, 1891, p. 189.10}

Let us take God at his word, that we may know the meaning of that prayer in Ephesians 1:17, 18: “That the God of our Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.” If we lack this wisdom, let us ask of him who giveth to all liberally, and upbraideth not, and it shall be given unto us. {GCDB March 20, 1891, p. 189.11}

March 22, 1891

*VOL. 4. - BATTLE CREEK, MICH., SUNDAY, - NO. 14*

**GENERAL CONFERENCE PROCEEDINGS**

**SIXTEENTH MEETING**

THE General Conference convened Friday, March 20, at 9 o’clock, A. M. Prayer was offered by Elder M. H. Brown. Minutes of previous meeting read and approved. {GCDB March 22, 1891, p. 190.1}

According to program, the special order of business for the hour was the listening to reports from our health institutions. {GCDB March 22, 1891, p. 190.2}

**THE BATTLE CREEK SANITARIUM**

Dr. J. H. Kellogg spoke at some length in regard to the progress, principles, improvements and difficulties in connection with the Sanitarium. He thought that all who had viewed the Sanitarium must certainly be pleased with the improved appearance which the institution presents since the erection of the large addition to the main building and the large boiler house, as well as other lesser improvements, within the last year. {GCDB March 22, 1891, p. 190.3}

He said that it had not cost as much of an outlay of means as, from the appearance of the buildings, might be supposed; but that as large as the buildings are, they are none too large to accommodate the great family of patients and helpers constantly at the institution; that, in fact, they are crowded for room for the accommodation of the Sanitarium helpers. {GCDB March 22, 1891, p. 190.4}

In regard to discipline and diet, he said they tried to maintain a high standard. The “Testimonies” have spoken plainly upon these subjects, and the principles thus set forth are not only believed by the managers of the Sanitarium, but maintained in the management of it. He deplored the fact that many in the denomination not only failed to practice these principles, but appear to regard the Sanitarium regime as extreme and even fanatical in the matter of diet. As a consequence, this course, on the part of those who are naturally looked upon as its friends, has made it difficult to maintain the standard desired. He thought that all in the denomination should support the institution both by precept and example. The audience which the Sanitarium reaches in a single year is very large, and it is very important that its influence should be correct. {GCDB March 22, 1891, p. 190.5}

**REPORT OF THE RURAL HEALTH RETREAT AT ST. HELENA, CALIFORNIA, BY R. A. UNDERWOOD**

In presenting a few facts relative to the work of the Rural Health Retreat at Crystal Springs, St. Helena, California, I regret that I am unable to give a full report of the working of the institution for the past year. {GCDB March 22, 1891, p. 190.6}

I understand that the Retreat was started in 1878, by three brethren, Dr. M. G. Kellogg being one of the number, and was turned over, the same year, to an incorporate body similar to that of the Battle Creek Sanitarium. The institution has had difficulties to meet from time to time; but, with the blessing of God, it has been a means of great good to many who have sought its benefits. {GCDB March 22, 1891, p. 190.7}

The institution is in one of the best locations in the State of California. The atmosphere is pure and mild, and the scenery is such that can but delight the lover of nature. There are few places that offer greater advantages for the recovery of health than are offered at the Retreat. {GCDB March 22, 1891, p. 190.8}

One year ago last October, Dr. W. P. Burke was placed in charge of the medical work of the institution. At that time he was in charge of an institution at Napa, California, which demanded, for several months, considerable of his time. As soon as arrangements could be made, the Napa institution was discontinued, and the doctor took hold with earnest purpose to do all in his power for the upbuilding of the Retreat. {GCDB March 22, 1891, p. 190.9}

A recent letter from Elder John Fulton, who is connected with the work at the Retreat, states that they have about sixty helpers connected with the work. He also reports an excellent religious interest among the helpers. {GCDB March 22, 1891, p. 192.1}

I have not a financial statement of the receipts and expenditures for the year, but have a comparative statement of their receipts for board and treatment for the last two years. From April 1, 1889, to March 1, 1890, they received on board and treatment, $26,384.71. From April 1, 1890 to March 1, 1891, they received on board and treatment, $38,931.25; making on this item a gain of $12,346.54 over the previous year. {GCDB March 22, 1891, p. 192.2}

During the summer and fall months, the building was crowded to its utmost capacity, and some eight or ten tents were pitched for helpers and patients, on the side of Howell Mountain. They are in need of better accommodations in the way of buildings, and contemplate building a large addition as soon as arrangements can be made to do so. {GCDB March 22, 1891, p. 192.3}

The *Pacific Health Journal* has been published by the Retreat, and has done much in its line to advance the work of the health and temperance principles. The *Journal* has steadily grown in character and popularity among the people. In speaking of this, I can do no better than to quote an extract from the annual address of the President of the California Health and Temperance Association, at its last meeting, Sept. 21, 1890:- {GCDB March 22, 1891, p. 192.4}

As to the success of the paper, I can say, to the glory of God, that it is gradually and surely finding its way among the people all over the country. It is working its way along, where it is read. In some instances persons not of our faith have paid for quite large clubs to distribute to their friends. {GCDB March 22, 1891, p. 192.5}

From various States of the Union, applications are coming to have the paper placed in the reading-rooms of public libraries, and in reading-rooms of medical colleges, the applicants saying, in commendation, that it contains such reading as they wish to place before their students and patrons. {GCDB March 22, 1891, p. 192.6}

It is due to Elder J. N. Loughborough’s energy and untiring efforts, with the blessing of God, that the *Journal* has reached its present standing. {GCDB March 22, 1891, p. 192.7}

All our people should take one of our health journals, and interest themselves in their wide circulation. The Retreat never had fairer prospects for success in its work, than now, and under God it will succeed. {GCDB March 22, 1891, p. 192.8}

Brother G. A. Irwin, president of the Ohio Conference, gave a brief history of the institution located at Mt. Vernon, Ohio. {GCDB March 22, 1891, p. 192.9}

Meeting adjourned. {GCDB March 22, 1891, p. 192.10}

**GENERAL CONFERENCE PROCEEDINGS**

**SEVENTEENTH MEETING**

THE seventeenth meeting of the General Conference was called to order at 10:50 A. M., Friday, March 20, 1891. {GCDB March 22, 1891, p. 192.11}

Elder W. M. Healey opened the meeting with prayer, after which the minutes of the last meeting were read and approved. {GCDB March 22, 1891, p. 192.12}

The Chair called attention to the fact that the report on page 92 of the BULLETIN was still open for discussion and awaiting action. {GCDB March 22, 1891, p. 192.13}

Prof. W. W. Prescott, in behalf of the Committee on Resolutions, requested the privilege of moving that the report be referred back to the Committee, on the ground that it was not in the form of resolutions, but propositional in nature, and hence not such as it would be proper to vote upon; and that the object of its presentation had been accomplished, which, he stated, was that they might be considered on their merits, without being brought to a vote. {GCDB March 22, 1891, p. 192.14}

Elder Waggoner supported the motion, but wished it understood that it was not because he had changed his principles, but because the report was axiomatic in form, and it would therefore be wrong to vote upon it - that that was not the purpose for which the propositions were introduced. {GCDB March 22, 1891, p. 192.15}

Captain Eldridge said he was pleased with the disposition of the propositions contemplated in the motion, but asked for a few moments in which to have a few explanations made in regard to points referred to by some of the speakers the day before, and called on Elder D. T. Jones to make some remarks explanatory of the course of the Executive Board of the N. R. L. Association. Elder Jones complied, showing by references the original plan and purpose of both the *American Sentinel* and the N. R. L. Association. He showed, also, by extracts from letters, that a pressure had been brought to bear upon the Executive Committee of the N. R. L. Association to engage unconsecrated persons, even infidels, in its work, but that the committee had refused to do so, and that in all their work, and especially in matters of importance, they had sought counsel and advice. {GCDB March 22, 1891, p. 192.16}

Following this, remarks were made by C. Eldridge, A. T. Jones, C. H. Jones, J. O. Corliss, E. J. Waggoner, R. C. Porter, and L. McCoy. {GCDB March 22, 1891, p. 192.17}

The question being called for, the motion was submitted and carried with but one dissenting vote. {GCDB March 22, 1891, p. 192.18}

On motion the Treasurer’s report as found on page 124 of the BULLETIN was adopted. {GCDB March 22, 1891, p. 192.19}

Elder G. B. Starr submitted a further report for the Committee on Home Missions and Bible work, as follows:- {GCDB March 22, 1891, p. 192.20}

Whereas, The imperative needs for a home for orphans and destitute people have been forcibly laid before this Conference; therefore, - {GCDB March 22, 1891, p. 193.1}

Resolved, That we recommend the General Conference to select a committee of seven to take this matter under consideration immediately, with power to act. {GCDB March 22, 1891, p. 193.2}

Whereas, There are increasing demands upon the Sanitarium for charity treatment; therefore, - {GCDB March 22, 1891, p. 193.3}

Resolved, That we recommend each State Conference, as far as possible, to provide funds for the endowment of a free bed in the Sanitarium Hospital. {GCDB March 22, 1891, p. 193.4}

Whereas, It is very important that the interests of the Health and Temperance and Medical Missionary work may be secured; therefore, - {GCDB March 22, 1891, p. 193.5}

Resolved, That we request the Foreign Mission Board, and the State Conferences not to employ or to encourage persons to labor as a representative of that branch of the work unless they hold credentials from the Executive Committee of the International Health and Temperance Association. {GCDB March 22, 1891, p. 193.6}

Whereas, It seems important that the city of Chicago should be thoroughly canvassed for our subscription books before the opening of the World’s Fair in 1893; and, - {GCDB March 22, 1891, p. 193.7}

Whereas, The State of Illinois has not a sufficient number of canvassers who are adapted to city work to accomplish this in the limited space of time; therefore, - {GCDB March 22, 1891, p. 193.8}

Resolved, That we request other States to aid in this work, which is of more than local importance, by furnishing such of their workers as the general canvassing agent, the district agents, and the State agents may decide are adapted to it; and further, - {GCDB March 22, 1891, p. 193.9}

Resolved, That the profits on such sales, above the agents’ commission, shall be devoted to the maintenance of the Chicago Mission. {GCDB March 22, 1891, p. 193.10}

**JAPANESE AND CHINESE WORK IN CITIES**

Whereas, The providence of God has placed among us, in our own country, representatives of the Japanese, the Chinese, and other nations, many of whom can speak the English language; and, - {GCDB March 22, 1891, p. 193.11}

Whereas, Many of these persons have embraced the Christian religion, so far as it has been presented to them, and are planning to return to their native land, to carry the gospel to their relatives and countrymen; and, - {GCDB March 22, 1891, p. 193.12}

Whereas, Labor can be bestowed upon these nationalities with the facilities we already have with little additional expense; therefore, - {GCDB March 22, 1891, p. 193.13}

Resolved, That we consider ourselves indebted to these people to give them the light and truth God has given us, and that we advise the workers in cities and localities where these people reside to judiciously labor for their conversion. {GCDB March 22, 1891, p. 193.14}

**INDIAN TERRITORY**

Whereas, Communications received from the Indian Territory represent that as a favorable field for missionary work, and whereas there has been no systematic effort made toward bringing the third angel’s message before that people; therefore, - {GCDB March 22, 1891, p. 193.15}

Resolved, That we recommend the General Conference to furnish one minister and an assistant to labor in the Indian Territory during the next General Conference term, and that this be treated as a mission field under the direction of the General Conference Committee. {GCDB March 22, 1891, p. 193.16}

(Signed)

|  |  |  |
| --- | --- | --- |
| R. M. KILGORE, | ] |  |
| S. N. HASKELL, | ] |  |
| DAN. T. JONES, | ] |  |
| L. C. CHADWICK, | ] | *Committee*. |
| W. H. WAKEHAM, | ] |  |
| N. C. McCLURE, | ] |  |
| G. B. STARR, | ] |  |

It was voted that the consideration of this report be made the special order for Sunday, March 22, at 10:30 A. M. {GCDB March 22, 1891, p. 193.17}

The Committee on Resolutions presented the following additional report:- {GCDB March 22, 1891, p. 193.18}

We recommend, 1. That in licensing men to the ministry, more regard be paid to the requirements set forth in 1 Timothy 3:1-7 and Titus 1:7-9. {GCDB March 22, 1891, p. 193.19}

2. That licenses be granted to such men only as are expected publicly to preach the word. {GCDB March 22, 1891, p. 193.20}

3. That licenses or credentials should not be continued to men who do not make good proof of their ministry. {GCDB March 22, 1891, p. 193.21}

The Committee on Education also made the following recommendation:- {GCDB March 22, 1891, p. 193.22}

We recommend, That a school be started at some suitable location in General Conference District No. 2, as soon as practicable, next September, if possible; and that it be left with the General Conference Committee and Educational Secretary to carry out this recommendation. {GCDB March 22, 1891, p. 193.23}

The Committee on Distribution of Labor made the following further recommendations:- {GCDB March 22, 1891, p. 193.24}

16. That Elder R. C. Porter go to South Africa, and take the superintendency of the South African Mission. {GCDB March 22, 1891, p. 193.25}

17. That Elder A. J. Breed make Minnesota his field of labor. {GCDB March 22, 1891, p. 193.26}

18. That the recommendations that Elder J. G. Wood go to Indiana, and that Elder D. H. Oberholtzer go to Ohio, be reversed, and that Elder Wood take the place on the Executive Committee of the Ohio Conference made vacant by the removal of Elder O. J. Mason. {GCDB March 22, 1891, p. 193.27}

19. That the request of the National Religious Liberty Association, that Elder A. O. Tait be permitted to act in the capacity of Corresponding Secretary of that association, be granted. {GCDB March 22, 1891, p. 193.28}

20. That Elder R. S. Webber return to Maine and labor in that Conference. {GCDB March 22, 1891, p. 193.29}

21. That L. N. Crowther go to South Dakota and make that his field of labor. {GCDB March 22, 1891, p. 193.30}

22. That Elder R. D. Hottel labor in the Iowa Conference. {GCDB March 22, 1891, p. 193.31}

23. That Elder A. P. Heacock go to District No. 2 and make that his field of labor. {GCDB March 22, 1891, p. 193.32}

The Conference adjourned. {GCDB March 22, 1891, p. 193.33}

**INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

**SEVENTH MEETING**

THE seventh meeting of the International Tract Society was called by the chairman at 3 P. M., Friday, March 20, and opened by the usual exercises. {GCDB March 22, 1891, p. 193.34}

The minutes of the previous meeting were read and approved. {GCDB March 22, 1891, p. 193.35}

The constitution which was under consideration at the last meeting, was again taken up and fully discussed. {GCDB March 22, 1891, p. 193.36}

Some important changes are under consideration especially in the article providing for the executive board of the International Society. The revised constitutions for both the International and State Societies will appear in a future number of the BULLETIN. {GCDB March 22, 1891, p. 193.37}

The Committee on Constitution and Future Work, further reported as follows:- {GCDB March 22, 1891, p. 194.1}

We recommend the following plan for the organization of church missionary societies:- {GCDB March 22, 1891, p. 194.2}

That each society elect quarterly, two persons, one of whom shall be chairman, to act in connection with the librarian, as an Executive Committee. {GCDB March 22, 1891, p. 194.3}

The chairman shall preside at all meetings of the society, when neither the president, vice-president nor director is present. {GCDB March 22, 1891, p. 194.4}

The Executive Committee shall provide for regular meetings of the society, arrange programs for the same, and do all in their power to create and maintain an interest in the work and meetings of the society. {GCDB March 22, 1891, p. 194.5}

If thought best, large societies may have an executive committee of five members. {GCDB March 22, 1891, p. 194.6}

The Committee on New Books then submitted the following additional report:- {GCDB March 22, 1891, p. 194.7}

**HOLLAND LITERATURE**

22. “Bible Readings.” This is a most excellent translation from the English edition. The arrangement of grouping the subjects was followed according to the Danish edition, so grouped together as to lead the reader from one subject to another, and to create a desire for further investigation. {GCDB March 22, 1891, p. 194.8}

It contains 640 pages, excellent and fitting engravings, diagrams, and headings. Printed in good type, and bound in three bindings. The best book of its kind that will be introduced into the Holland market; and a well organized effort ought to be put forth to place a copy in every Dutch-speaking family in the world. {GCDB March 22, 1891, p. 194.9}

23. “Holland Hymn Book.” Contains 627 hymns, translated from the English hymn book. Very satisfactory. Translated by Dr. Van Sheltema. Pronounced to be the best hymn book in the market, and highly recommended that an effort should be made to introduce it to the public. {GCDB March 22, 1891, p. 194.10}

24. That twelve page tract “Religious Legislation,” by John T. Cooke, and published by the Review and Herald Publishing Company’s branch house at Toronto, Ont., is a well-written tract, and we recommend that it have a wide circulation in Canada. {GCDB March 22, 1891, p. 194.11}

25. “The Great Day of the Lord,” a recent number of the “Bible Student’s Library,” a pamphlet of forty pages, is a clear and concise treatise on this all-important subject, and we heartily recommend its circulation. We would further recommend that this pamphlet be published in Great Britain for circulation in that field. {GCDB March 22, 1891, p. 194.12}

26. The following numbers of Bible Students’ Library we would also recommend to receive an extensive circulation, viz.: “Sin and Righteousness,” “The Sure Foundation,” “Bible Election,” “Jewish Christians are Israelites Indeed,” and “The Immortality of the Soul.” {GCDB March 22, 1891, p. 194.13}

27. “The Monitor of Health.” This is a neat volume of about 400 pages issued by Good Health Pub. Co., treating on health principles and simple remedies for common diseases, and is offered as a premium for *Good Health*. {GCDB March 22, 1891, p. 194.14}

We recommend, That our people put forth special effort to circulate this work, in securing subscriptions for *Good Health*. {GCDB March 22, 1891, p. 194.15}

|  |  |  |
| --- | --- | --- |
| J. H. DURLAND, | ] |  |
| F. D. STARR, | ] |  |
| E. J. WAGGONER, | ] |  |
| F. L. MEAD, | ] |  |
| O. A. JOHNSON, | ] | *Committee*. |
| JOHN VUILLEUMIER, | ] |  |
| P. W. B. WESSELS, | ] |  |
| G. H. BABER, | ] |  |
| T. VALENTINER. | ] |  |

Meeting adjourned. {GCDB March 22, 1891, p. 194.16}

**FOREIGN MISSIONS**

[According to the announcement made in the program, Elder Haskell spoke at 9 A. M., Tuesday, March 17, upon the subject of Foreign Missions. Following is quite a full report of what he said:-] {GCDB March 22, 1891, p. 194.17}

According to the program it was designed that I should speak this morning upon the subject of Foreign Missions. I wish simply to state some things which have been, in previous discourses, proved conclusively from the Scriptures and other facts that have been presented. In the days of the apostles the gospel went to all the world. The world was as extensive at that time as it is now, although there might not have been as many people in it. The third angel’s message takes that same work up, and carries it to all the world right over again. This is the last work of the gospel, and it will finally find its way to every nation, and kindred, and tongue, and people. {GCDB March 22, 1891, p. 194.18}

We have before read Scripture that shows that even the people that live in the rocks, the mountains, the hills, and the valleys, would hear the sound of the gospel, and the light will shine sufficiently for them to take their stand for the truth. {GCDB March 22, 1891, p. 194.19}

It has been shown also that there are openings in these distant fields. Many of them have been made by missionaries who have gone before us and prepared the way. Then there are schools, and missions where teachers, preachers, and canvassers could enter at once and in some way shed the light of present truth. {GCDB March 22, 1891, p. 194.20}

The political papers are another open door. It is a singular fact that in all the nations of the earth, except the aborigines in Africa, there are intelligent people, who have papers in their own languages, and they are interested, to a greater or less extent, in some of the live questions that engage the attention of the people of this country at the present time. So that there is an open door through the papers to present the principles of the truth, and lead the people to the third angel’s message. {GCDB March 22, 1891, p. 194.21}

Now this morning I wish to present something entirely different from what I have said before; it has been alluded to a number of times, but I wish to bring before you the fact that the Lord wants missionaries of another class in all the world. So I will lay down some principles that we draw from the life of Christ. The foreign missionary and the home missionary only refer to locality; the missionary is the same; the Spirit of Christ is the same; and all we know of the missionary spirit is what we get in Christ and from Christ. Christ’s example in living in this world, was simply an amplification of the true missionary spirit; and his preaching was simply preaching the principles that were in his heart. So there is nothing in the life of Christ, from his infancy up, but what has a lesson to the people of God; neither is there anything in his teaching but what is essential. {GCDB March 22, 1891, p. 194.22}

Now if we should say that there is anything in the life of Christ that is unnecessary, then, I ask, Why did he live it? Was not everything that Christ did when upon earth a lesson for us? I think it was; and his teaching was simply instruction in the principles that actuated him in his life. The teachings of Christ and the life of Christ are the same. {GCDB March 22, 1891, p. 195.1}

All we know of what it is to be a missionary is what we learn from Christ, and it requires the same spirit to be a true missionary, whatever may be our locality or surroundings. {GCDB March 22, 1891, p. 195.2}

There are two leading thoughts that we wish to introduce. First, in the life and teachings of Christ must be found the true missionary spirit. And the more that life is patterned or the more strictly that we adhere to the teachings of Christ, the better missionaries we are; and the more the entire life of Christ is blended in the life of the individual, the more that life will shine forth; because in such an individual are blended the different rays of light that shine out from Christ in every direction. {GCDB March 22, 1891, p. 195.3}

Second, I wish to make clear the manner in which this light will shine in all the world. Denominational lines are often made on some one feature that was seen in the life or teachings of Christ. For instance, the Baptists draw a denominational line around the point of immersion. As far as immersion is concerned, this is right because it is in the gospel. Christ himself was immersed, and his disciples also immersed others under his instruction. But that is only one ray of light. A living faith in Christ, that will accept him and all of his examples and teachings, makes a true missionary, whether at home or abroad. {GCDB March 22, 1891, p. 195.4}

Is there anything in the entire life of Christ that will not be exemplified in the true missionary? Let this point be well considered. Was not Christ, in his childhood and youth to the age of thirty, as much the Son of God as when he entered upon his ministry? And are there not as important lessons here as in his public labors? Two or three expressions will show this. “And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.” “And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.” Luke 2:40; 51, 52. {GCDB March 22, 1891, p. 195.5}

He also associated in family relations, following for his livelihood worldly employment. “Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?” Mark 6:3. {GCDB March 22, 1891, p. 195.6}

It would also seem that in his social relations he visited. “After this he went to Capernaum, he and his mother, and his brethren, and his disciples: and they continued there not many days.” John 2:12. He attended the marriage feast and other places that he might instruct others; so that in social relations, manual labor, and a life like ours from his youth up, all entered into the character of Christ, as much as his preaching, healing the sick, and teaching the people. {GCDB March 22, 1891, p. 195.7}

These principles are taught by our Lord Jesus Christ both by example and precept, and in those characters that are the most prominent in the Scriptures, like Moses and the apostle Paul, who labored with his own hands for the support of himself and those that were with him, are found a happy blending of all those characteristics found in the life of our Lord Jesus Christ. We do not understand from this that all must labor with their own hands and preach the gospel at the same time, but it is through these various channels that the rays of light will shine through his people to the world. And when the heart has been soundly converted to God and united to Christ by a living faith, in all of these different phases of life, those around us can see that Christianity is not a mere theory, but that its principles received into the heart shine forth in all the peculiar circumstances of life, wherever we may be found and under whatever surroundings we may be placed. {GCDB March 22, 1891, p. 195.8}

The Saviour taught these principles in Matthew 5:13-16. “Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.” {GCDB March 22, 1891, p. 195.9}

Salt is a preservative, and the use that the Saviour makes of the expression is to show that it preserves that with which it comes in contact. The life of the Christian is a preserving influence, shielding and saving those with whom they associate, from judgments that would otherwise come upon them. When the individual has lost this saving influence, he is severed from the true vine, or in other words, cast out to be trodden under foot of men. {GCDB March 22, 1891, p. 195.10}

The fourteenth verse shows that the Christians are the light of the world. This light that shines from individuals, is simply a reflection of the life of Christ that shines in all parts of the world. A candle is not to be placed in an obscure spot, or under a bushel, where it cannot be seen, but on a candlestick, that it may shine to all that are in the house. {GCDB March 22, 1891, p. 195.11}

The sixteenth verse is an application of these principles to the people of God. It comes to us individually. “Let your light so shine,” or in this manner. In what manner? “That men may see your good works and glorify your father which is in heaven.” These good works are not simply preaching or teaching, but they are living out the great principles of Christ that are received in the heart while at our ordinary business, such as preaching, teaching, canvassing, and all the various relations that we sustain to the human family. These are self-evident truths and principles that cannot be denied by any who believe in the Christian religion. {GCDB March 22, 1891, p. 196.1}

But you will notice that these expressions refer to individuals. But it is the coming together of these individuals that constitutes the church; so in that sense these words are addressed to the church. In Matthew 25:35-40, we learn of one class of works that voluntarily flows from the heart while engaged in the daily avocations of life. It is to give drink to the thirsty, show hospitality to the stranger, clothe the naked, visit the sick and those who are in prison. These are voluntary acts that flow from the heart. {GCDB March 22, 1891, p. 196.2}

If this is God’s ordained method of missionary work, and these are principles that must be seen in individuals who are true missionaries, how widely will they be scattered in this earth? Where will these individuals be located that will show a blending of these principles in all their perfection? Will they be confined and concentrated in any one locality, in any one city or town, in any one nation or country, among any one people or language, in the civilized nations only? Or will missionaries in this sense be found mingling with mankind in every nation, among every kindred, and people of every tongue in this world? {GCDB March 22, 1891, p. 196.3}

We believe that this will be the case. And by the light thus shining, souls will be saved, and when Christ comes to gather his elect, it will be from the four winds, from the uttermost part of the earth to the uttermost part of heaven. This is missionary work to perfection, and nothing short of this will be manifest to the world in the triumphs of the grace of Christ. It is in the final triumphs of his grace that there will be perfection manifested in God’s work in all its phases. Every principle was perfected in the life of Christ and in his teachings, but outside of him it requires the entire church to be perfect in all its parts. {GCDB March 22, 1891, p. 196.4}

It is the church that is the body, and Christ is the head, and the body is not one member but many. It will also be demonstrated that godliness is profitable for the life that now is, as well as for that which is to come. We expect, therefore, that in every part of the world there will be individuals, not only as preachers, and teachers in schools and in missions, but there will also be canvassers and colporters who as fishers and hunters will be seeking the lost, and mingling with the people, that the rays of light through them will shine to others. {GCDB March 22, 1891, p. 196.5}

There are also certain kinds of business that men or women can enter in different portions of the earth where it would be self-supporting, and still they would be missionaries in as true and as high a sense as the preacher of the gospel. The object of these business missionaries will be to forward the truths of the gospel of Christ. Many are the openings with which I am already acquainted where a godly business man would be as successful a missionary as the preacher. I will mention Hong Kong, China, an English colony under the British government. There are, however, no more English people in Hong Kong than in many foreign cities in heathen lands that are not under the English government. {GCDB March 22, 1891, p. 196.6}

Brother La Rue has been there for some time, and for his own use sent to California for dried fruit. It was something entirely new to them there. As he introduced it among the people, the demand became quite large, so that now there is quite an extensive call for such things. In a letter written by him February 1, he says:- {GCDB March 22, 1891, p. 196.7}

I have been opening up quite a trade in California fruits, crackers, nuts, oat meal, etc. Now I don’t want to be bothered with any such thing; but I saw there was no one in this business, and I thought it would be a great advantage, in more ways than one, as it would help me keep up expenses. I designed spending only a very little time with it, and thought it would make an opening for some Sabbath-keeping family that was in the business and understood trading, who could also oversee the missionary work while I was away, and they could be making money at the same time to help in the cause. {GCDB March 22, 1891, p. 196.8}

Some of our California brethren with their families, who are just making enough to live on there, I believe would do better here. As I said before, it has helped in more ways than one. That is a fact; it has brought the mission into notice. It has brought the people here, and I have sold more books in the city by this means, and I have become acquainted with certain ones which I could hardly have reached without it, and it has helped so that I have traveled a little. Nor is this all. How much need there is of our people scattering out a little, where more good can be done, than to be altogether in one place. {GCDB March 22, 1891, p. 196.9}

There are plenty of brethren who, if they could see how by such a move they could make a few thousand dollars, would gladly go to Hong Kong, Japan, India, or even to the ends of the earth, and then be called a missionary, but such in no sense are missionaries. I know no reason why individuals going to these places for this purpose should not possess the same spirit of consecration and devotion to the work, be as willing to spend and be spent, as those who go to preach or to teach the gospel in any other way. These should be individuals who can hold Bible readings, and thus in their temporal calling manifest as many phases of a perfect laborer as possible. {GCDB March 22, 1891, p. 196.10}

This same city contains many thousands of English people. There are many wealthy, commercial people engaged in various kinds of business. {GCDB March 22, 1891, p. 197.1}

Another self-supporting calling would be nursing. The Roman Catholics have trained nurses from the natives themselves, who go into the English houses and care for the sick. These are kind, devoted nurses, and the contrast between these native nurses trained by the Roman Catholics, and native nurses who are heathen, of whom there are many, is marked. The Catholics are known in the city as a Christian people. When they wish to build their institutes or enlarge their work, so that it would require much means, they simply advertise in the papers and appeal to the public, and many from these English people sustain their work and pay their laborers. {GCDB March 22, 1891, p. 197.2}

These nurses charge nothing for their labor, while other nurses do charge. A good European nurse will command $25 per week. They are greatly preferred to the Chinese, but they do not have the religious influence over the people that the Roman Catholic nurses do, because they do not manifest that disinterestedness for the families, and take large pay, which is freely given, while the other laborers work from a mere philanthropic standpoint. As a sample of the way that the Romanists get funds, we quote from a Hong Kong paper recently published:- {GCDB March 22, 1891, p. 197.3}

**AN URGENT APPEAL**

To subscribers to St. Joseph’s Fund of fourteen stamps (or more) towards a new altar and land urgently required by the Bridgetines, will be given (if desired) rosary blessed with Dominican and Bridgetine indulgences (also leaflet of indulgenced prayers). Address, Lady Abbess, St. Bridget’s Chudleigh, Devon. {GCDB March 22, 1891, p. 197.4}

What can be done in Hong Kong might be done in Shanghai, and, in fact, might be done in treaty points of foreign cities everywhere. There are openings of various kinds similar to that to which we alluded. Men are wanted in foreign fields in different parts of the world to mingle with the Europeans, and with the natives both civilized and heathen. They are wanted in home fields, in towns, in cities, in obscure neighborhoods. They are wanted, scattered here and there the world over. {GCDB March 22, 1891, p. 197.5}

Let me speak of Calcutta, where there are 20,000 Europeans and probably three, if not five times that number of English-speaking people of different nationalities. There is one man there who has been systematically distributing our reading matter, which has been received in quantities by the seamen’s mission, during past years. His wife was a weekly preacher at the mission. With the exception of him, I know of no individual in all India, save some who are interested by correspondence, who has, to any extent, taken an interest in our publications. {GCDB March 22, 1891, p. 197.6}

There is Bombay, another city with 20,000 Europeans, also Madras, which is called the European city, with a still larger number. Why should there not be individuals that will go at their own expense, who can adapt themselves to the circumstances of these nations, and earn their own livelihood while mingling with the people? This can be done as nurses, or medical missionaries. Why should not the Conference take steps to encourage this kind of missionary work? The medical phase of missionary work is a step in the right direction. We see no reason why this branch of missionary work, which is self-supporting in foreign fields as well as at home, should not be spoken of, and urged upon our people, as well as canvassing. {GCDB March 22, 1891, p. 197.7}

We are here for a purpose, and that is to glorify God in our bodies and in our spirits which are his. We should be Christians in the highest sense of the word. Then we are missionaries; and missionaries of a stamp that God can own and bless. Why can he not work through a man’s honest labor now as well as through Christ when he acted the part of the carpenter? The individuals in whom are blended the most of these different principles are those whose light will shine the brightest and whose influence will be the greatest. {GCDB March 22, 1891, p. 197.8}

The apostle Paul seemed to understand that principle. Consequently, when at Corinth, a heathen, and pleasure-seeking city, a wealthy summer resort, perhaps, he abode with Aquilla and his wife Priscilla, for he was of the same craft, and wrought, for by their occupation they were tent-makers. He was here for a year and six months teaching the word of God in the synagogue every Sabbath. {GCDB March 22, 1891, p. 197.9}

To the elders of Ephesus as he left them for the last time he said: “Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.” Acts 20:34-35. The apostle did not engage in manual labor because he was obliged to, but that he might be an example to others, and show forth all long suffering for a pattern to them which should hereafter believe on Christ to life everlasting. {GCDB March 22, 1891, p. 197.10}

We also want teachers and students to enter schools which present openings for fields of usefulness. {GCDB March 22, 1891, p. 197.11}

In the providence of God, the English speaking people are found in almost every portion of this world, and not only the English speaking people, but the English people themselves. They are found in islands of the sea, and in some of the most difficult places that mankind ever settled. Among all the nations of the earth, and especially wherever the English people are settled to any extent, there are self-supporting openings for labor for the missionary. I might mention certain kinds of lawful business, teaching, canvassing, nursing, and in many places a trade in dried fruit could be carried on and made self-supporting. {GCDB March 22, 1891, p. 197.12}

In Tasmania, one of the greatest foreign fruit countries in the world, apples grow in abundance as nice as any seen any where. And, while there is some little demand for dried fruit in the Colonies, they know nothing about how to dry the fruit, or even preserved fruit put up in jars; so that the little fruit that there is put up in this way comes from America, and a large duty is paid on it. We believe that such an enterprise entered upon in Tasmania might be made a lucrative employment, but who will go to these different places actuated by unselfish motives? {GCDB March 22, 1891, p. 198.1}

The world is open for missionaries; doors are open in every land. We have only spoken, thus far, of self-supporting missionaries. We have also spoken before of teachers and preachers for the third angel’s message. There are openings for teachers in schools, but there is one other phase that we wish to speak of where there is a demand for laborers. It is the Zenana work. This work is among secluded women in India. The women are never seen, and the only access to them whatever, is simply by going into their houses, and, until fifty years ago, that was altogether unknown by any Europeans, and now it is wholly unknown only by European ladies and physicians. {GCDB March 22, 1891, p. 198.2}

By thus connecting with missions, two classes of people can be reached. First: a class of Eurasians, these are half castes in India. They are intelligent people. Some missions employ them, others do not. Those who employ them say they are the best workers which they have, when soundly converted. In those missions where they are employed, is an open door that can be found in no other way to reach that class of people. They are being set aside and dispersed by many of the Europeans, by even the missionaries as well as the natives, and this shows one reason why God would have mercy upon them. {GCDB March 22, 1891, p. 198.3}

The other class that can be reached are those in the Zenana homes. By paying a trifle expense for their board, we have reason to believe that there are scores of these places where a godly young woman could enter, learn the language and their method of labor, and by mingling with teachers and pupils, many would become enlightened in the truths we profess. {GCDB March 22, 1891, p. 198.4}

Why should not those who have come here to our schools and taken a two years’ course, as recommended by the committee on the home mission and Bible reading work, take the third year’s course in one of these missions? I do not think it would cost any more, and they would be upon the ground receiving a practical education, learning the language and learning the customs of the people, and would be prepared to enter the field as workers. Why should we not plan to this end? Why should not such individuals be encouraged? {GCDB March 22, 1891, p. 198.5}

Some have been given to God by their mothers, from their birth up, for some particular field. Think you that God has never heard any such prayers and accepted such individuals? And if he has, do you think he has forgotten it when they come to be converted to God? God did not forget Hannah, but heard her prayer, and gave her Samuel. God also heard the prayers of Zachariah and Elizabeth, and gave them John the Baptist. {GCDB March 22, 1891, p. 198.6}

Jeremiah must have had reference to something of this kind when he said: “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak; for I am a child. But the Lord said unto me, say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.” Jeremiah 1:5, 6, 7. {GCDB March 22, 1891, p. 198.7}

The apostle Paul must have referred to something of this kind in his own experience. “But when it pleased God, who separated me from my mother’s womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.” {GCDB March 22, 1891, p. 198.8}

Why should not steps be taken, where there is reason to believe that this is the case, to co-operate with God by placing such individuals in positions, in harmony with the prayers of their parents, with their own convictions, and that which seems to be most feasible. {GCDB March 22, 1891, p. 198.9}

It is when we have minds that are reaching out to comprehend the mind of God, and are placing ourselves in that relation to him and his providence that he can lead, and answer not only our prayers, but the prayers of our parents, that we shall see him at work in the foreign mission fields. {GCDB March 22, 1891, p. 198.10}

The Willington school faculty are urgent for Sister Druillard to take a position in that school. {GCDB March 22, 1891, p. 198.11}

**SYNOPSIS OF DISCOURSE BY ELDER S. N. HASKELL**

SABBATH morning, March 21, Elder S. N. Haskell preached from the text, “And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” Luke 24:49. In Mark 16:17, 18, the Lord indicates the signs that were to follow those who believed. God would protect them from dangers, and they would have power over devils, and over disease. {GCDB March 22, 1891, p. 198.12}

These manifestations of power were not given to the twelve alone, but the seventy whom the Lord sent out were to do these works. Luke 10:9. Even those outside of the acquaintance of the disciples were raised up to carry the gospel, with the same signs following, as related in Matthew 9:38. Christ’s promise applies to all who are sent out to proclaim the gospel, even to the end of time. He would speak the words of the text to us as individuals. {GCDB March 22, 1891, p. 199.1}

Even after all the blessings the disciples had enjoyed with Christ, they needed a special outpouring of the Spirit of God to teach them the mission of the gospel of Christ, and to clothe them with the power which was to do the work. Acts 1:6, 8. It is the Spirit of God that does the work, and it is this Spirit that brings the joy into the heart. And the more of the Spirit we have, the more of the Word we shall have and the better understanding of the truth. {GCDB March 22, 1891, p. 199.2}

The disciples were to gain a personal experience they had not had before. The joy was to come through seeking God. John 16:23, 24. This is the same joy that Christ had (John 17:13), and is to be found in the gospel. The many expressions used concerning the promise of the Spirit, show that there is a personal experience to come to the individual to fit him for the work; and there is a divine reality in this experience. The peace and the joy Christ gives is not dependent upon circumstances. The world cannot give it nor take it away. {GCDB March 22, 1891, p. 199.3}

The spirit not only fits the individual for the work, but prepares the way for the gospel by working on the hearts of the people. John 16:7, 8. {GCDB March 22, 1891, p. 199.4}

The promise is, that even greater works than Christ did will be done by the believer who is thus fitted for the work. John 14:12. In the triumph of the gospel of Christ, in the closing scenes of the world’s history, when the people are prepared to carry the gospel to the world, God will work with a greater power than has before been manifested, and clothe his word with a power not seen in the past. If we could see this, we would feel the necessity of tarrying in Jerusalem until we were endued with power from on high. {GCDB March 22, 1891, p. 199.5}

In Amos 9:11-14 is a prophecy which the apostle shows applies to the work of the gospel among the Gentiles. Acts 15:13-17. We speak of the work of the canvasser and tract society worker, as preparing the way for the preacher; but the time is coming when the “plowman shall overtake the reaper;” when God shall pour out his Spirit, and cut short his work in righteousness. {GCDB March 22, 1891, p. 199.6}

We read that the third angel proclaims its message with a loud voice. The idea is, that people all over the world unite in one grand voice of praise and thanksgiving to God for the blessedness of the gospel. It will come from those who have experienced the power promised, and are thanking God for the joy that has entered their hearts. God is anxious to give this power. {GCDB March 22, 1891, p. 199.7}

Israel was delayed in entering Canaan thirty-eight years by their unbelief. Who knows but what our unbelief has hindered the closing up of the work of the gospel! {GCDB March 22, 1891, p. 199.8}

As I have been here and seen the spirit attending the Bible study and our meetings, I have felt almost overcome. It seemed that the blessing attending the work was the surest evidence of the loud cry, that we have had in the history of the past. {GCDB March 22, 1891, p. 199.9}

Where will this work begin? - At Jerusalem, where the people are gathered together. It is right here that we want to make a reality of these promises, and it will bring peace and joy. There is a preciousness in the gospel that we have not realized in the past. {GCDB March 22, 1891, p. 199.10}

May the Lord give us of his grace in a larger measure, and may we wait upon him for the power of God to fit us to carry his gospel to the uttermost parts of the earth. {GCDB March 22, 1891, p. 199.11}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 13**

BY ELDER E. J. WAGGONER.

LAST night we closed our study with a consideration of the sixteenth verse of the eighth chapter of Romans: “The Spirit itself beareth witness with our spirit, that we are the children of God.” {GCDB March 22, 1891, p. 199.12}

This evening we will commence with the seventeenth verse. It will be impossible to consider each verse in the chapter separately, for our time is too limited, so that some of them will have to be passed with but a small amount of study. {GCDB March 22, 1891, p. 199.13}

“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” There is one thought about this glory that I wish to make plain to you. I stated last night that if we were joint-heirs with Christ, we must have whatever Christ has. When he enters upon his kingdom, receiving that promise which God made to Abraham and to his seed, we shall enter upon it with him. We are joint-heirs with Christ; therefore whatever Christ enjoys now, we have too, if we are in him. Whatever glory he has now, is for us also. All the love that he enjoys in the presence of his Father, we enjoy likewise; for he says, “That the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” So it is that God has bestowed this wonderful love upon us, that we should be called the sons of God. {GCDB March 22, 1891, p. 199.14}

Think of it, - God has one only begotten Son, the brightness of his glory, and the express image of his person; he is the well beloved; but O, the wideness of his love, that he is able to take us into it, - to adopt us into his family, and make us sharers of the same title that his only begotten Son shares. Therefore the world knoweth us not, because it knew him not. Just as the world did not recognize him as the divine Son of God, the heir of heaven; so it will not recognize us as the sons of God, and the heirs of heaven. “Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” We are the children of God *now*, just as much his sons now as we ever will be. The glory of the Sonship is not manifested in us, but when Christ shall appear, we shall be like him, for he “shall change this vile body, that it may be fashioned like unto his glorious body.” {GCDB March 22, 1891, p. 200.1}

Then shall the children of God shine forth as the sun in the kingdom of their Father. {GCDB March 22, 1891, p. 200.2}

Brethren, since I have learned that God gives both grace and glory, I delight more and more in thinking of the glory that shall be revealed in us. For I understand that God gives them both by the same power, and that that throne to which we come and make our petitions, as to a throne of grace, is likewise a throne of glory. Says Jeremiah, when making petition for his people: “Do not abhor us, for thy name’s sake, do not *disgrace* the *throne of thy glory*; remember, break not thy covenant with us.” And so, since it is both a throne of grace and a throne of glory, the grace that is bestowed is equal to the measure of the glory that there is in that throne. That glory is by and by going to be revealed in us, so that this poor, vile body will shine like the sun. This assurance, - that the glory to be revealed in us by and by, is our assurance that the measure of that grace may be revealed in us now; and that is why the Lord has revealed to us now just as much of the glory that is to come, as we can understand. Here is where we often fail to get the benefit of things that God has set before us about this glory that is to come. We forget that they are given for our present help, that we can have and share all the strength that there is in them now. {GCDB March 22, 1891, p. 200.3}

Just as much as the sufferings of this present time are not worthy to be compared with the glory that shall be revealed; just that much are the sufferings of this present time not worthy to be compared with the grace that is given us at this present time to endure them. The grace is equal to the glory. {GCDB March 22, 1891, p. 200.4}

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” {GCDB March 22, 1891, p. 200.5}

Now we have received the firstfruits of the Spirit. That does not mean that we are now to receive only a little of the Spirit, but that we get the Spirit as the firstfruits, or the advance money - the earnest - of our inheritance. Paul proves this in Ephesians 1:13, 14: “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory.” Then having the Spirit of God, and being the sons of God, is entering upon the riches of our inheritance *now*. We begin to share the riches of that inheritance now, and if we continue to be the sons of God, we continue in our heritance right along through eternity, the only difference being that when the Son of God comes, we shall have the full inheritance and glory of it. {GCDB March 22, 1891, p. 200.6}

By looking at these promises this way, we can see how it is that heaven begins right here on earth. If we really take hold of these things by faith, we can carry the Spirit of God with us, and we shall know the peace and joy of heaven. {GCDB March 22, 1891, p. 200.7}

“For we are saved by hope: but hope that is seen is not hope. For what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings that cannot be uttered.” {GCDB March 22, 1891, p. 200.8}

Brethren, there is a whole world of encouragement in these verses. I have thought so much sometimes when I have been at our meetings, and have heard one after another arise and bear testimony, and close with the words, “pray for me,” that Christ himself prayed for us, and that the holy Spirit itself is making intercession for us, with groanings that cannot be uttered. Brethren, while we can ask for others to pray for us, cannot we take hold by faith and appropriate the prayers that are being continually offered for us in heaven above? Even if the brethren do not pray for us, we have the joy and the comfort of knowing that Christ and the Spirit are praying for us. {GCDB March 22, 1891, p. 200.9}

For myself, I can understand these things and draw encouragement out of them just this way: I go to God, and lay my soul open before him, and ask him to give me, - what shall I ask for? - sometimes the words are gone, and I can think of nothing, only an inexpressible desire for something more than I have; but the Holy Spirit knows what I need, and knows the mind of God. It knows just what God has to give me, and so it makes intercession for me, and God gives exceeding abundantly above all I can ask or think. The Spirit of God takes those thoughts that we cannot put into words, and can scarcely think, and it transmutes them into words and petitions before the throne of God, and he that searcheth the hearts of men knoweth what is the mind of the Spirit. {GCDB March 22, 1891, p. 201.1}

I am persuaded that a great many of us make a great mistake in this matter of searching the hearts. We hear brethren saying that they “are going to search their hearts, and put away all the evil things that they can find to be in them.” Says Jeremiah, “The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” Jeremiah 17:9, 10. We are here on earth, and in a sinful condition. We admit that we are not in that spiritual condition that we ought to be; and so we will search our hearts, and put away all the wickedness that we can find in them. We cannot do it, for the heart will deceive us every time. Yet God can search the heart, and he does; and if we will take the result of his searching, great will be our joy. For it is the Comforter that brings these sins to our hearts, that the Lord hath searched out; and this very act of bringing our sins before our eyes, is a part of the comfort of God. Yes; by the very work of making known our sins to us, God gives us comfort. {GCDB March 22, 1891, p. 201.2}

Some people say that the Lord makes known their sins to them as they can bear them. When the Lord made known my sins to me, I could not bear them. I thought that the very life was being crushed out of me, and I knew I could not bear them. There was where the comfort came in, - I could not bear them, so I was willing to let the Saviour bear them for me. So the Lord searches the hearts of men, and the only thing that we have to do is to accept the pardon that he has for us, when he has searched them out, and held them up before our eyes. {GCDB March 22, 1891, p. 201.3}

Now we come to the most blessed, and the most glorious part of this most glorious chapter. One word forms the keynote of the eighth chapter of Romans, - {GCDB March 22, 1891, p. 201.4}

**“GLORY.”**

“And we know that all things *work* together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified.” {GCDB March 22, 1891, p. 201.5}

The twenty-eighth verse is quoted wrong very often, and applied wrong, very much more often, just by the changing of tense. People read it, “We know that all things *will* work together for good to them that love God.” But that is not what Paul says. He says that all things work together for good, at the present time, for those who love God. But says one, I don’t know that they do. Well, just take hold of this Scripture, and believe it, and then you will know it. The only way that we can know is by believing the word of God. We shall then find that all things do work together for good to them that love God. This is the joy of the Christian, - that there cannot anything bad happen to him. {GCDB March 22, 1891, p. 201.6}

Some say, there is a special class to whom this is so. Yes, that is true, there is a special class, and that special class is composed of them that love God. We know whether we love God or not, therefore we know whether we can appropriate this promise or not. Is there not reason enough to love God? Some say, I want to love God more, I know that I do not love him enough. How absurd this is, - just as if the love of God was a duty that we could drive ourselves to perform. Love cannot be forced; the very act of forcing a person to love another, would show that there was not any love at all. How do we love any object for which we do have affection? Simply because it is lovable in our eyes, and the more we know of that thing we love, the more we love it. Then the more we know of God, the more we shall love him. As we come to his word, from which we must get our knowledge of him, we see the wideness of the mercy of God, and we cannot help loving him. Why cannot we help loving him? Because he first loved us. Then if we would love God more, study his love more as it is revealed in his word. {GCDB March 22, 1891, p. 201.7}

Now how about this class, - “To them who are called according to his purpose.”? Here we have the matter of “calling,” and that causes some to be discouraged sometimes. A brother will say, “Perhaps I am not called, I am not at all sure that I am; and therefore it don’t work good for me.” That matter of “calling” can be settled very easily. Who has God called? “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will*, let him take the water of life freely.” Revelation 22:17. {GCDB March 22, 1891, p. 201.8}

Now the call is to every man and woman and child on earth. Those that hear it are to take it up and pass it along. The kindness of God is wide enough to take in every individual; “for God so loved the *world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Those two texts are sufficient to scatter to the four winds all the theological trash that has been written to prove that God has some set few that he has called, and no others. Let no soul stay away, because he thinks he is not called. The call is to all. All do not come, - all do not take the advice of Peter, and make their calling and election sure; but that is not the fault of God’s provision. {GCDB March 22, 1891, p. 202.1}

Now we are “called” and “elected.” Sometimes we get wonderfully afraid of that word, “elected.” Is there any need to be afraid of that term? No; for every individual can be a candidate, and every candidate can be elected. Here is something that everybody can have, and the fact that one is elected, does not debar everyone else from being elected. {GCDB March 22, 1891, p. 202.2}

In 2 Timothy 1:9 we read, “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Mark you, his own purpose is a purpose of grace, and the free gift by grace comes upon all unto justification of life. Now note what the election is:- {GCDB March 22, 1891, p. 202.3}

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” {GCDB March 22, 1891, p. 202.4}

“He hath blessed us in all spiritual blessings!” In what? - In Christ; therefore just the moment you give up self and take Christ instead, you have everything that Christ has to give. Why have all these blessings been lodged in Christ? Because he is able to bless you, “in turning away every one of you from his iniquities.” Acts 3:26. So since we have given to us by God himself all the blessings that can be given to deliver us from sin, and to turn us from our iniquities, we can have joy and peace in him. Peter says, “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” Everything that is necessary for life and godliness is given unto us. In whom? - In Christ. Therefore the soul that stands in Christ may stand and does stand as firm and secure as the Rock of Ages. {GCDB March 22, 1891, p. 202.5}

Now it is “to the praise of the glory of his grace, wherein he hath made us accepted.” In whom? - “In the beloved.” Not in ourselves, but in the beloved; and every one is called to the fellowship of Christ, if he will accept it. Brethren, is it unreasonable that God does not accept those who will not accept him? - No. Then is it unreasonable and unjust that God accepts us when we accept his call? - Certainly not. Then we are elected in him, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.... Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him; in whom we also have obtained an inheritance.” Mark it, when we are in Christ, we have obtained an inheritance, - we have the firstfruits of it, - we begin to share it now. {GCDB March 22, 1891, p. 202.6}

“For whom he did foreknow, he also did predestinate. “Being predestinated according to the purpose of him who worketh all things after the counsel of his own will.” Just a few words on “fore-knowledge.” Sometimes the position is taken that God did not know what man was coming to when he made him, and if he did know, then he ought not to have made him at all, or he ought to have stopped him from going in the way he has gone. God does know, and he foreknows, and he knows the end from the beginning. “Known unto God from the beginning are all his works.” God has not changed a hair’s breadth from the plan which he knew before the world began. And there is no power in all the universe that could make him change. {GCDB March 22, 1891, p. 202.7}

“Did God know that Adam was going to sin, and does he know whether we will be saved or not?” Yes, he knows all about it, - who will be saved and who will be lost. “Then how can it be that we are free?” I do not know, and it does not make any difference. I know from his word that I am perfectly free to have salvation, and to have it when I want it. I know at the same time that God knows whether I will take it or not. I cannot understand how these two things can be; but God knows, and he is not unjust, so it is all-right. There is not an angel in heaven who knows how it can be, but they know that it is so. {GCDB March 22, 1891, p. 202.8}

Notice the absurdity of the statement, that God can know if he wants to, but that he does not want to know some things, and therefore does not exercise his power to know. Some say that if he did know, he would be responsible for our being saved or lost, so he does not exercise his power to know, and therefore releases himself from that responsibility. That is bringing a fearful charge against God. It really throws all the responsibility of man’s ruin upon God, and charges him with trying to shirk it. If he chooses not to know certain things, how is it possible for him to know what he wants to know, and what he does not want to know? {GCDB March 22, 1891, p. 202.9}

The very statement that he wills not to know certain things proves that he must know them in order to know that he does not want to know them, and this is an utter absurdity. That he wills not to know the things that he does know, is a self-evident absurdity. Such an idea as that must necessarily be based on the supposition that God knows what he does know by studying. But God does not have to count, and calculate, and figure to arrive at conclusions. He is God, and knowledge is in him, and begins and ends in him. {GCDB March 22, 1891, p. 203.1}

God is the High and Holy One “that inhabiteth eternity.” He dwells in eternity. What is eternity? - It is something that has neither beginning nor ending. It may be represented by a circle, at every point of which God dwells at the same time. He is self-existent. That is, the millions of ages that have been in the past, and the millions that are to be in the future, are all “just now” with God. Past, present, and future are all present with God. He lives in an ETERNAL NOW. We cannot understand how that can be; but that does not matter; he says it is so, and we believe him. {GCDB March 22, 1891, p. 203.2}

That he is the eternal God, constitutes the strength of the fact that he is our refuge. It is the eternal God who has had charge of our ways in the past, and we have confidence in his leading. If he had not known the past and the future, how could I have known whether he was leading me right or not? Job says, “He knoweth the way that I take.” {GCDB March 22, 1891, p. 203.3}

He leads us in the way that we should go, and he looked over the ages, and he saw just who would have the inheritance, and he is preparing it for him. What would you think of a man, to put the thing on a very low plane, who got a lot of stones together, and commenced to build a house. You ask him what kind of house he is going to build. “Why,” he says, “I don’t know, I am going to put these stones and timbers together, and then see what kind of house will come of it.” Such talk as that would be foolishness. Before a man starts in to build a house, he knows just how it is coming out, he knows exactly how it will look when it is finished. When God laid his plans in ages past, don’t you think that he knew what kind of earth he was going to have? He knew what kind of earth it was going to be and he had a purpose in making it. He created it to be inhabited. {GCDB March 22, 1891, p. 203.4}

Not only did he know what kind of place it was going to be, but he knew what kind of men were going to dwell in it; he knew every man who would dwell in it, and he had every one of them named. Those men whom God saw that he would have to inhabit the earth, when he laid his plans for it in ages past, were to be good and holy men; and that same earth, when this little experiment of sin is worked out, will be inhabited by just exactly the persons that God saw would inhabit it, and they will have the names that he gave them in ages past. {GCDB March 22, 1891, p. 203.5}

In Revelation 2:17 we read, “And I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” Now it is not to be supposed that over in the kingdom of God we will not know each others’s names, to be able to pronounce them. In the Bible every name signified something. Jacob was the “supplanter;” Israel the “prince of God;” Abraham, the “father of many nations;” Sarai, a “contentious woman;” and Sarah, a “princess.” The name signified the character of the individual. {GCDB March 22, 1891, p. 203.6}

Now while all the redeemed are to have the perfect character of God, yet that character is so perfect and so broad, that there is room for each to have a distinct character. Why is it that no one will be able to understand the name of any one else? Because no two persons will have had the same experience in developing character. No two persons have been led in the same way, and have had the same experience, or trials. “The heart knoweth its own business and the stranger meddleth not therewith.” {GCDB March 22, 1891, p. 203.7}

In Exodus 33:17 the Lord said to Moses, “Thou hast found grace in my sight, and I know thee by name.” Moses was wonderfully near to the Lord at that time. He walked with God, and endured continually “as seeing him who is invisible.” Day by day his character was moulded by the Almighty, and had it not been for one sin he would have been translated without seeing death. He was meek above all men, and God knew him by that name which was written in the book. {GCDB March 22, 1891, p. 203.8}

Man fell, but every man who lived directly after the fall, could have accepted the proffered salvation if he had wished, and could have been one of those persons who would people the earth, - one of those persons whom God saw when he laid the plans for the earth and for its inhabitants. If that had been so, the earth would have been filled, and the work closed up long ago. Would that have been unjust to us, for in that case we would have been unborn and therefore left out? No, it would have been no more unjust than it will be unjust to close the work in a few years from now, and leave out possible nations yet unborn. {GCDB March 22, 1891, p. 203.9}

Now God foreknew us in Christ, and in him in the beginning we were predestinated to just such a place in the earth in its state of purity as God wants us to have. I am so thankful that we may have Christ if we will, and if we will believe him and trust in him, we know that we are predestinated to a place in his kingdom. God hath “predestinated us according to the purpose of him who worketh all things after the counsel of his own will.” Cannot you see that all things work together for good to them that love God? {GCDB March 22, 1891, p. 204.1}

How do I know that I am a child of God? He loved me, and he bought me, and I gave myself to him, and therefore I am his. Now I am in Christ, and it matters not what happens to me. There is not a bad thing that can come upon me, for everything that does come, God will work it for my good; and not only will he do it, but he does do it. He does it that he may develop my character, and fit me for what he is preparing for me. {GCDB March 22, 1891, p. 204.2}

Now, Satan concocts some wicked scheme against me, - influences some man or government to do something against me, that is calculated to destroy me. Well, that is all right; for God takes those very wicked schemes, and out of them he brings good for me. Satan works those wicked schemes to accomplish my ruin; but God takes his schemes, and by them carries me along to the desired haven. Therefore the Christian has no business to be complaining. {GCDB March 22, 1891, p. 204.3}

There is no one who would think of complaining when he was having a good time. But the Christian is having a good time all the time, for all things work together for good to him. These bad things good, that are concocted against us? Yes, for although they are bad when they start, and are designed to ruin us, yet by the time they get to us, God transforms them into good. When we look at things in this way, we can praise God no matter what happens. {GCDB March 22, 1891, p. 204.4}

There was Joseph, his brethren sent him down to Egypt. They did it with no other intention than to destroy him. They first tried to kill him, and then when they sold him for a slave, they thought that he would not live long down there as a slave, and that they would get rid of him that way. And yet we are told by the psalmist, that, “God sent a man to Egypt.” Those brethren of his were working out the evil of their hearts, and at the same time God sent him down according to his will. We cannot understand how this can be, but we know that it was so. {GCDB March 22, 1891, p. 204.5}

Caiaphas, that wicked old high priest asked if it were not better that one man die, than that the whole nation perish. There was the sentiment of the worldly-wise, scheming politician. Yet at the same time, in those very words, God was speaking a prophecy. There is not a wicked person, not even the devil himself, but God just takes him and his wickedness as it comes, and makes it work out his own eternal purpose. There is a world of comfort in the thought that *that* is the kind of God that we serve. {GCDB March 22, 1891, p. 204.6}

So it is that those whom he predestinated he called, and whom he called he justified, and whom he justified, them he also glorified. Christ says, “and the glory which thou gavest me I have given them: that they may be one, even as we are one.” Jno.17:22. Yes, the Lord does give grace and glory, and we have the glory now, only it is in the form of grace. “He will beautify the meek with salvation.” He has given unto us the riches of his glory and his grace. By and by he will show us the exceeding riches of his grace with the glory that is to be revealed. {GCDB March 22, 1891, p. 204.7}

“What shall we then say to these things? If God be for us, who can be against us?” {GCDB March 22, 1891, p. 204.8}

PROF. W. W. PRESCOTT’S address on Friday evening, and also Elder A. T. Jone’s sermon Sabbath afternoon, will appear in future numbers of the BULLETIN. {GCDB March 22, 1891, p. 204.9}

March 23, 1891

*VOL. 4. - BATTLE CREEK, MICH., MONDAY, - NO. 15*

**PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

**FOURTH MEETING**

THE fourth meeting of the International Sabbath-school Association was held Sunday, March 22, at 9 A. M. Elder J. H. Durland offered prayer. After the reading of the minutes of the last meeting, the Association listened to a further report of the Committee on Resolutions, as follows:- {GCDB March 23, 1891, p. 205.1}

Whereas, We see among all our churches a lack of interest in religious things, and a growing tendency to conform to the things of the world, especially so among our children and young people; and, - {GCDB March 23, 1891, p. 205.2}

Whereas, We think that greater efforts should be made in behalf of the young to interest them in Bible study, missionary work, etc., and also to lead them to a saving knowledge of Jesus; and, - {GCDB March 23, 1891, p. 205.3}

Whereas, This is the legitimate work of the officers and teachers in our Sabbath-schools; therefore, - {GCDB March 23, 1891, p. 205.4}

Resolved, That we earnestly request Conference officers to appoint an individual in each one of their respective Conferences, whose duty it shall be to visit each church and Sabbath-school within the bounds of their Conference, spending at least one week with each school, and giving instruction in this special line of work. {GCDB March 23, 1891, p. 205.5}

The report of the Committee on Constitution and Future Work, as found on page 153 of the BULLETIN, was brought before the house for discussion. Section 1 of Article IV, was amended so as to read, “The officers of this Association shall consist of a president, a vice-president, a recording secretary, one or more field secretaries, a treasurer, a corresponding secretary, and an executive committee of nine, of which the president and the vice-president shall be members.” This amendment was amended by substituting the words, “one or more vice-presidents,” for “one or more field secretaries.” The last amendment was lost. The first amendment, after some discussion, was carried. {GCDB March 23, 1891, p. 205.6}

Article V. was amended by making the present section No. 1, and introducing as section No. 2, the following: “The Executive Committee may call extra sessions at such times and places as it may deem proper.” {GCDB March 23, 1891, p. 205.7}

Section 1 of Art. VII. was amended to read, “The duties of the Secretary shall be, (1) To record the proceedings of the Association, and to submit a yearly summary to the Executive Board to be presented at the regular session.” {GCDB March 23, 1891, p. 205.8}

Article X. was amended by changing the word “meeting” to “session.” {GCDB March 23, 1891, p. 205.9}

Article VII. was amended by changing Section No. 3 to Section No. 4, and inserting as Section No. 3 the following: “The duties of the field secretaries shall be to advance, by personal, active labor, and by correspondence, the interests of the Sabbath-school Association in the territory over which they are placed.” {GCDB March 23, 1891, p. 205.10}

Section 1 of Article VII. was amended by inserting the word “recording” before Secretary. The report as amended was adopted. {GCDB March 23, 1891, p. 205.11}

By motion, the report of the Committee on Resolutions was opened to discussion. Elder W. C. White said he thought that if the plan proposed in resolution one should be carried out, it would not only help our missionary work financially, but it would impart much valuable instruction to our schools. It would lead the children to a broader view of missionary work. The vital question is not so much the amount of money we can raise for missions, but the amount of interest and enthusiasm which can be enlisted in the missionary cause. {GCDB March 23, 1891, p. 205.12}

Elder Corliss thought that some simple instruction on mission fields should be provided for the children. {GCDB March 23, 1891, p. 205.13}

Elder White said that the publishers of the *Instructor* had something of this nature in mind for future publication. {GCDB March 23, 1891, p. 206.1}

Pending the adoption of the resolution, the Association adjourned to meet Tuesday, March 24, at 5 P. M. {GCDB March 23, 1891, p. 206.2}

**GENERAL CONFERENCE PROCEEDINGS**

**EIGHTEENTH MEETING**

As the Conference draws near its close, the interest increases. At the hour for opening Sunday morning, a larger number were in attendance than at any previous meeting. Elder O. A. Olsen was in the chair. Prayer was offered by Elder S. N. Haskell. After the reading of the minutes, the special order of the day, - the consideration of the report of the Committee on Home Missions and Bible Work, found on page 193 of the BULLETIN, - was taken up. {GCDB March 23, 1891, p. 206.3}

The first preamble and resolution was first considered. Captain Eldridge raised the question as to whether it had been decided that such an institution should be established, and if so, what body had decided it. {GCDB March 23, 1891, p. 206.4}

Brother Chadwick held that the preamble was properly framed; as the matter had been forcibly laid before the Conference by Dr. Kellogg, it remained for the Conference to act in the matter. {GCDB March 23, 1891, p. 206.5}

Elder Tait moved an amendment to the resolution, to make it read, - {GCDB March 23, 1891, p. 206.6}

Resolved, That we recommend the General Conference Committee to select a committee of seven to act with the General Conference Committee, and take this matter under consideration immediately, with power to act. {GCDB March 23, 1891, p. 206.7}

The Chair gave it as his opinion that there should be another resolution inserted, endorsing the plan. {GCDB March 23, 1891, p. 206.8}

A motion to lay the resolution on the table was lost. {GCDB March 23, 1891, p. 206.9}

A motion to refer the resolution back to the Committee on Home Missions and Bible work, was also lost. {GCDB March 23, 1891, p. 206.10}

Dr. Kellogg offered a substitute, to read as follows:- {GCDB March 23, 1891, p. 206.11}

Resolved, That we believe a home for orphans and destitute aged persons, to be called “The James White Memorial Home,” should be established by this denomination; and further, - {GCDB March 23, 1891, p. 206.12}

Resolved, That we recommend the General Conference to select a committee of seven to take this matter under consideration immediately, with power to act, in conjunction with the General Conference Committee. {GCDB March 23, 1891, p. 206.13}

The substitute was carried. {GCDB March 23, 1891, p. 206.14}

Elder Boyd moved an amendment to the second resolution of the report, to make it read, - {GCDB March 23, 1891, p. 206.15}

Resolved, That we recommend individuals and State Conferences to provide funds for the endowment of free beds in the Sanitarium Hospital. {GCDB March 23, 1891, p. 206.16}

Dr. Kellogg explained that by free beds, in the resolution, was meant free medical attendance. The endowment is to cover the actual expense of board and nurse hire. In all free hospitals, except poor houses, it is understood that the board will be paid. Four dollars per week, or $200 per year, is the usual price charged. The actual expense of the Sanitarium, on this proposition, would be much greater than that of the Conference or individual endowing such bed. This is a much lower rate than is made by any other similar institution. Our Hospital ought to have thirty or forty endowed beds. {GCDB March 23, 1891, p. 206.17}

The amendment was carried. {GCDB March 23, 1891, p. 206.18}

Dr. Kellogg was called on, and said:- {GCDB March 23, 1891, p. 206.19}

“In considering the matter of starting an institution, the first question that presents itself is, would it be well patronized. I presented facts before this body a few days ago, showing that there were at least 222 orphans among our people that should have the advantages of such an institution. We have already $6,000 at our disposal to start such an institution. If the matter is rightly presented, there will be no difficulty in raising the funds for the institution, and it will not interfere with raising funds for other lines of work. It will only cost about $100 each, per year, to take care of children in this way.” {GCDB March 23, 1891, p. 206.20}

The second resolution was passed without discussion. {GCDB March 23, 1891, p. 206.21}

The third resolution was spoken to by Dr. Kellogg. {GCDB March 23, 1891, p. 206.22}

Some questions were raised as to where funds for establishing this institution were to come from. {GCDB March 23, 1891, p. 206.23}

Dr. Kellogg offered a still further amendment, providing that the funds for the institution be raised by special contributions for this enterprise. {GCDB March 23, 1891, p. 206.24}

The question of ownership was raised, and it was explained that the institution would be held by trustees in trust for the denomination. {GCDB March 23, 1891, p. 206.25}

The resolutions referring to the home for orphans and aged people, the endowment of the beds, and the employment in health and temperance work of only such persons as hold credentials from the Executive Committee of the International Health and Temperance Association, were unanimously adopted. {GCDB March 23, 1891, p. 206.26}

The resolutions referring to work in Chicago were next considered. {GCDB March 23, 1891, p. 206.27}

Captain Eldridge objected to the last resolution, providing that the profits of the canvassing work go to sustain the Chicago Mission. {GCDB March 23, 1891, p. 206.28}

Elder W. C. White was in favor of dropping out the resolution under consideration. {GCDB March 23, 1891, p. 206.29}

On motion of Elder Derrick, the resolution was stricken from the report. {GCDB March 23, 1891, p. 206.30}

The portion of the report referring to the work in Chicago, was then adopted as amended. {GCDB March 23, 1891, p. 207.1}

The portion of the report referring to the work among the Chinese and Japanese was considered. {GCDB March 23, 1891, p. 207.2}

Elder G. B. Starr explained that this request had come from these nationalities themselves, who came to the Mission in Chicago and requested that a school be started where they could be taught the Scriptures. {GCDB March 23, 1891, p. 207.3}

Elder White expressed himself as heartily in favor of making an effort to help these people, but thought the second and third preambles narrowed down the scope of the work laid out in the first preamble. He moved to strike out the second and third preambles, and to amend the resolution by inserting the words “of the gospel,” in place of the words “and truth as God has given us,” and omitting the word “judiciously.” {GCDB March 23, 1891, p. 207.4}

Elder Haskell said such expressions as “light and truth” were common among missionaries in foreign countries. He thought also that judicious labor should be done among these people. The influence of small acts go much further among these people than among us. This being so, it requires great care in working among them. {GCDB March 23, 1891, p. 207.5}

In view of Elder Haskell’s explanation, the portion of the amendment relating to the resolution itself was withdrawn. {GCDB March 23, 1891, p. 207.6}

The motion to amend was lost. {GCDB March 23, 1891, p. 207.7}

The portion of the report referring to labor for the Japanese and Chinese, was adopted as presented by the committee. {GCDB March 23, 1891, p. 207.8}

The Conference adjourned to meet at the next hour appointed in the program. {GCDB March 23, 1891, p. 207.9}

**INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

**EIGHTH MEETING**

THE eighth meeting of the International Tract Society convened at 3:15 P. M., Sunday, March 22. Hymn number 842 was sung, and prayer was offered {GCDB March 23, 1891, p. 207.10}

**BALANCE SHEET AND STATEMENT OF THE INTERNATIONAL TRACT SOCIETY**

**REPORT OF MAIN OFFICE FOR YEAR ENDING JUNE 30, 1890**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | | | Trial Balance. | Inventory | |
| Present worth, June 30, ‘89 | | | $........ | 8,183 99 | | ....... |
| Pacific Press | | | 166 17 | 503 64 | | ....... |
| N. Y. Pacific Press | | | ........ | 387 94 | | ....... |
| London Pacific Press | | | 3 73 | 95 09 | | ....... |
| Bible Echo | | | ........ | 391 79 | | ....... |
| Imprimerie Polyglotte | | | 164 17 | 43 | | ....... |
| Review and Herald | | | 1,772 47 | 1,290 72 | | ....... |
| Sundhedsbladet | | | ........ | 179 82 | | ....... |
| Present Truth | | | ........ | 447 72 | | ....... |
| Good Health Pub. Co. | | | ........ | 241 62 | | ....... |
| Correspondence Class | | | 25 | 9 00 | | ....... |
| Bible Slips | | | 4 50 | 1 00 | | 5 20 |
| Chicago Office | | | 1,585 77 | 6 50 | | ....... |
| Donations | | | 80 | 1,911 58 | | ....... |
| Expense | | | 1,098 81 | 08 | | ....... |
| Library | | | 149 47 | ........ | | 141 60 |
| Loss and Gain | | | 1,133 95 | ........ | | ....... |
| Life Membership | | | ........ | 132 78 | | ....... |
| Merchandise | | | 2,812 55 | 74 73 | | 1,248 54 |
| Office Fixtures | | | 567 83 | ........ | | 522 50 |
| Periodicals | | | 1,395 22 | 82 72 | | ....... |
| Religious Liberty | | | 528 86 | 4 54 | | ....... |
| Ship Work | | | 805 91 | 9 60 | | ....... |
| Washington, N. R. L. | | | 361 45 | ........ | | ....... |
| Dan. Home Missionary | | | 350 09 | 23 11 | | ....... |
| Swed. Home Missionary | | | 275 72 | 19 09 | | ....... |
| Eng. Home Missionary | | | 271 90 | 534 96 | | ....... |
| Ger. Home Missionary | | | 274 91 | 16 25 | | ....... |
| Accounts Receivable | | | 1,078 94 | ........ | | ....... |
| Accounts Payable | | | ........ | 155 87 | | ....... |
| Cash, June 30, 1890 | | | 1 10 | ........ | | ....... |
|  | | | $14,704 57 | 14,704 57 | |  |
|  | Loss and Gain. | | Stock. | | Resources and Liabilities. | |
|  | $....... | $....... | $....... | $8183 99 | $..... | $..... |
|  | ....... | ....... | ........ | ....... | ....... | 337 47 |
|  | ....... | ....... | ........ | ....... | ....... | 387 94 |
|  | ....... | ....... | ........ | ....... | ....... | 91 36 |
|  | ....... | ....... | ........ | ....... | ....... | 391 79 |
|  | ....... | ....... | ........ | ....... | 163 74 | ...... |
|  | ....... | ....... | ........ | ....... | 481 75 | ...... |
|  | ....... | ....... | ........ | ....... | ....... | 179 82 |
|  | ....... | ....... | ........ | ....... | ....... | 447 72 |
|  | ....... | ....... | ........ | ....... | ....... | 241 62 |
|  | ....... | 8 75 | ........ | ....... | ....... | ...... |
|  | ....... | 1 70 | ........ | ....... | 5 20 | ...... |
|  | ....... | ....... | ........ | ....... | 1579 27 | ...... |
|  | ....... | 1910 78 | ........ | ....... | ....... | ...... |
|  | 1098 73 | ....... | ........ | ....... | ....... | ...... |
|  | 7 87 | ....... | ........ | ....... | 141 60 | ...... |
|  | 1133 95 | ....... | ........ | ....... | ....... | ...... |
|  | ....... | 132 78 | ........ | ....... | ....... | ...... |
|  | 1489 28 | ....... | ........ | ....... | 1248 54 | ...... |
|  | 45 33 | ....... | ........ | ....... | 522 50 | ...... |
|  | 1312 50 | ....... | ........ | ....... | ....... | ...... |
|  | 524 32 | ....... | ........ | ....... | ....... | ...... |
|  | 796 31 | ....... | ........ | ....... | ....... | ...... |
|  | 361 45 | ....... | ........ | ....... | ....... | ...... |
|  | ....... | ....... | ........ | ....... | 226 98 | ...... |
|  | ....... | ....... | ........ | ....... | 256 63 | ...... |
|  | ....... | ....... | ........ | ....... | ....... | 263 06 |
|  | ....... | ....... | ........ | ....... | 258 66 | ...... |
|  | ....... | ....... | ........ | ....... | 1078 94 | ...... |
|  | ....... | ....... | ........ | ....... | ....... | 155 87 |
|  | ....... | ....... | ........ | ....... | 1 10 | ...... |
|  |  | ....... | ........ | ....... | ....... |  |
| Net |  | ....... | ........ | ....... | ....... |  |
| Loss |  | 4715 73 | 4715 73 | ....... | ....... |  |
|  |  |  | ....... | ....... | ....... |  |
|  | $6769 74 | $6769 74 | ....... | ....... | ....... |  |
|  |  |  | ....... | ....... | ....... |  |
| Balance, Present Worth, | | | ....... | ....... | ....... |  |
| June 30, 1890 | | | 3468 26 | ....... | ....... | 3468 26 |
|  | $8183 99 | $8183 99 | 5964 91 | 5964 91 |  |  |

REPORT OF MAIN OFFICE FOR SIX MONTHS, ENDING DEC. 31, 1890. {GCDB March 23, 1891, p. 208.1}

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | | | Trial Balance. | | | | Inventory | |
| Present worth, June 30, 1890 | | | $......... | | 3,468.26 | | $....... | |
| Merchandise | | | 1,729.71 | | 290.84 | | 744.91 | |
| Office fixtures | | | 715.91 | | 6.00 | | 788.60 | |
| Library | | | 175.97 | | ......... | | 280.55 | |
| Periodicals | | | 719.58 | | 33.70 | | ........ | |
| Pacific Press | | | .25 | | 324.26 | | ........ | |
| New York Pacific Press | | | 1.80 | | 605.69 | | ........ | |
| London Pacific Press | | | ......... | | 168.13 | | ........ | |
| “Bible Echo” | | | ......... | | 393.29 | | ........ | |
| Imprimerie Polyglotte | | | 150.03 | | 1.00 | | ........ | |
| “Review and Herald” | | | 1,381.40 | | 1,531.98 | | ........ | |
| “Sundhedsbladet” | | | .10 | | 231.09 | | ........ | |
| “Present Truth” | | | ......... | | 447.72 | | ........ | |
| “Good Health” | | | 85.13 | | 93.15 | | ........ | |
| Chicago office | | | 942.26 | | 264.20 | | ........ | |
| Donations | | | ......... | | 604.37 | | ........ | |
| Expense | | | 419.89 | | 20.78 | | ........ | |
| Life membership | | | ......... | | 90.00 | | ........ | |
| Religious Liberty | | | 11.00 | | ......... | | ........ | |
| Ship work | | | 66.56 | | 3.69 | | ........ | |
| Danish “Home Missionary” | | | 564.63 | | 2.25 | | ........ | |
| Swedish  “       “ | | | 604.02 | | .25 | | ........ | |
| German   “       “ | | | 608.90 | | 5.50 | | ........ | |
| English  “       “ | | | 415.26 | | 446.36 | | ........ | |
| Special donations | | | ......... | | 8.24 | | ........ | |
| Five-thousand-dollar fund | | | ......... | | 350.00 | | ........ | |
| Christmas readings | | | 335.97 | | 267.71 | | ........ | |
| Loss and gain | | | 1,184.71 | | 1,165.92 | | ........ | |
| Accounts receivable | | | 1,496.03 | | ......... | | ........ | |
| Accounts payable | | | ......... | | 960.63 | | ........ | |
| Cash on hand Dec. 31, 1890 | | | 175.90 | | ......... | | ........ | |
|  | | |  | |  | |  | |
|  | | | $11,785.01 | | 11,785.01 | |  | |
|  | Loss and Gain. | | | Stock. | | Resources and Liabilities. | | |
|  | $........ | $........ | | $....... | 3,468.26 | ........ | | $....... |
|  | 693.96 | ........ | | ....... | ........ | 744.91 | | ........ |
|  | ........ | 78.69 | | ....... | ........ | 788.60 | | ........ |
|  | ........ | 104.58 | | ....... | ........ | 280.55 | | ........ |
|  | 685.88 | ........ | | ....... | ........ | ........ | | ........ |
|  | ........ | ........ | | ....... | ........ | ........ | | 324.01 |
|  | ........ | ........ | | ....... | ........ | ........ | | 603.89 |
|  | ........ | ........ | | ....... | ........ | ........ | | 168.13 |
|  | ........ | ........ | | ....... | ........ | ........ | | 393.29 |
|  | ........ | ........ | | ....... | ........ | 149.03 | | ........ |
|  | ........ | ........ | | ....... | ........ | ........ | | 150.58 |
|  | ........ | ........ | | ....... | ........ | ........ | | 230.99 |
|  | ........ | ........ | | ....... | ........ | ........ | | 447.72 |
|  | ........ | ........ | | ....... | ........ | ........ | | 8.02 |
|  | ........ | ........ | | ....... | ........ | 678.06 | | ........ |
|  | ........ | 604.37 | | ....... | ........ | ........ | | ........ |
|  | 399.11 | ........ | | ....... | ........ | ........ | | ........ |
|  | ........ | 90.00 | | ....... | ........ | ........ | | ........ |
|  | 11.00 | ........ | | ....... | ........ | ........ | | ........ |
|  | 62.87 | ........ | | ....... | ........ | ........ | | ........ |
|  | 562.38 | ........ | | ....... | ........ | ........ | | ........ |
|  | 603.77 | ........ | | ....... | ........ | ........ | | ........ |
|  | 603.40 | ........ | | ....... | ........ | ........ | | ........ |
|  | ........ | ........ | | ....... | ........ | ........ | | 31.10 |
|  | ........ | 8.24 | | ....... | ........ | ........ | | ........ |
|  | ........ | 350.00 | | ....... | ........ | ........ | | ........ |
|  | 68.26 | ........ | | ....... | ........ | ........ | | ........ |
|  | 18.79 | ........ | | ....... | ........ | ........ | | ........ |
|  | ........ | ........ | | ....... | ........ | 1,496.03 | | 966.63 |
|  | ........ | ........ | | ....... | ........ | ........ | | ........ |
|  | ........ | ........ | | ....... | ........ | 175.90 | | ........ |
| Net |  |  | |  |  |  | |  |
| Loss |  | 2,473.54 | | 2,473.54 |  |  | |  |
|  | $3,709.42 | $3,709.42 | |  |  |  | |  |
|  |  |  | | 994.72 |  |  | | 994.72 |
|  | Balance,Present Worth, | | |  |  |  | |  |
|  | Dec. 31,1890 | | | 3,468.26 | 3,468.26 | 4,313.08 | | 4,313.08 |

**REPORT OF CHICAGO OFFICE FOR SIX MONTHS, ENDING DEC. 31, 1890**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | | | Trial Balance. | | Invent. |
| Library | | | $ 19.97 | $....... | $ 19.97 |
| Property | | | 306.32 | ........ | 306.32 |
| Illinois Tract Society | | | ........ | 6.05 | ...... |
| George B. Starr | | | ........ | .48 | ...... |
| Returned postage | | | 7.78 | ........ | ...... |
| Merchandise | | | 153.90 | 3.65 | 417.80 |
| Periodicals | | | 251.26 | 4.75 | ...... |
| Main office | | | 264.00 | 956.66 | ...... |
| Expense | | | 132.55 | 8.60 | ...... |
| Nebraska Tract Society | | | 8.50 | ........ | ...... |
| Iowa       “      ” | | | 28.25 | ........ | ...... |
| Wisconsin  “      ” | | | 9.95 | ........ | ...... |
| “Evangeliets Sendebud” | | | 142.00 | 328.59 | ...... |
| “Zions Vaktare” | | | 130.85 | 289.38 | ...... |
| South Dakota Tract Society | | | 52.45 | ........ | ...... |
| California     “      ” | | | 13.40 | ........ | ...... |
| Foreign Publishing Committee | | | 178.70 | 354.45 | ...... |
| J. G. Matteson | | | .50 | ........ | ...... |
| Chicago Post-office | | | 10.00 | 5.27 | ...... |
| Oakland National Bank | | | 200.35 | 58.15 | ...... |
| C. Norlin | | | 8.35 | 6.05 | ...... |
| Minnesota Tract Society | | | 22.60 | ........ | ...... |
| “The Prisoner” | | | 10.00 | ........ | ...... |
| “What Has Papa Done?” | | | 10.25 | ........ | ...... |
| Chicago Post-office (news agents) | | | 5.00 | .05 | ...... |
| Battle Creek Scandinavian Society | | | 12.50 | ........ | ...... |
| Cash | | | 42.70 | ........ | ...... |
|  | | | $2,022.13 | 2,022.13 |  |
|  | Loss and Gain. | | Resources and Liabilities. | |
|  | $...... | $...... | $ 19.97 | $........ |
|  | ...... | ...... | 306.32 | ........ |
|  | ...... | ...... | ........ | 6.05 |
|  | ...... | ...... | ........ | .48 |
|  | ...... | ...... | 7.78 | ........ |
|  | ...... | 267.55 | 417.80 | ........ |
|  | 246.51 | ...... | ........ | ........ |
|  | ...... | ...... | ........ | 692.66 |
|  | 123.95 | ...... | ........ | ........ |
|  | ...... | ...... | 8.50 | ........ |
|  | ...... | ...... | 28.25 | ........ |
|  | ...... | ...... | 9.95 | ........ |
|  | ...... | ...... | ........ | 186.59 |
|  | ...... | ...... | ........ | 158.53 |
|  | ...... | ...... | 52.45 | ........ |
|  | ...... | ...... | 13.40 | ........ |
|  | ...... | ...... | ........ | 175.75 |
|  | ...... | ...... | .50 | ........ |
|  | ...... | ...... | 4.73 | ........ |
|  | ...... | ...... | 142.20 | ........ |
|  | ...... | ...... | 2.30 | ........ |
|  | ...... | ...... | 22.60 | ........ |
|  | ...... | ...... | 10.00 | ........ |
|  | ...... | ...... | 10.25 | ........ |
|  | ...... | ...... | 4.95 | ........ |
|  | ...... | ...... | 12.50 | ........ |
|  | ...... | ...... | 42.70 | ........ |
| Net |  |  |  |  |
| loss |  | 102.91 | 102.91 |  |
|  | $370.46 | $370.46 | $1,220.06 | $1,220.06 |

by Elder J. F. Farman. The minutes of the previous meeting were read and approved. {GCDB March 23, 1891, p. 208.2}

On motion, Resolution 10, found on page 85 of the BULLETIN, on which action was pending at the last meeting, was referred back to the Committee. {GCDB March 23, 1891, p. 208.3}

A motion was offered to adopt the Resolutions found on page 122 of the BULLETIN. {GCDB March 23, 1891, p. 208.4}

Resolution 13, was amended by inserting the expression, “in such an attractive style” after the word “publishing,” in the second line. {GCDB March 23, 1891, p. 208.5}

Resolution 16 was amended by substituting the word “church” in place of the words “tract and” found in the first line. {GCDB March 23, 1891, p. 209.1}

Resolution 17 was amended by substituting the phrase, “for the different departments of the work,” in place of the expression, “to the interest of the canvassing work,” found at the end of the last line. {GCDB March 23, 1891, p. 209.2}

The entire report, thus amended, was adopted. {GCDB March 23, 1891, p. 209.3}

On motion, the further report of the Committee on Resolutions, found on page 164 of the BULLETIN, was adopted without alteration. {GCDB March 23, 1891, p. 209.4}

The recommendations in regard to reporting, and also the report of the Committee on Constitution and Plans of Work, found on the same page, were discussed and adopted. {GCDB March 23, 1891, p. 209.5}

The entire report of the Committee on New Books, found on pages 164,165,166, and 194 of the BULLETIN, was adopted. {GCDB March 23, 1891, p. 209.6}

The report of the Committee on Finances as found on page 166 of the BULLETIN was adopted. {GCDB March 23, 1891, p. 209.7}

On the foregoing pages are given balance sheets of the society, covering a period of eighteen months. {GCDB March 23, 1891, p. 209.8}

The chairman explained that the “net loss” appearing in each portion of the report, represents the gratuitous work done by the society, above all its gains and donations received. {GCDB March 23, 1891, p. 209.9}

The Committee on Resolutions presented the following further report:- {GCDB March 23, 1891, p. 209.10}

Whereas, The *Harold* and *Tidende* now are adapted to the wants of our Scandinavian brethren and sisters, and three new papers, one in Swedish, *Zions Vaktare*, one in Danish, *Evangeliets Sendebud*, and one in German, *Christlicher Hausfreund*, have been started especially for pioneer work; therefore, - {GCDB March 23, 1891, p. 209.11}

Resolved, That our foreign brethren should sense the importance of sustaining all these papers as far as is in their power, by subscribing for them themselves, by taking clubs of the new papers for missionary work, and by interesting themselves in every legitimate way to obtain new subscriptions for them; and further, - {GCDB March 23, 1891, p. 209.12}

Resolved, That our American brethren also interest themselves for the circulation of the foreign papers, wherever and whenever they can consistently do so. {GCDB March 23, 1891, p. 209.13}

|  |  |  |
| --- | --- | --- |
| M. C. WILCOX, | ] |  |
| C. ELDRIDGE, | ] | *Committee*. |
| W. S. HYATT, | ] |  |

Meeting adjourned to call of Chair. {GCDB March 23, 1891, p. 209.14}

**SOUTH AMERICA 1**

BY ELDER W. C. WHITE.

THE topic announced for this morning is South America. It is a large subject. South America comprises more than one eighth of the whole world. Its area is 6,954,326 square miles, its population more than 34,000,000. {GCDB March 23, 1891, p. 209.15}

You will not expect me to devote so much attention to the country, its vast area, its mineral and agricultural wealth, its varied climate, and its political divisions, as to its people - our South American cousins. There are nearly 35,000,000 of them; and they are in a bad way. They need our help, and they need it now. {GCDB March 23, 1891, p. 209.16}

From the November, 1890, *Gospel in all Lands*, we quote the following:- {GCDB March 23, 1891, p. 209.17}

Counting the three Guianas as one, South America is divided into eleven countries, whose area and population, according to most recent data given in *Whittaker’s Almanac*, are as follows:- {GCDB March 23, 1891, p. 209.18}

|  |  |  |
| --- | --- | --- |
|  | Area Sq. Miles. | Population. |
| Argentine Republic | 1,095,013 | 4,200,000 |
| Bolivia | 472,000 | 2,300,000 |
| Brazil | 3,219,000 | 14,000,000 |
| Chili | 256,850 | 2,715,000 |
| Colombia | 331,420 | 3,500,000 |
| Ecuador | 248,380 | 1,100,000 |
| Guianas | 142,952 | 370,038 |
| Paraguay | 145,400 | 476,000 |
| Peru | 405,040 | 2,970,000 |
| Uruguay | 72,112 | 700,000 |
| Venezuela | 566,159 | 2,121,988 |
| Totals | 6,954,326 | 34,453,026 |

The dominant race and language are those of the Spanish and Portuguese conqueror and colonist. The race, however, has been modified by intermarriage with the Indian tribes, and there is a large population difficult to state in exact numbers, that perpetuates the race and the languages of the original inhabitants. We have, therefore, as elements going to make up the population, whites, Indians, and mestizoes, the latter term applying to the mixed race arising from the two former. To these must be added negroes, Creoles, and Zamboes living in Brazil, and in less numbers in some other section. {GCDB March 23, 1891, p. 209.19}

Portuguese in Brazil, and Spanish in the remainder of the continent, are the languages of civilization and commerce. There are, however, millions of natives who speak only the Indian languages.... {GCDB March 23, 1891, p. 209.20}

Religion. - All around the continent, and as far inland as civilization has reached, Roman Catholicism is the accepted religion, and in most of the countries is in direct alliance with the State. The pope claimed and entered into this inheritance just as he was losing such territories in Europe. The sword and the stake, under the direction of the Inquisition, were employed to establish and maintain his power. {GCDB March 23, 1891, p. 209.21}

As elsewhere, heathen superstitions were merely glossed over by so-called Christian terminology and dress. Resort was had to a thousand inventions of apparitions and miracles to win the acceptance of the ignorant and superstitious natives, and these half-pagan beliefs and customs constitute, together with blind, unquestioning obedience to an ignorant and corrupt priesthood, the religion of the masses. Few, indeed, go beneath and beyond these to lay hold of the fundamental saving truths of Christianity. Even the few who may be called intelligent Catholics are taught that their beliefs must be determined by an infallible pope, who is above Scripture because its authorized interpreter, and that grace divine can come to them only through priestly hands and outward sacramental forms. {GCDB March 23, 1891, p. 209.22}

Not only is there the call for the reformation of nominal and corrupt Christianity, but we also hear the inarticulate cry of millions still in the utter darkness of paganism. There is in the heart of the continent a wide and populous territory untouched by civilization or the gospel. Roman Catholicism has been shown incapable of lifting these native races to any high condition. The simple preaching of the gospel can do it. {GCDB March 23, 1891, p. 209.23}

Shall we have a part in carrying the gospel to this people? I said, at the beginning, that our South American cousins are in a bad way; and indeed they are, for they are in the way of Rome. They are in the broad way that Rome has encouraged so many to travel, telling them it is the way to heaven, whereas it is the road to death. What has Rome done for these people? What has she not done to mislead them? “She has placed popery between heaven and earth; the priest between the sinner and God; auricular confession between penitent and mercy; penance between offender and godly sorrow; mass between believer and righteousness in Christ; indulgence between him and self-denial; tradition between him and the Scripture; purgatory between him and heaven; celibacy between priest and home; good works between believer and justification; extreme unction between him and death; saints and Virgin Mary between him and prayer-hearing God.” {GCDB March 23, 1891, p. 210.1}

What has been the influence of this kind of religious teaching? Morality seems to form no part of religion, and from this separation of religion and morals arise the chief difficulties for the gospel to overcome. {GCDB March 23, 1891, p. 210.2}

For more than three hundred years after the planting of the first colonies in South America, Rome had undisputed dominion over the religion of the people. The result is seen in their present condition. {GCDB March 23, 1891, p. 210.3}

But the morning cometh. We see in every quarter an effort to throw off the papal yoke. We see everywhere a desire for freedom, and here and there a longing desire for pure religion. Of this, Ira G. Ross, a Protestant missionary says:- {GCDB March 23, 1891, p. 210.4}

A rapid and marvelous transition is now going on among the thirty millions of Spanish-speaking people inhabiting the vast continent of South Temperate America. For centuries the great mass of these people have lived, comparatively speaking, in thriftless indolence, helpless ignorance, social degradation, and spiritual bondage. The so-called upper class have to a large extent wasted their wealth in enervating vice and luxuriant display, while the essential elements of vigorous and healthful individual character and national life have been sadly wanting. But the advent of foreign enterprise, the stir of commerce, the snort of the iron horse, the glare of the electric light, are serving to break the spell of this lethargy. {GCDB March 23, 1891, p. 210.5}

One result of this awakening is the discovery that, as nations, they are a long way behind their age, and falling far short of the development easily made possible by reason of their natural resources. They are beginning to lay the blame of this where it chiefly belongs - at the door of the Romish Church. Hence a powerful and wide-spread revolt against the papal rule. Churchly prerogatives are being curtailed: liberal ideas find ready currency; civil rather than ecclesiastical law is given precedence; the press, emancipated from censorship, is free to criticize, and even caricature men and measures employed to bolster up the effete dignity and iniquitous schemes of papal Rome. Large appropriations are voted for public schools, religious toleration is required and enforced both by law and popular sentiment, and almost throughout the whole continent, doors that until recently were closed and barred against evangelistic approaches, are now unhinged and fallen. {GCDB March 23, 1891, p. 210.6}

It is frequently the case, that Protestant missionaries suffer bitter persecution. Formerly the laws were almost wholly against them. But at the present time a large degree of freedom is guaranteed in most of the South American Republics. But while the laws are in their favor, the prejudices of the common people are against them, and under the influence of the bigoted and ignorant priests, the ignorant masses are sometimes aroused and led on to attack the missionaries, and demolish their churches. But even these efforts frequently prove that men can do nothing against the truth, but for the truth; for in every instance, the sympathy of some noble souls is aroused in behalf of the missionary, and his influence is strengthened. {GCDB March 23, 1891, p. 210.7}

Consider the work of the American Bible Society in this field. Of this the *Gospel in all Lands*, says:- {GCDB March 23, 1891, p. 210.8}

Independently of what has been done by others, the American Bible Society has, through this agency, at a cost of over one hundred and fifty thousand dollars, put into circulation more than a quarter of a million - more than a hundred tons’ weight - of Bibles, Testaments, and integral parts; and that not in large quantities, nor to those who came seeking them, but by patient colportage from house to house, on the roads, in the markets, cafes, etc., and in most cases as the result of personal persuasion. {GCDB March 23, 1891, p. 210.9}

At the commencement of our work the Bible was one of the rarest of books, and the great majority of those to whom it was offered had never before heard of it. To-day it may be safely said that in the republics of La Plata there is no book of like magnitude so generally diffused. {GCDB March 23, 1891, p. 210.10}

This high figure was the result of special effort made, to meet the needs of the immigrants of whom 218,000 entered Argentine during 1889. Add to the above the number of Bibles circulated on the west coast, and we have a total of 40,261 volumes circulated in one year. {GCDB March 23, 1891, p. 210.11}

While the Methodists take the leading part in mission work in Argentine, the Presbyterians are doing a grand work in Brazil. One of the latter’s missionary agents, Chas. E. Knox, who lately made an extended tour of Brazil, says:- {GCDB March 23, 1891, p. 210.12}

In rural plantations, in hamlets, in villages, in larger towns, notwithstanding the priests’ protestations, the people will listen to the pure and loving story.... {GCDB March 23, 1891, p. 210.13}

The native and immigrant population impressed us as presenting certain characteristics which are specially hopeful.... The Portuguese and the Brazilian are an amiable people. They are not intense and vindictive, like the Spanish. They are affectionate among themselves, and hospitable to strangers. They may be aroused to sharp encounter, but their prevailing mood is placid. The history of their former revolutions shows this, and the late bloodless revolution exhibits the same trait. {GCDB March 23, 1891, p. 210.14}

Religious animosity, therefore, inspired by selfish priests, is not likely to be persistive, as under the Spanish type of character. Never was there a better opportunity to introduce the high principles of Christianity, than among a people who have a strong social nature, who have ardent desires for a pure religious love, whose confidence in their false religious teachers has been broken, and whose late revolution points them toward civil and religious liberty. {GCDB March 23, 1891, p. 210.15}

**REMARKS BY MISS CORA OSBORNE**

Immediately following Elder White’s address, Miss Osborne, who has been engaged in Mission School work in Mexico, and recently began the observance of the Sabbath, was invited to address the Conference, and spoke in substance as follows:- {GCDB March 23, 1891, p. 211.1}

After the conquest by Cortez, the standard of Catholicism was firmly planted in Mexico. In establishing the power of the priesthood, recourse was had to so-called miracles and apparitions. {GCDB March 23, 1891, p. 211.2}

The twelfth of December is the anniversary of an apparition of the Virgin, to commemorate which a magnificent temple has been built at the foot of the mountain upon which the Virgin was supposed to have appeared to an Indian. Some three years ago, it was proposed to crown the Virgin on this anniversary, and immense sums of money were collected, and great preparations made. But the government interfered, as no public procession is allowed in the city of Mexico. We were glad the government did interfere, as it was found that it was planned that every Protestant in the city of Mexico should die on that day. {GCDB March 23, 1891, p. 211.3}

The Sunday before Easter is Palm Sunday, and the triumphal entry is celebrated. On the following Tuesday afternoon in a church within a block of our own Mission building, there is a lottery of souls. The price of tickets is $5, and the person drawing the fortunate number liberates a soul from purgatory. {GCDB March 23, 1891, p. 211.4}

On Friday, at three o’clock, the crucifixion is celebrated with solemn rites. Figures representing the two thieves are raised on crosses, and an image representing Christ is nailed to the cross, amidst the lamentations of the people. {GCDB March 23, 1891, p. 211.5}

Sunday in Mexico is a day of feasting and revelry. Every Sunday there are five bull-fights in the city of Mexico, and in these, thirty bulls are killed. I have found school work in Mexico very successful. Parents are influenced by their children, and are often brought into the churches. When I first organized a school in Mexico, I had eight pupils. At the end of three months there were thirty-seven, and at the end of the third year over seventy-five. I am glad to be able to say that not one of these left the school without professing Christ. {GCDB March 23, 1891, p. 211.6}

Parents bring their children to school wishing them to learn English, and to be taught by the American teachers, for whom they have great respect. But they do not wish them taught our religion, as they say the parish priest has charge of their religious instruction. We tell them they shall have the advantages of our English class, and any others they may wish to join. We have Bible classes, but they are not obliged to join them. {GCDB March 23, 1891, p. 211.7}

The first morning new children come to school, perhaps during the devotional exercises they will place their fingers in their ears. Bibles are passed around, but they leave them on their desks. By and by they become much interested in the music, and will take the hymn-book and listen carefully to the singing. Perhaps next they wish to be taught to play the organ. After a few weeks they will usually take the Bible and turn to the lesson of the day, and perhaps follow along with the class as they read. By and by they will go out to recitation with the class, and repeat a text with the others. {GCDB March 23, 1891, p. 211.8}

After a time they get so interested that they ask for a Bible and hymn-book, and we give them our papers, and they read them and tell their parents. Then they ask their parents to allow them to go on Sunday morning to our church to hear the choir sing. Their parents tell them the priests say that the moment they enter a Protestant church they will fall dead. Very often, however, they run away to the service, and return home to report that they were not injured. By and by the parents may be induced by the children to enter the church, and once inside, the rest is easy. {GCDB March 23, 1891, p. 211.9}

Some of our people have suffered persecution. Not long ago several workers were laboring in one of the cities in which no Protestant work had been done before. They were attacked by a mob, and in spite of the efforts of the authorities, all but one were killed. But after a few weeks there was a complete change in the people of the city, and they sent petitions to have Protestant missionaries sent to them. Now they have all become Protestants, or at least favor Protestantism. {GCDB March 23, 1891, p. 211.10}

In another town, a missionary and wife were informed that a mob was on its way to attack them. As they were engaged in prayer, an earthquake shock came - the strongest ever experienced there; and some of the converts of the mission came in to tell the missionary that the mob were on their knees praying for mercy. The house of the missionary was the only one in the city not injured. This made a great impression in the city, and the people thought surely the Lord must have cared for the mission. {GCDB March 23, 1891, p. 211.11}

I might tell many interesting things in the history of the work among these people, but will not take the time. I pray you may all be brought to study this people, and that you may feel it not only a duty but also a privilege to carry to them the truth as you have it in Christ Jesus. {GCDB March 23, 1891, p. 211.12}

The remarks of Miss Osborne were listened to with interest. {GCDB March 23, 1891, p. 211.13}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 14**

BY ELDER E. J. WAGGONER.

IN order to finish the eighth chapter this evening, it will be necessary for us to spend but a short time on each verse. Yet I believe it will be best to briefly review the verses considered at our last study. {GCDB March 23, 1891, p. 212.1}

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” Romans 8:28-30. {GCDB March 23, 1891, p. 212.2}

You will notice that the verbs in these texts are all in the past tense. The blessings and promises contained here are true continually of those who are called of God, and of *all* who are called of God. Who are called? “For the promise is unto you, and to your children and to *all that are afar off*, even as many as the Lord our God shall call.” He calls, “Whosoever will.” “Whosoever will, let him take the water of life freely.” {GCDB March 23, 1891, p. 212.3}

Now what is the purpose of God in calling all the world, - whosoever will come, to him? “That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.” Ephesians 1:10. Speaking on the same subject in 2 Timothy 1:9, the apostle Paul says: “Who hath saved us, and called us with an holy calling, not according to our own works, but according to his own purpose and grace, which was given in Christ Jesus before the world began.” We are then to be gathered together *in Christ* according to the purpose and grace of God. Seeing this, what is our duty? “Therefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall.” 2 Peter 1:10. {GCDB March 23, 1891, p. 212.4}

Now how can we make our calling and election sure? Every one is called; but the purpose of God is in Christ; “for of him, and through him, and to him, are all things: to whom be glory forever. Amen.” Romans 11:36. We are all called, and we can all make our calling and election sure, by accepting Christ, and abiding in him; then we are called according to the purpose of God, because we are in Christ. Give up everything of self, and everything that is connected with self; then you can have Christ, and you are called according to the purpose of God. {GCDB March 23, 1891, p. 212.5}

If we say, “Here I am, Lord, take me,” then we are in Christ; but that saying, “here I am, take me,” must be in deed and in truth. It is not simply the words, but we must know what it means. Then we are in him, and therefore we are predestinated to be conformed according to the image of his Son. {GCDB March 23, 1891, p. 212.6}

“All things work together for good to them that love God.” When? - *Now*. How is that? - “For whom he did foreknow, he did also predestinate to be conformed to the image of his Son.” BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. When we tell the Lord, day by day, “Here is my heart, Lord; I have made no change in the gift; I want thee to have it,” he will bind us with cords of divine love to the horns of the altar. We are then predestinated with Christ. What he has, we have. He has given us eternal life, and hath said himself, “Neither shall any man pluck them out of my hand.” John 10:28. {GCDB March 23, 1891, p. 212.7}

God had a purpose. Can it be changed? No, the thing is fixed. Those that are called, are justified, in Christ, therefore we have justification. But those that are justified, are also glorified. Can we believe that? If we can, we have got hold of a wonderful amount of strength. We have the glory of Christ? Yes, “And the glory which thou gavest me I have given them; that they may be one, even as we are one.” Jno.17:22. {GCDB March 23, 1891, p. 212.8}

Mark, it is past tense. The glory that God has given to Christ is ours to-day. It is true that that glory doth not yet appear, and the world knoweth us not, because it knew not Christ. But it is ours, and it will appear, and even now it appears in the form of grace. Inwardly we have it, for says Paul, “That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.” Ephesians 3:10. For the same reason Jeremiah says, “Do not abhor us, for thy name’s sake, do not disgrace the throne of thy glory.” Jeremiah 10:21. {GCDB March 23, 1891, p. 212.9}

“The Lord will give grace and glory, no good thing will he withhold from them that walk uprightly.” Peter says that, believing, we may “rejoice with joy unspeakable and full of glory.” 1 Peter 1:8. {GCDB March 23, 1891, p. 212.10}

The glory is all ours, we have it now. By and by when we have accepted this grace according to the riches of his glory, and worked out in us his purpose, then we will step out of grace into glory on the same level. {GCDB March 23, 1891, p. 212.11}

“What shall we then say to these things? If God be for us, who can be against us?” Take this verse and read it, and commit it to memory; and then remember to say, “They overcame him by the blood of the Lamb, and by the word of their testimony.” Revelation 12:11. And remember that Christ gave the example of defeating Satan by the word of the testimony; every time the temptation came he said, “It is written.” So when the clouds of darkness come, and the thick darkness gathers around, just say, “If God be for us, who can be against us!” And God *is* for us, as is shown in that he gave Christ to die for us, and raised him again for our justification. {GCDB March 23, 1891, p. 213.1}

There is peace in the thought that God works out all things after the counsel of his own will, and that all things work together for good to them that love God, to them who are the called according to his purpose. Then it does not matter what comes against us, for in that it comes against us, it comes against the purpose of God, and that is as sure and firm as the existence of the Almighty can make it. {GCDB March 23, 1891, p. 213.2}

Now who is against us? Satan is against us. That does not make any difference if he is. Satan has tried his power with Christ, and it has proved itself to be nothing. “All power in heaven and earth is given to me,” says Christ. Then if all power has been given to Christ in heaven and in earth, and it has been given, where is there any left for Satan? There is none. In a contest with Christ, Satan has no power; so if we have Christ for us, nothing can be against us. {GCDB March 23, 1891, p. 213.3}

Some of us have been talking about the power of Satan in the past; but he has none, there is none left for him. Technically speaking, Satan is against us. Who is he? - “The Prince of the power of the air.” He brings pestilence, he brings disease, he puts things in our way, and arrays them against us. But the very things which he arrays against us to work our ruin, God takes and makes them for us. They are all good. We often sing:- {GCDB March 23, 1891, p. 213.4}

Let good or ill befall, It must be good for me, Secure of having thee in all, Of having all in thee. {GCDB March 23, 1891, p. 213.5}

But we very often sing things that we do not believe at all. Now I would not have any one sing these things any less, but I would have you believe them more. It is often the case that if you took the words from the music, and put them into plain prose there would not be any one in a whole congregation who would believe or dare to say them. Let us believe them not because they are in the hymn, but because they are Bible truth. {GCDB March 23, 1891, p. 213.6}

We are like the people who are represented by the prophet Ezekiel: “Also, thou son of man, the children of thy people still are talking against [about] thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord.” That is it, - they say, Come, let us go to meeting, and hear the sermon. “And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.” Ezekiel 33:30-32. {GCDB March 23, 1891, p. 213.7}

I say that a great many of these truths are just a song to many people. They hear them and are interested in them, and then pass on, but they do not believe or do them. But the Lord has given them for us to both believe and to do, and they will be our strength. So everything works for good to them that love God. We cannot always see how, or tell how; but God has said it, and we know it is so. There are many things that we cannot tell why we believe, and to our very senses they do not appear to be so; but the very fact that God has promised that if we do believe them they will be so, makes them so, when we take hold and believe them. We can never know this till we do believe; but when we do believe, then we will know. So if God be for us, who can be against us? {GCDB March 23, 1891, p. 213.8}

Think of that lone prophet of God, Elisha. He was down in Samaria, the mountains were all around him. A whole host of armed men had come to take him. He stood alone with his servant, and that servant was afraid. He did not think in that moment, nor did he say, that the King of Israel ought to send a troop of horse, or some infantry to defend him. The young man came to him, and said, “Alas, my master! How shall we do?” Elisha prayed, “Lord, I pray thee, open his eyes.” And the Lord opened the eyes of the young man, and he saw and behold the mountains were full of horses and chariots of fire round about. {GCDB March 23, 1891, p. 213.9}

The whole mountain and plain was filled with chariots and horses, and any one of them was stronger than the whole host of the enemy. It is as true in our case as in that of Elisha, that “they that be for us are more than they that be against us,” and the only thing for us to do is to get our eyes open so that we may see that this is so. What opens our eyes? - The word; it is a lamp unto our feet and a light to our path, and if we believe it, we will know that they that are for us are more than they that are against us. {GCDB March 23, 1891, p. 213.10}

He who is with us is the living God of Israel, who has power to turn darkness into light, and weakness into strength; and every evil thing that comes against us, he turns into a blessing to help us on our way. {GCDB March 23, 1891, p. 213.11}

“He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?” Why will he with Christ also give us all things? - Because all things are in him. Note Ephesians 1:23. “Which is his body, the fullness of *him that filleth all in all*.” {GCDB March 23, 1891, p. 213.12}

He that hath put on Christ is “strengthened with all might!” Why? because God has placed Christ “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.” Therefore everything is in Christ. In him are hid all the treasures of wisdom and knowledge. He has all power given him in heaven and in earth. Don’t you see that this being the case, it is a foregone conclusion, that when God gave Christ for us, and freely delivered him up for us all, that in him he does give us all things. {GCDB March 23, 1891, p. 214.1}

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” Ephesians 1:3. “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to knowledge and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” 2 Peter 1:2-4. {GCDB March 23, 1891, p. 214.2}

Christ has all power, and he *hath* given unto us all things that pertain to life and godliness. Notice that the past tense is used. This has been done for us. Then why don’t we have them? For just one reason, - because we don’t take them. We have been mourning for so long, and saying that we want these things; well, we can have them, they have been given to us, and there is no reason why we should not appropriate them to ourselves. {GCDB March 23, 1891, p. 214.3}

Suppose I come to you and say that I am very hungry, and that I would like something to eat. All right, you say, just sit down here to the table, and we will get something for you. Soon you place the best of what you have on the table, and tell me that there it is, and now, eat. But I say, “O, I am so hungry, and I do want food so much.” All right, take it and eat. “But I am so hungry, and I do want something to eat, I have not had anything for days.” Well, take it. “Yes, but I do want food so bad.” You would say that I was out of my mind if I acted that way, and did not eat of the food that was so freely placed before me. {GCDB March 23, 1891, p. 214.4}

Said one to me the other night, “If that is the way that the Lord does with these blessings that pertain to life and godliness, we are certainly foolish that we do not take them; but I do not think that the illustration is a fair one, because we cannot see these things that the Lord has to offer, and we can see the food.” Neither do I think that it is a fair illustration, because it does not half fill the bill. {GCDB March 23, 1891, p. 214.5}

Did not you often think you saw something, that you did not see? Does not your sight often deceive you? Sometimes you think you saw a thing that you did not see, and then again you saw things that when you came to look at them closely were not as they really appeared to be. But the word of God never deceives. Therefore I am more sure of the things promised in the word of God than if I could see them. “Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.” Romans 4:16. {GCDB March 23, 1891, p. 214.6}

“The things which are seen are temporal; but the things which are not seen are eternal.” 2 Corinthians 4:18. We must revise our logic a little in this matter. We think that anything that we can see is all right and sure. Therefore we get hold of a house or a piece of land or some other property, and think that we have something, because there is in our possession something that we can see. But the truth of the matter is that the only things that we can depend on are the things that we cannot see. We can see the earth, and we can see the heavens, but they are going to pass away. “But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.” 1 Peter 1:25. {GCDB March 23, 1891, p. 214.7}

With the psalmist we can say, “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” Psalm 46:1-3. Can we say that? Brethren, that time is coming. The earth will reel to and fro like a drunken man, and be removed like a cottage, and the mountains will skip away, and pass over into the ocean. That is going to happen, and there will be some people at that time who will feel perfectly calm and trustful; but they will not be composed of men and women who have never learned to say that all things work together for good to them that love God, to them that are the called according to his purpose. The man that doubts God now will doubt him then. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” {GCDB March 23, 1891, p. 214.8}

He that spared not his own Son, but delivered him up for us all, how shall he with him freely give us all things? That promise includes *all*. “Therefore let no man glory in men. For all things are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; and ye are Christ’s; and Christ is God’s.” 1 Corinthians 3:21-23. This is not in the future. All things are yours, at the present time. Everything is ours, and therefore we can say with the psalmist, “The lines have fallen unto me in pleasant places, yea, I have a goodly heritage.” {GCDB March 23, 1891, p. 214.9}

Yes, we have everything; we are children of the King, of the Most High. What difference does it make if people do not own us? God owns us, and he knows us; and therefore, if men heap on us reproach and persecution, the only thing we can do is to pity them, and labor for them, for they do not know the riches of the inheritance. {GCDB March 23, 1891, p. 215.1}

“Who shall lay anything to the charge of God’s elect? It is God that justifieth.” Well, there is one that will do it surely. We have his name, Satan. Here is a testimony concerning him. “And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night.” Revelation 11:10. Yes; Satan is the accuser of the brethren; he has done it day and night, and he is doing it still, - laying everything he can to the charge of God’s elect. But he is cast down, and now is come salvation and strength, and the kingdom of God, and the power of his Christ. Christ has all power; how good that is. {GCDB March 23, 1891, p. 215.2}

But says one poor discouraged, desponding soul, “I believe all that, and I have confessed my sins, and I believe that God is faithful and just to forgive them and to cleanse me from all unrighteousness; but these sins keep coming up before me all the time!” Are you sure that it is Satan that brings them up? That is an important point, for if you are sure of that, and they do come up, you ought to be one of the happiest creatures alive. {GCDB March 23, 1891, p. 215.3}

Why does Satan bring these things up? Because he is the accuser of the brethren, and he is a false accuser, he is a liar and the father of it, and therefore if Satan brings these sins up and accuses you, then you know that they are forgiven, because he would never have brought them up if they had not been forgiven. He could not tell the truth if he tried, and unless they had been forgiven he never would bring them up, never in the world, because he would be afraid that you would confess them, and they would be forgiven. {GCDB March 23, 1891, p. 215.4}

Well, another query: “I don’t know; perhaps it is not Satan; it must be God.” No; “It is God that justifieth.” If God justifies, he cannot condemn. Who has any right to condemn, but God? - No one, - God is judge alone. Then there is no other soul that has any right to condemn, except God. He shows us our sins, and we confess them, and give ourselves to him, and he justifies us, and in him is no variableness nor shadow of turning; therefore, when he justifies, who is there in the universe that can condemn? Who will do it? - Satan; but what have we to do with him? If we would only give more credence to God’s truth, and less to Satan’s lies, it would be better for us. {GCDB March 23, 1891, p. 215.5}

“Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Who is going to condemn us, then, since God justifies, and Christ died and rose again as a pledge of that justification. Christ died and rose again, and is even *now* at the right hand of God to make intercession for us. Don’t you see there is not a possible loophole left for discouragement for the Christian? {GCDB March 23, 1891, p. 215.6}

There is a time when God brings sins up before us, but it is when they have not been confessed. That is the only time. But it is the Comforter that convicts of sin; so he comforts us in every place, and in the very act of calling to our remembrance the wrongs that we have done. Then when God brings sins to my notice that I have not confessed, I will thank him for the comfort, and when Satan brings them up again, I will praise God again, for if they were not forgiven, Satan would never bring them up; but if they have been confessed, they have been forgiven. {GCDB March 23, 1891, p. 215.7}

In Christ are mercy and truth met together. The same hand that holds the law, holds the pardon also. Brethren, remember this, that when the law was spoken from Sinai in thunder tones, it was in the hand of a mediator, even our Lord Jesus Christ. Then the same hand which holds the justice, and that which convicts of sin, holds also the pardon. Thanks be unto God which always causeth us to triumph in Christ. {GCDB March 23, 1891, p. 215.8}

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.” That idea of “much more” which is so prominent in chapter five, is found again in these verses. {GCDB March 23, 1891, p. 215.9}

We often hear the expression, “If I can only get inside the gates of heaven, I will be satisfied.” I am so thankful that we don’t have to just get in, as if we wished to apologize for our presence after we were there. Why not? - Because he has promised that “an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” {GCDB March 23, 1891, p. 215.10}

“We have enemies to contend with,” says one. {GCDB March 23, 1891, p. 215.11}

Don’t talk about them, or your trials and temptations, but talk of the power of Christ. All power has been given to him. So when we wrestle, we will remember that it is not an even-handed battle, but we fight a fight of faith, and the power is given unto us whereby we can be more than conquerors through Him that loved us and gave himself for us. Where sin abounded, there did grace much more abound. {GCDB March 23, 1891, p. 216.1}

Who are conquerors? They are those who have gained the victory. “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” It is not flesh and blood that we are fighting against, therefore flesh and blood are of no account in the defense. Then how do we meet the foe? “Fight the good fight of faith, lay hold on eternal life.” {GCDB March 23, 1891, p. 216.2}

There comes in that life question again. “Lay hold on eternal life.” The only power that can resist evil is the power of an endless life, and he that hath the Son hath that life. We are to fight the good fight of faith. What is faith? Trusting in another. If I fight a fight with my fists, I do the fighting. If I fight the fight of faith, someone else is fighting for me, and I am getting the benefit. We are more than conquerors through him that loved us. Thanks be to God who giveth us the victory through our Lord Jesus Christ. {GCDB March 23, 1891, p. 216.3}

Well how is this? Christ has fought, has he not? Yes, he has fought hand to hand with Satan here on earth. He conquered Satan and all his host, and he has put down all might and dominion, for he has put above all “principality and power and might.” Mark, those are the very things that we wrestle with. How great was the victory of Christ over them? “Having spoiled principalities and powers, he made a show of them openly, triumphing over them in himself.” Colossians 2:15. So Christ met these very enemies that we have to wrestle with, and he triumphed over them and spoiled them. He has gained the victory over them. What is the result? What always must be the result when a battle has been fought, and one side has conquered the other completely, - peace. Satan would not give in, so the Saviour conquered a peace. {GCDB March 23, 1891, p. 216.4}

“He is our peace.” “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” John 14:27. As he has given us his peace, and peace follows victory, so the victory has been gained already. And if we have Christ, that victory is ours already. We simply lay hold of the eternal life of Christ, and that is done by laying hold of his word, which is spirit and life. Thus we bring Christ into our hearts, and so we have Christ, and the victory that he has won for us. {GCDB March 23, 1891, p. 216.5}

The great trouble with us is that sometimes we are afraid that Christ will gain the victory. Why? We have some darling sin that we do not want to give up, we are willing we think that all the rest should go but that, and so we are afraid that Christ will gain the victory, and that that sin will have to be given up. Just think of it! We call Christ in to help us defeat our enemy, and when he comes, he finds us on the side of the enemy. But if we will give up all these things, Christ will give us something that is infinitely better. When we make up our minds from the word of God that all that God has to give us is in Christ, that he is the fullness of him that filleth all in all, we will realize that the meager things of this earth are not worth having, compared to what is going to be given us. {GCDB March 23, 1891, p. 216.6}

In 1 John 4:2-4 we have reference to the wicked spirits with which we have to fight, and this assurance is given to the children of God: “Ye are of God, little children, and *have* overcome them; because greater is he that is in you, than he that is in the world.” So with Elisha we know that they that are for us are more than they that are against us. “This is the victory that hath overcome the world even our faith.” R. V. 1 John 5:5. {GCDB March 23, 1891, p. 216.7}

Do we believe that Christ has conquered everything, and that when we have him, we have everything, and that there is no power of darkness that can do us any hurt? {GCDB March 23, 1891, p. 216.8}

When this has been done, we are crucified with him. Our own lives have been given up to Christ, but we still live. Then it must be some other life that we live, and that life is the life of Christ. That is the life in which we glory. Christ is our life, and he has the victory, and therefore we have it. “Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.” Ephesians 6:11. {GCDB March 23, 1891, p. 216.9}

What is it to put on the whole armour? - To stand in Christ complete, that is what we mean. {GCDB March 23, 1891, p. 216.10}

He is the truth, the Lord our righteousness. Shod with peace, he is our peace. It is Christ all through. Then take the sword in your hand, and it is the word of God, and Christ is the eternal word. {GCDB March 23, 1891, p. 216.11}

“And ye are complete in him.” Having put on the whole armour which is Christ, we are complete in him. “Put ye on the Lord Jesus Christ!” he is the armour, and the armour is he. Thus it is that in all these things we are more than conquerors through him that loved us and gave his life for us. There is nothing that can take the armour away from us. “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” {GCDB March 23, 1891, p. 216.12}

March 24, 1891

*VOL. 4. - BATTLE CREEK, MICH., TUESDAY, - NO. 16*

**GENERAL CONFERENCE PROCEEDINGS**

**NINETEENTH MEETING**

THE nineteenth meeting of the General Conference was called at 9 A. M., Monday, March 23. Prayer was offered by Elder J. O. Corliss. {GCDB March 24, 1891, p. 217.1}

The consideration of the report of the Committee on Home Missions and Bible Work (see BULLETIN, p.193), which was under discussion when the last meeting adjourned, was taken up, and after some further discussion, was adopted. {GCDB March 24, 1891, p. 217.2}

The two reports of the Committee on Finances (see BULLETIN, pp.133,134) was next taken up, and after striking out the third section of the report in reference to the memorial from the church at Washington, D. C., referred to this committee, the two reports were adopted without further change. {GCDB March 24, 1891, p. 217.3}

The report of the Committee on Resolutions (see BULLETIN, page 161) was next considered. Brother A. R. Henry spoke at some length to Resolution 3 of the report. He said that the matter of deciding who are entitled to clerical rates over the railroads, is very difficult. A large number in the denomination are engaged in some sort of missionary work either the whole or a part of their time, who, from our standpoint, it might seem, are entitled to permits, for we regard all of our work in that way, and labor with that motive; but in the eyes of the law it would not be so regarded, and we cannot expect to get the railroad officials to regard it in that light either. {GCDB March 24, 1891, p. 217.4}

We should be careful, in making our demands, never to ask for anything we are not entitled to. In pursuing this course we shall be able to secure and maintain the confidence of the railroad officials. Heretofore our credit in this respect has been good. We have been able to secure permits without difficulty whenever we have applied for them. But since the Bible work and canvassing work have arisen, there has been a tendency to overstep the bounds and ask for too much. {GCDB March 24, 1891, p. 217.5}

Where a person devotes his whole time to Bible work, makes that his whole business, such a person is no doubt entitled to special rates, as much so as a regular minister. But where the work is mixed, or only a part of the time is engaged in this way, the case is different. The line should be drawn somewhere. The railroads are willing to grant everything that is just; but when we go too far, and ask more than is proper, it reacts on us, and others who are entitled to the benefits of the special rates have to suffer. {GCDB March 24, 1891, p. 217.6}

That portion of the report referring to railroad matters (sections 2, 3, and 4) was referred back to the Committee with instructions to consult with Brother Henry on this point. {GCDB March 24, 1891, p. 217.7}

The Conference adjourned for a recess of ten minutes. {GCDB March 24, 1891, p. 217.8}

**GENERAL CONFERENCE PROCEEDINGS**

**TWENTIETH MEETING**

AFTER the short intermission, the Conference convened again at 10:30 A. M. Elder R. A. Underwood offered prayer. The reading of the minutes of the previous meeting was waived. {GCDB March 24, 1891, p. 217.9}

The first matter of business attended to was the formal election and obligating of the General Conference Association Executive Board, consisting of twenty-one members (see BULLETIN, page 163), in the presence of the General Conference Association attorney, S. S. Hulbert, which action, under the laws of the State of Michigan, the attorney deemed necessary. As it was required that all the members of the Board elected should be present, N. C. McClure was elected to take the place of Wm. Saunders, who was absent. {GCDB March 24, 1891, p. 217.10}

The Committee on Nominations presented the following report:- {GCDB March 24, 1891, p. 218.1}

Your committee appointed to nominate offices for the General Conference would respectfully submit the following report:- {GCDB March 24, 1891, p. 218.2}

For President. - O. A. Olsen.  
For Corresponding Secretary. - W. A. Colcord.  
For Recording Secretary. - W. H. Edwards.  
For Foreign Mission Secretary. - W. C. White.  
For Educational Secretary. - W. W. Prescott.  
For Treasurer. - Harmon Lindsay.  
Executive Committee. - O. A. Olsen, S. N. Haskell, W. C. White, R. M. Kilgore, W. W. Prescott, A. T. Robinson, Dan. T. Jones, J. N. Loughborough, A. J. Breed.  
Committee on Foreign Missions. - U. Smith, W. A. Colcord, E. B. Miller, W. H. Wakeham, W. H. Edwards, L. McCoy.  
Book Committee. - O. A. Olsen, W. W. Prescott, W. C. White, U. Smith, E. J. Waggoner, A. T. Jones, M. C. Wilcox, C. Eldridge, C. H. Jones, F. E. Belden, W. N. Glenn, W. A. Colcord, L. C. Chadwick.  
Board of Trustees James White Memorial Home. - J. H. Kellogg, A. R. Henry, J. Fargo, L. McCoy, H. Lindsay, C. Eldridge, M. J. Cornell.  
Board of Managers Union College. - W. W. Prescott, A. R. Henry, W. C. Sisley, J. P. Gardiner, J. H. Morrison, Z. Nicola, A. J. Breed.  
Board of Managers Northwestern School. - H. W. Decker, Aaron Miller, J. E. Graham, T. H. Starbuck, T. L. Ragsdale, Greenville Holbrook, Dan. T. Tones.  
Board of Managers Central Bible School. - W. W. Prescott, W. C. White, J. N. Loughborough, Allen Moon, Geo. B. Starr.  
Committee on Transportation. - A. T. Robinson, T. A. Kilgore, A. R. Henry, Allen Moon, C. H. Jones, H. W. Decker.  
Labor Bureau. - C. Eldridge, A. R. Henry, W. H. Edwards.

|  |  |  |
| --- | --- | --- |
| W. S. HYATT, | ] |  |
| C. H. JONES, | ] |  |
| H. NICOLA, | ] | *Committee*. |
| J. FARGO, | ] |  |
| S. H. LANE, | ] |  |

The report of the Committee on Resolutions as printed on page 193 of the BULLETIN, relating to the licensing of men to the ministry, was taken up. Remarks on the character and work of the ministry and plans for developing our ministers, were made by W. W. Prescott, S. N. Haskell, and O. A. Olsen. {GCDB March 24, 1891, p. 218.3}

Elder Haskell referred to the importance of the minister having a personal Christian experience. Some men are selected because they can speak quite well on some doctrinal subjects; but that is not enough. We should take a broader view of the subject. We are coming back to the apostolic plan. The gospel will close in the same way that it began, by the labors of men endued with power from on high. {GCDB March 24, 1891, p. 218.4}

The report was adopted. {GCDB March 24, 1891, p. 218.5}

The report of the Committee on Education found on page 175 of the BULLETIN, relating to a course of instruction for the benefit of those preparing for Bible reading work, was next considered. The recommendations were spoken to by Elder Olsen, Prof. Prescott, N. C. McClure, C. Eldridge, W. M. Healy, D. T. Jones, and W. C. White. The report was amended by striking out in Section 2 of the second recommendation, the words, “at the Sanitarium.” As amended, the report was adopted. {GCDB March 24, 1891, p. 218.6}

The Committee on Finances presented the following report:- {GCDB March 24, 1891, p. 218.7}

To the General Conference Assembled:- {GCDB March 24, 1891, p. 218.8}

Your Committee on Finances would submit the following for your consideration:- {GCDB March 24, 1891, p. 218.9}

Whereas, It has become of quite frequent occurrence that local enterprises have been started, and large debts contracted without advice from the general body; and, - {GCDB March 24, 1891, p. 218.10}

Whereas, Quite frequent embarrassment and perplexity has arisen from a lack of seeking such advice; we therefore, - {GCDB March 24, 1891, p. 218.11}

1. *Recommend*, That the General Conference Association appoint a Financial Committee, whose duties it shall be to take cognizance of all questions of finance pertaining to the General Conference and the General Conference Association, and report all matters of importance to the trustees of the General Conference Association for their consideration and approval. {GCDB March 24, 1891, p. 218.12}

2. *Recommend*, That it be expressed as the sense of this body that no such enterprises be started without the sanction of the body assembled, or the approval of the district superintendent and the Finance Committee of the General Conference Association. {GCDB March 24, 1891, p. 218.13}

Whereas, The subject of finances is one of the most important and essential questions in connection with our work; and, - {GCDB March 24, 1891, p. 218.14}

Whereas, There is a large amount of means in the hands of persons in the denomination, many of whom are aged, which they desire should come into the Lord’s treasury to help forward the third angel’s message; we therefore, - {GCDB March 24, 1891, p. 218.15}

3. *We recommend*, That the leading men in the several Conferences bring the matter of wills, legacies, endowments, and trusts, before our people at the general meetings in order that at least a portion of such means may be secured for the benefit of God’s cause. {GCDB March 24, 1891, p. 218.16}

Whereas, Many wills are contested and the bequests and legacies to religious societies are often not realized; we therefore, - {GCDB March 24, 1891, p. 218.17}

4. *Recommend*, That, when practicable, instead of devising real estate by wills to our corporations, there be given deeds in escrow: and that, instead of leaving personal property by will for the uses before mentioned, we recommend that it be placed in the hands of a trustee for the purposes specified. {GCDB March 24, 1891, p. 218.18}

Whereas, We believe the plan for increasing the first-day offerings reported by the Committee on Finances last year, is a good one, and should be carried out; therefore, - {GCDB March 24, 1891, p. 218.19}

5. *We recommend* the appointment of a committee to carry into effect resolution 1, found on page 48 of the Year Book for 1890, which reads as follows:- {GCDB March 24, 1891, p. 218.20}

“Resolved, That for the purpose of bringing this matter to the attention of all our people each first day of the week the coming year, and thus leading them to form the habit of systematic giving, a series of fifty-two brief Scripture readings, interspersed with items of interest relating to our foreign missions, be prepared by a committee of five, who shall be appointed by the Chair; and that a small pamphlet containing these readings be furnished free to all families who adopt the plan of first-day offerings, with suggestions that these readings be made the topic at the hour of family devotion on each first-day morning.” {GCDB March 24, 1891, p. 218.21}

6. *We recommend*, That the Mission Board publish a summary statement quarterly of its receipts and expenditures, and the standing of its funds, also once a year a statement of its appropriations and an apportionment by Conferences, of the amount which according to its judgment each Conference should be expected to raise, to make up the amount necessary to carry forward the work of the missions for the year. {GCDB March 24, 1891, p. 218.22}

The Committee on Foreign Missions presented a report as follows:- {GCDB March 24, 1891, p. 219.1}

To the General Conference:- {GCDB March 24, 1891, p. 219.2}

Your Committee on Foreign Missions, find that the field is great, and the laborers are few. Laborers are greatly needed in many places. But as the selection and sending out of missionaries, has been committed to the Board of Foreign Missions, we have made no recommendations, regarding this part of the work. {GCDB March 24, 1891, p. 219.3}

We find that the receipts of the Mission Board for the year ending June 30, 1890, were nearly $12,000 less than the expenditures of the Board for the same period; and that the appropriations of the current year are $68,800 thus calling for the raising of about $80,000 during the current year. {GCDB March 24, 1891, p. 219.4}

In view of this, we submit the following resolutions:- {GCDB March 24, 1891, p. 219.5}

1. *Resolved*, That we heartily second the plans of the Board of Foreign Missions to advance our foreign work, and especially their action in appropriating $68,800 for carrying forward our various missionary enterprises the current year, and hereby pledge our best efforts to arouse everywhere a missionary spirit, and encourage liberal donations through the adopted methods. {GCDB March 24, 1891, p. 219.6}

Whereas, The weekly offerings for foreign missions are but a small fraction of what they might and should be; and, - {GCDB March 24, 1891, p. 219.7}

Whereas, This deficiency is not so much due to a lack of willingness to give as to forgetfulness; therefore, - {GCDB March 24, 1891, p. 219.8}

2. *Resolved*, That the librarians in all our churches be requested to keep a list of those having boxes, and in case they do not report, solicit them in person or by letter to remit their weekly offerings. {GCDB March 24, 1891, p. 219.9}

Resolved, That we urge our church officers to do their utmost to induce all our members to adopt the plan of making weekly offerings for missions. {GCDB March 24, 1891, p. 219.10}

3. *Whereas*, In the life of Christ is blended every principle of the true missionary, and the greater portion of his life was spent in manual labor; and, - {GCDB March 24, 1891, p. 219.11}

Whereas, There are many openings both in home and foreign fields where certain kinds of business might be successfully carried forward, while exerting an influence in behalf of true Christianity; therefore, - {GCDB March 24, 1891, p. 219.12}

Resolved, That we recommend devoted, successful business men to seriously consider the propriety of moving to such fields at their own expense, thus forming a nucleus for missionary work. {GCDB March 24, 1891, p. 219.13}

4. *Whereas*, The providence of God has opened broad fields for labor in all parts of the world; and, - {GCDB March 24, 1891, p. 219.14}

Whereas, Our various periodicals and libraries present much valuable missionary reading matter; therefore, - {GCDB March 24, 1891, p. 219.15}

Resolved, That we recommend to all a prayerful and systematic study of this missionary literature, thus becoming acquainted with the opening providences of the Lord, and gaining a preparation for active service in his vineyard. {GCDB March 24, 1891, p. 219.16}

5. *Resolved*, That we approve of the organization of Mission Bands in our schools and other institutions, and of other plans adapted to impart instruction in this branch of the work; and that we recommend the better improvement of these opportunities and privileges. {GCDB March 24, 1891, p. 219.17}

The Conference then adjourned to take dinner at the Sanitarium upon the previous invitation of Dr. Kellogg. {GCDB March 24, 1891, p. 219.18}

**THE DELEGATES’ VISIT TO THE SANITARIUM**

IMMEDIATELY upon the adjournment of the Conference yesterday noon, the delegates, by invitation of Dr. Kellogg, repaired to the Sanitarium for dinner. The regular dinner hour is two o’clock P. M., but the delegates were accorded the privilege of dining by themselves an hour earlier. {GCDB March 24, 1891, p. 219.19}

As the more than 100 delegates were filing in to dinner, the expression was made by many, “Where will they find room for this crowd to dine?” But they were readily seated in the capacious dining-room, and still it was not full. {GCDB March 24, 1891, p. 219.20}

The dinner was purely vegetarian, not a particle of meat or grease of any kind being used in its preparation. Judging from the many expressions of commendation that were heard on every hand, no one could doubt but that the bounteous repast was highly enjoyed by all present. {GCDB March 24, 1891, p. 219.21}

After dinner, the Doctor took much pains in showing the company through the buildings. The commodious parlors, where the patients gather for a social chat or a lecture on some of the various topics relating to health, were first visited, after which the offices of the physicians, the Swedish movement room, the gymnasium, the laboratory, and the surgical ward were in their turn visited. {GCDB March 24, 1891, p. 219.22}

The guests seemed especially delighted with their visit to the gymnasium. The Doctor had ten of his family of adopted children go through their gymnastic exercises, and showed what can be done for the little folks by giving proper attention to their physical training. The Doctor said that many of the most serious diseases are due to a lack of properly developing the body. {GCDB March 24, 1891, p. 219.23}

Many of the visitors gave particular attention to the explanation of some of the difficult cases of surgery performed in the institution. The record of surgery performed in the Sanitarium ranks among the best in the world. {GCDB March 24, 1891, p. 219.24}

The Doctor gave it as his strong conviction that the speedy recovery of his surgical patients was due to the fact that they were not allowed any meat for some time before, nor until after their recovery from the operation. The nutritious but unstimulating diet prescribed, diminishes the tendency to fever, and the patients usually recover very rapidly. {GCDB March 24, 1891, p. 219.25}

All were evidently pleased with their visit to the Sanitarium.

**PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

**FIFTH MEETING**

THE fifth meeting of the International Sabbath-school Association was held Monday, March 23, at {GCDB March 24, 1891, p. 219.26}

5 P. M. Elder Loughborough offered prayer, after which the minutes of the previous meeting were read. {GCDB March 24, 1891, p. 220.1}

Discussion on Resolution 1 (see BULLETIN, page 155), pending at the close of the last meeting, was resumed. Elder Underwood moved that the resolution be amended so as to read as follows:- {GCDB March 24, 1891, p. 220.2}

Resolved, That we recommend that all our Sabbath-schools make these missions their study, and give their offerings each quarter to the mission field recommended by the Executive Board. {GCDB March 24, 1891, p. 220.3}

The amendment was adopted. It was moved to substitute for Resolution 2 the following:- {GCDB March 24, 1891, p. 220.4}

Resolved, That we request the Executive Committee of the Association to take into consideration the matter of furnishing the *Sabbath-school Worker* in clubs at reduced rates. Carried. {GCDB March 24, 1891, p. 220.5}

Elder A. T. Robinson spoke to Resolution 3. He said the use of the books recommended, had worked well in his family, as it had led to the formation of reading classes, or circles, among his children and their associates. {GCDB March 24, 1891, p. 220.6}

Elder H. E. Robinson asked if it would be proper to purchase these books with the regular school contributions. Elder Durland gave it as his opinion that it would be proper to do so, but that it was a question each school should decide for itself. {GCDB March 24, 1891, p. 220.7}

Dr. E. J. Waggoner strongly urged the carrying out of Resolution 4, believing it would work to the benefit of the schools to have officers and teachers attend the Bible schools proposed. {GCDB March 24, 1891, p. 220.8}

The report of the committee, as amended, was adopted. {GCDB March 24, 1891, p. 220.9}

The resolution introduced by Elder M. C. Wilcox, as found on page 155 of the BULLETIN was brought up for consideration. The mover of the motion said he thought it was always best to be in harmony with other denominations and Sunday-schools, so long as we violated no principle of right in so doing. He read a list of the subjects to be taken up by the International Sunday-school lessons for 1892, and strongly urged that the same subjects be adopted by us for that year. {GCDB March 24, 1891, p. 220.10}

Dr. E. J. Waggoner and others thought that the subject should be given more consideration than the association had time now to devote to it. The following amendment was offered, and, after some remarks, carried:- {GCDB March 24, 1891, p. 220.11}

Resolved, That we request the Executive Board to take into consideration the advisability of adopting the same subjects for our lessons for 1892, that are to be used by the International Sunday-schools for the same year. {GCDB March 24, 1891, p. 220.12}

Resolution found on page 205 of the BULLETIN was next taken up. Dr. E. J. Waggoner moved to strike out the first and second preambles to the resolution. He thought we should not give color to the idea that the work of instructing the children in Bible truth belongs to the Sabbath-school and not to the parents. This duty belongs first of all to the parents. There should be co-operation between them and the officers of the Sabbath-school. This amendment was carried. {GCDB March 24, 1891, p. 220.13}

Elder Lane said that while he was not opposed to the resolution, he was not much in favor of increasing specialists. He thought that every minister, Bible worker, and director should be prepared to give such instruction. {GCDB March 24, 1891, p. 220.14}

Elder A. E. Place expressed himself as heartily in favor of the resolution. {GCDB March 24, 1891, p. 220.15}

Elder Durland said the duty of the workers provided for by the resolution, was not to theorize, but to do practical work, in enlisting the efforts of each member of the school, and in laboring for the conversion and consecration of the young. The resolution as amended was adopted. {GCDB March 24, 1891, p. 220.16}

The Committee on Nominations read the following report as a substitute for the report before presented:- {GCDB March 24, 1891, p. 220.17}

Your Committee on Nomination of Officers for the International Sabbath-school Association would respectfully submit the following substitution for the original report:- {GCDB March 24, 1891, p. 220.18}

For President. - C. H. Jones.  
For Vice-President. - J. H. Durland.  
For Recording Secretary. - F. M. Wilcox.  
For Corresponding Secretary. - Mrs. Vesta J. Olsen.  
For Field Secretaries. - C. L. Taylor and J. M. Willoughby.  
For Treasurer. - Pacific Press.  
Executive Committee. - C. H. Jones, J. H. Durland, E. J. Waggoner, W. C. White, M. C. Wilcox, E. B. Miller, Roderick S. Owen, A. E. Place, W. H. Wakeham.

|  |  |  |
| --- | --- | --- |
| M. C. WILCOX, | ] |  |
| A. T. ROBINSON, | ] | *Committee*. |
| L. C. CHADWICK, | ] |  |

Elder A. T. Robinson stated that in justice to the chairman of the committee, he would say that the placing of the chairman’s name on the Executive Committee, was a minority action of the committee. {GCDB March 24, 1891, p. 220.19}

The meeting adjourned to call of Chair. {GCDB March 24, 1891, p. 220.20}

**THE CALLING AND WORK OF THE MINISTRY**

BY PROF. W. W. PRESCOTT, FRIDAY EVENING, MARCH 20. {GCDB March 24, 1891, p. 220.21}

IN speaking a few words this evening on the calling and work of the ministry, I desire to say this: that while in some sense there may be a special application of these things to those who are distinctively called ministers, yet I believe that much the same principles apply to all of us; and I do not propose to speak especially to a single class. I believe that God has given to every man *his* work. He has not given to every man the work of the ministry; but he has given to every man *his* work; and the same principles underlie the work which God has given every one of us to do. {GCDB March 24, 1891, p. 220.22}

In thinking of this subject it seemed to me that it would be profitable to make the subject concrete, by taking up for our special consideration the work of the apostle Paul. In studying his writings, and in studying about his work, I have been greatly impressed with that work, and thought I would call your attention to it as an illustration of the calling and work of a servant of God. And so the very first question which I ask is this: Did Paul have any particular call to his work? and I would like to read some of his own words in answer to this. I turn to 1 Corinthians 9:16: “For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!” That is his own language as to whether there was any particular calling in the matter. There was laid upon him that necessity that he should do that work - preaching the gospel; a necessity to that extent that he felt there was a woe upon him if he did not preach the gospel. {GCDB March 24, 1891, p. 221.1}

Christ Jesus put him into the ministry; he received all his instruction from him. So in 2 Corinthians 3:5, 6 we read: “Not that we are sufficient of ourselves to think anything of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament.” God had given him that work, - made him an able minister of the new testament. It is evident that he had a call to his work. The way that he received this is found in his own words (Acts 26:13-20) where in making his defense before king Agrippa, he there goes right back to his experience, and says:- {GCDB March 24, 1891, p. 221.2}

“At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.” That was how the apostle Paul received his call. {GCDB March 24, 1891, p. 221.3}

Again: I read in the twenty-second chapter of Acts, a further statement by himself concerning this, which shows what instrument was used. I read verses 12-15: “And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked upon him. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard.” {GCDB March 24, 1891, p. 221.4}

Then it is very plain that the apostle Paul had a call to his work. How did he receive it? The Saviour met him on the way to Damascus, and converted him; as we learn from the record in the ninth chapter of Acts. He then said, “Lord, what wilt thou have me to do?” And he told him to rise, go into the city, and it would be shown him what he should do. I learn from this that after he was converted and wanted to know what his work should be, the Saviour turned him over to his servants, that they should direct him. Then what did he do? The same spirit impressed Ananias, and directed him to go to Saul and tell him what his work was. I understand the principle of that to be this: that God converts the heart, God puts into the heart the desire to do for him; and the same spirit which converts a man, and gives him a willingness to labor, directs the servants of God to tell him what to do. I do not think that the Spirit of God will lead two of his servants to opposite conclusions concerning the same thing; so if God has a work for a man to do, I believe he will direct his mind toward that work, and I believe he will direct the minds of other servants of his so that they will see light in that same direction. So it will not be a matter of disagreement among his servants, for the Spirit of God leads his servants to see eye to eye. {GCDB March 24, 1891, p. 221.5}

This thought might arise, Will there be any special call to the work of the ministry, and do we expect to have such an experience as this which Paul had? Perhaps we will not have such an experience as Paul had, but God does not deal with every one of his servants in exactly the same way. But I do think this, that when God has any work for one to do, whether in the capacity of a minister, a Bible worker, or in any branch of his work, he is able to lead him into the work, if he gives God a chance to lead him; if he refuses any direction of the Spirit of God, he may get into the wrong work. But I do believe this, that God has a care for his work, and ordains the work that each one can do. So I believe those who are connected with God, will be led of God. {GCDB March 24, 1891, p. 221.6}

Now I wish to dwell upon what the work of the ministry is. I think it is plain that God can call his servants, and direct them to his work, by impressing their minds and by impressing the minds of his servants in counsel and advice. If God has placed some in positions of responsibility, they ought to give counsel that would be in harmony with the Spirit of God. {GCDB March 24, 1891, p. 222.1}

What was the work to which the apostle Paul was called, and to which every one is called who has a part in the work of God? Let him state it himself. It is in his second letter to the Corinthians, fifth chapter, verses 18-20: “And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.” {GCDB March 24, 1891, p. 222.2}

I understand that to cover the principles of the work of the ministry. Here was a reconciliation to be made. God was in Christ reconciling the world to himself. There would be no need of a reconciliation if there had not been an enmity. Now he has committed to us that work of reconciliation. What is that work of reconciliation? - God was in Christ reconciling the world to himself, not imputing their trespasses unto them. That is the work of reconciliation. Now if there is a reconciliation to be made, there is some enmity with God. What is this enmity with God? Romans 8:7: “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” The carnal mind, the sinful heart, is enmity against God. Now this work of reconciliation was that God was in Christ reconciling the world to himself. {GCDB March 24, 1891, p. 222.3}

Then let us read from Ephesians 2:13-16: “But now, in Christ Jesus, ye who sometime were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.” God was in Christ, reconciling the world to himself; and Christ is our peace, and it is by Christ that he brings the reconciliation. Then we can read in Romans 5:10, and understand it clearly: “For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.” So we are reconciled by the death of Christ. Then we are saved by his life. {GCDB March 24, 1891, p. 222.4}

1 Corinthians 1:17, 18: “For Christ sent me not to baptize, but to preach the gospel: not with the wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.” Now he says we are to preach the gospel. But he did not preach the gospel in the wisdom of his own words; that would make the cross of Christ of none effect; but he was to preach simply the cross of Christ. And so he says, in chapter 2:2: “For I determined not to know anything among you, save Jesus Christ, and him crucified.” Does that narrow down the work of the gospel minister? If he is to preach the cross of Christ, is he not to know anything else save Jesus, and him crucified? What else is there to know? He is the “fullness of him that filleth all in all;” “in him dwelleth all the fullness of the godhead bodily;” in him “are hid all the treasures of wisdom and knowledge.” What else is there to know? Does it narrow down the work of the gospel minister, to preach nothing else but Christ and him crucified? - It gives him a message of power to the people; it gives him a saving message, and it gives him a message as broad as the world, equal to the saving of the world. {GCDB March 24, 1891, p. 222.5}

Then, what is he to do? Not to cover it up with many words. I believe there is great power in going out and simply telling the story of the cross of Christ. If we speak in words of our own wisdom, we feel the necessity of it; why? because in our own souls we do not feel a working of the power of that simple story, and we think it will not work on anybody else’s heart, and we must have something else. So we begin to bring in our own wisdom. That makes the cross of Christ of none effect. When we have done that, can God use us to his glory? That would be putting a premium on such work. Now I am convinced of this more and more, that what we want to do is to return to the simplicity of the gospel of Christ, *the simplicity* of it; the simple story of the love of Christ. I love to tell that story when it has done much for me; but when it has done little for me, I do not feel that particular desire to tell it, or that confidence in it that it will have power with others. But if the story of the cross of Christ has had a power in my heart, that same story will have power in others’ hearts. I love to tell the story, then; I love to tell it because it has done so much for me. {GCDB March 24, 1891, p. 222.6}

Take the words of the apostles, and you read the discourses they preached, and it is the simple story that Christ came into the world, and died, and was raised again, and if they will believe on him, they can be saved. Just the simple story of Christ, his love, his cross, and the saving power through faith in his name. They said plainly, “There is none other name under heaven given among men, whereby we must be saved.” They told that story everywhere; it was Jesus Christ, and him crucified, and raised from the dead. And that word - did it not have power? - Certainly it did; great power attended their word, and thousands were saved by it. {GCDB March 24, 1891, p. 222.7}

There is nothing that will save people except the gospel of Christ; and if we preach the gospel of Christ, it will be the power of God unto salvation. Then if there is no power of God manifested to salvation, I conclude that the *gospel* is not being preached. If the gospel of Christ is preached, it is the power of God unto salvation; not that it will save every single one that hears it, but to every one that *believeth*, it is the power of God unto salvation. {GCDB March 24, 1891, p. 223.1}

Where do we find the story? - It is recorded in God’s word. Here is the story, that Christ came into the world, lived, was crucified, and was raised from the dead. Then we are to preach the word. There is power in the word. We are to recognize it as powerful, and give it a chance to work, - use it that it may work to the saving of souls. {GCDB March 24, 1891, p. 223.2}

The apostle also says in 2 Corinthians 5:20: “Now, then, we are embassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.” What is an embassador? It is one who is sent out to represent a government. He goes to a foreign country, perhaps, and he stands for the government. When they treat with him, they treat with the government. It is considered a great honor to represent a country like this in a foreign land. Men will make great efforts to gain such a position as that. We do not appreciate what it is to be embassadors for the King of Heaven. His throne is in heaven; his kingdom ruleth over all. He doeth his will among the nations of the earth; he ruleth everywhere. And we stand as embassadors for him. {GCDB March 24, 1891, p. 223.3}

Now, when embassadors are sent out to represent a country, they have some credentials to show that they are embassadors. What credentials do the messengers of Christ have? You say the Conference gives them credentials. Yes; that shows that the Conference has given their consent to their going out: but what credentials do they have from the King? I believe that the credentials which every embassador for Christ ought to be able to show in his work is the power of God attending his work. This should be the true credentials of every embassador for Christ. The power of God should witness to his work. Was not that the case with the apostles? We read in Luke, tenth chapter, that the Saviour selected seventy, and sent them out two and two, and he gave them power when he sent them out. He said to his disciples before he left them, “Tarry ye here at Jerusalem until ye be endued with power from on high.” {GCDB March 24, 1891, p. 223.4}

When he sent them out to all the world to teach every one what he had commanded them, he said, “All power is given unto me in heaven and in earth: lo I am with you alway *even unto the end*.” That is to-day. The disciples did stay at Jerusalem until they were endued with power, and as they went out, the power of God was with them. We read of this in the beginning of their work. We read in Acts 4:33: “And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.” Every embassador for Christ should have these credentials. If he has not them, he ought to tarry somewhere until he receives them. I believe that when we have received these credentials, we can go out in the name of him whose embassador we are, and He will give witness to the work, and great grace will be upon us. {GCDB March 24, 1891, p. 223.5}

By the power which the apostles had, they went out and worked miracles, they healed the sick, and did many wonderful things. Do you think the embassadors for Christ should do those things now? You tell me when that power was to be taken away. I would also like to ask this: What is it, if the work is done, that converts a soul? - It is the power of God. We have no power to convert souls. What is it that brings the power of God to work with us? - Faith in God. Every time a soul is healed, that is a miracle. It is a miracle of God’s grace and power every time a soul is converted to God. It is also a miracle of his grace and power every time the sick are healed, just the same as when a soul is converted. {GCDB March 24, 1891, p. 223.6}

The same faith that will bring God’s power with us in the conversion of souls, will bring God’s power with us in healing the sick, in casting out devils, in just the work that the Scripture speaks of. It is our privilege to believe it and prove it. I can see no difference between faith in God’s word, which brings his power to convert a soul, and the faith that brings the power of God in accordance with his word to heal the body. I believe that we are going to see that work more and more as we have faith in God for it. I want to see these things come back into the church: I want to see God working in these ways. It may be a little out of the usual course. When the power of God commences to work with his people, there will be several things out of the usual course. I want to see them too. {GCDB March 24, 1891, p. 223.7}

The great commission that was given is good now. Matthew 28:18-20. “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.” Why do we not see more manifestations of his power, when he has promised to be with us to the end of the world? Because we do not have faith to believe for it. I do not believe in being fanatical; but I do believe in living up to our privileges in God. I am deeply impressed with this, that one of the principal reasons why we do not see more of the working of the power of God with us, is because we are too afraid of it. I believe there is such a thing as being over cautious about the work of God. You ask, Would you run into extremes? Never; and the Spirit and the word of God never lead us into extremes. It is safe to follow God’s word, and the leading of God’s Spirit; and it is when we go away from them that we get into extremes. {GCDB March 24, 1891, p. 223.8}

This commission is also given in the gospel by Mark. It was to go and preach the gospel, and this power would attend them in their work. That gospel is just the same as is spoken of in Isaiah 61, where Christ’s work is prophesied of. Isaiah 61:1: “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” {GCDB March 24, 1891, p. 224.1}

You may say that this is figurative language. I think it is quite literal. This being in prison is quite a literal thing; and this opening of the prison to them that are bound, is literal language, too. Every single soul on the earth, has sinned, and come short of the glory of God; and the sentence of death was passed upon every single one. Then you and I live here under the sentence of death; that is, we are legally dead; death, the penalty for sin, staring us right in the face. We live all our lifetime in bondage through fear of death. We are simply shut up; sentence has been pronounced, and we are locked up, waiting the day of execution. Now somebody comes to us who are shut up in prison under sentence of death, and brings to us news of pardon in our case, and we are released from that sentence of death, and we become free men in Christ Jesus. Is not that literal? I tell you there are many of us here that can say we know that is a literal experience. Whereas we were in bondage, we are now free men. {GCDB March 24, 1891, p. 224.2}

It is the sacred privilege of the one who carries the gospel of Christ, to carry just as literally the word of pardon, of release from sentence of death, as though you or I were commissioned by the Governor to take the pardon and carry it to the man sentenced to be executed on the gallows. When we understand that that is the work God has committed to us, will it be hard work to stir up in anybody the missionary spirit? I have news of pardon to those who are in prison; I have good tidings of great joy to those who are in the deepest trouble; I must go and carry it to them. I do not wonder that the apostle Paul said: “I am debtor both to the Greeks and to the Barbarians; to the wise and the unwise:” “woe is me if I preach not the gospel.” God had given him a message to those who sat in darkness, that he should carry the light to them; he must go. That sounds first-rate, and yet there are hundreds of us that sit right here and do not do it. {GCDB March 24, 1891, p. 224.3}

The main thing is not the theory, but the fact; not to talk about it, but to do it. I say to every one, God has given to you the privilege of carrying light to those who sit in darkness; to those who are in prison, words of pardon and release: go and carry them; that work is for every one. When I feel that God has given me that privilege, I do not want to sit down and rock myself away to everlasting bliss, if it was possible to do it. There is work to do: there is a chance to carry this gospel of good news, the tidings of great joy, to all the world. Go and carry it; go; don’t sit here; go and carry it. Every one can do that; it is not necessary that we should have credentials from the Conference to do that. Everywhere we go, “living epistles known and read of all men.” And everywhere we go we carry the gospel, the good news of Jesus Christ. {GCDB March 24, 1891, p. 224.4}

Hear what Christ says: “The truth shall make you free;” “Verily, verily, I say unto you, whosoever committeth sin is the servant of sin.” I am thankful for the power that releases from the bondage of sin. That is a real experience, for we have been bound against our will. “For the good that I would, I do not: but the evil which I would not, that I do.” “Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.” That is a literal experience; it is not a theory. That ought to be a literal experience to every one of us, and when it has been a literal experience to us, we can tell it, and there will be a power in it. That is why we have felt continually that the benefit we receive from Bible study is the good it does us personally. And when we have that personal experience in our own souls we have something to say, and we can speak of what the Lord has done for our souls, and what he will do for any one who believes in him. He is no respecter of persons. So it is to preach Christ all in all, everything in him, he in us the hope of glory. {GCDB March 24, 1891, p. 224.5}

So Christ is the door; so he is the way; so he is the light; so he is the bread; he is the shepherd; he is the life; he is the resurrection. That is, Christ is the entrance: “I am the door.” Christ is the road: “I am the way.” Christ is the light to walk by: “I am the light of the world.” Christ is the strength to walk with: “I am the bread of life.” He is our companion by the way: “I am the good Shepherd.” He is the power for the way: “I am the life.” He is the end of the way: “I am the resurrection.” {GCDB March 24, 1891, p. 224.6}

It is not a narrow gospel to preach Christ and him crucified. We are not to preach ourselves. “We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus’s sake.” That is what the apostle said. {GCDB March 24, 1891, p. 225.1}

But there is a vast difference between talking about Christ and preaching Christ. I turn to the experience of the apostle Paul, and we read it in Galatians 1:11, 12: “But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” We may study about Christ in the word of God; we may be able to use the language of scripture which tells about Christ; but if we are to preach Christ, it must be because Christ is revealed in us. It is not to preach a theory, but it is to preach the power of God. So if we are going to tell the story about Christ effectively, we must know that story as an experience. That is the reason why we cannot preach justification by faith and have it take hold of people, unless we have experienced justification by faith. How can we help any one into that experience if we never have had it ourselves? We cannot do it. You cannot tell a man so that he will know all about it; it must be revealed in him; it must be an experience in him. {GCDB March 24, 1891, p. 225.2}

Then what is the first essential thing in order for successful labor for God in any capacity? It is a personal experience in the things of God. That is the only basis for successful labor. It is not to say, “There is the way, you go and walk in it;” but it is, “Here is the way, come and walk with me in it.” And it is a great deal easier, and there is a great deal more power in the invitation, “Come and walk with me this way,” than to say, “There is the way, you go and walk in it.” {GCDB March 24, 1891, p. 225.3}

Now just a word or two about the responsibility which rests upon those who are embassadors for Christ. There is a scripture in Hebrews 13:17, that has had a new meaning to me of late. “Obey them that have the rule over you, for they watch for your souls as they that must give account.” I have connected with that Genesis 31:38-40; and from this we learn that Jacob must give an account for every one of Laban’s flock, whether they were stolen by day or night, or torn by beasts. So he watched; sleep went from him; drought consumed him by day, the frost by night. There is a responsibility that rests upon the embassadors for Christ. It is their duty to feed the flock of God. They must watch for them in that way, day and night, with loss of sleep, loss of strength, watching, for they must give an account of their flock. Is one being stolen? no matter whether by day or night, the good shepherd must watch. There are great privileges attending the work of the gospel minister; there are great responsibilities, as measured by the opportunities which God gives. {GCDB March 24, 1891, p. 225.4}

I read in Ezekiel 22:2-9: “Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning, shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take away any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked from his way, to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.” {GCDB March 24, 1891, p. 225.5}

I believe that has a very practical application at this time. From whom was the word to be received? - From God. Then the warning was to be given. And it is to be given just as God gives it too. It is to be given whether the people will hear, or whether they will forbear. The message comes from God; it must be given. You see the danger is coming. Who is giving the warning of the danger? There are hundreds, thousands on thousands, that know not the danger; they do not know the sword is coming. But there are watchmen who have received this from God; the sword is coming upon the land. Watchman, give the warning, give the warning, whether they will hear or whether they will forbear. Receive the message from God, and give the message of God everywhere. If we do this faithfully, we have delivered our souls. Then give the warning everywhere. {GCDB March 24, 1891, p. 225.6}

I refer to the apostle Paul and his example. Was he faithful in this respect? The words that he spoke to the elders of the church at Miletus, when he called them down to Ephesus, recorded in Acts 20:26, 27 are the answer. “Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.” Verse 31: “Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.” Then he was clear in the sight of God. {GCDB March 24, 1891, p. 225.7}

These are proofs of the ministry. Paul’s work and his example of the power of God working through him to the salvation of souls, is recorded in Acts 14:27. “And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.” Acts 16:4, 5: “And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.” Acts 21:17-19: “And when we were come to Jerusalem, the brethren received us gladly. And the day following, Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.” He had something to tell them. He had some fruit of his work. {GCDB March 24, 1891, p. 226.1}

We read in connection with this, a very precious scripture which is a promise to us. Psalm 126:5, 6: “They that sow in tears shall reap in joy. He that goeth forth with weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” It is his privilege to have fruit of his labor; it is the proof of discipleship. “That ye bring forth much fruit, so shall ye be my disciples.” {GCDB March 24, 1891, p. 226.2}

I find on studying the life of Paul and his work, that all through the varied experiences through which he passed after his conversion and call, he never lost confidence in his conversion, and in his call to the work. He told king Agrippa, “I was not disobedient to the heavenly vision.” Why, might it not be possible that he was mistaken about that being a heavenly vision? Let us follow him through his experiences. What was the first experience with which he met? He was let down by the wall through a window, that he might get away from Damascus. {GCDB March 24, 1891, p. 226.3}

Paul, are you sure that God converted you and called you to his work, and they have to let you down by a basket to get you out of the city? “Whereupon, O king Agrippa, I was not disobedient to the heavenly vision.” He went to Jerusalem, where he was obliged to flee for his life. On his missionary journey he was stoned at Lystra. Are you sure, Paul, that you are fully converted, and that that was a call of God? “Whereupon, O king Agrippa, I was not disobedient to the heavenly vision.” In the jail at Philippi, his feet in the stocks, at midnight singing praises to God. How is it, are you sure that you were converted and called to this work? “Whereupon, O king Agrippa, I was not disobedient to the heavenly vision.” {GCDB March 24, 1891, p. 226.4}

He went to Athens to preach the simple gospel, and they mocked at him. He could appreciate all those things that he saw there in Athens; he could appreciate art and culture. He went there to preach to them the simple gospel, and they mocked at him. Why, Paul, are you sure that you are converted, that this is a call of God? “Whereupon, O king Agrippa, I was not disobedient to the heavenly vision.” Brought before the judgment-seat of Corinth; bonds and afflictions awaited him in every city; a prisoner at Rome, bound with a chain. How was his confidence? Still stronger. “I know whom I have believed,” he writes to Timothy, from that very prison, “and am persuaded that he is able to keep that which I have committed unto him against that day.” Whereupon, O king Agrippa, I was not disobedient to the heavenly vision.” {GCDB March 24, 1891, p. 226.5}

He never lost that experience out of his soul; never failed to believe that God converted him. And he went right on, - “Not that our sufficiency is of ourselves, ... but our sufficiency is of God;” “not in the wisdom of man’s word, lest the cross of Christ be made of none effect.” He went right on doing the work which God gave him. He had only one aim: “This one thing I do: forgetting those things which are behind, I press forward toward the mark for the prize of the high calling of God in Christ Jesus.” {GCDB March 24, 1891, p. 226.6}

Let us hear his last words. Paul an aged man, the second time a prisoner at Rome, under Nero now, with no hope that he would be delivered; a short respite had been granted him, he had been out, and had an opportunity to preach the gospel once more. Now he is back at Rome. He has had one hearing; every one left him at that. He thanks God that he stood by him. Now he writes his last letter to his son Timothy. These are his last words: {GCDB March 24, 1891, p. 226.7}

“I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.” God gave him a message; he gave it to others just as God had given it to him. “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” {GCDB March 24, 1891, p. 226.8}

What better can be said? “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word.” And if we are faithful in preaching God’s word, it will be ours soon to say as the apostle Paul said, “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.” {GCDB March 24, 1891, p. 227.1}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 15**

BY ELDER E. J. WAGGONER.

IT will be necessary to skip from the eighth to the thirteenth chapter; not but that there are some of the most important truths in the Bible contained in the intervening chapters, but the time allotted for this series of Bible study is too limited to admit of their perusal. So to-night we will take up the study of the 13th chapter, as it treats upon questions which are of vital importance to all believers in the third angel’s message. This chapter is frequently used and quoted to prove that civil government has something to do with religion; and the reason why this mistake is made, is that the chapter is regarded as a treatise setting forth the duties of civil rulers, and showing the limits to which their power may extend. But this is a mistake. {GCDB March 24, 1891, p. 227.2}

In this chapter the apostle Paul is speaking to professed Christians. As we have already stated, this is proved in the early part of the epistle where in the second chapter the apostle addresses those who rest in the law and make their boast of God. From that point forward the epistle is addressed to those that profess to know God. In the seventh chapter the apostle says, “For I speak to them that know the law.” So instead of the thirteenth chapter being simply a treatise on civil government, showing its duties and limits, it is addressed to the church, showing how they should relate themselves to God, so as not to be in conflict with the powers that be. If this is borne in mind, it will be a great help in the solution of the many important questions which are considered in the chapter. {GCDB March 24, 1891, p. 227.3}

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the ordinance of God: and they that resist shall receive unto themselves damnation.” Romans 13:1, 2. These verses are not to be construed as teaching that Christians must obey every command that civil governments may impose upon them. We may recall the time in which this was written, and the people to whom it was addressed. It was written at a time when the Roman Empire held sway over all the known world, and it was especially addressed to the church at Rome, the capital of this universal Empire. The emperor reigning at that time was Nero, and he was doubtless the wickedest, the most blood-thirsty, and abominable licentious monarch that ever sat upon the throne of any kingdom. I suppose there never was another man in the world that combined so much evil in himself as Nero the emperor of the Romans. He was a heathen, and a heathen of the heathens. {GCDB March 24, 1891, p. 227.4}

The laws which were enacted in Rome recognized the heathen religion, and were opposed to Christianity. In the reign of Nero occurred the most cruel persecution to the Christians that ever has been since the world began; and it was during this persecution that the apostle Paul lost his head. Therefore it is manifest that the apostle, when he says that we are to be subject to the powers that be, does not mean to convey the idea that we should do everything that the powers that be tell us to do. If the apostle Paul had done that, he never would have lost his head: but he suffered because the truth which he preached was opposed to the principles of the Roman government; and we cannot suppose that the apostle Paul would preach one thing and do another. Then the question arises, What does he mean by exhorting us to be “subject unto the higher powers”? {GCDB March 24, 1891, p. 227.5}

Take the case negatively. We are not to resist the powers that be. Why? Because we are children of the Highest, - children of the heavenly kingdom, and the rule of that kingdom is *peace*. The ruler of the kingdom is the Prince of peace. Therefore since we have been delivered from the power of darkness, and translated into the kingdom of his Son, we are to allow the peace of God to rule in our hearts. Colossians 3:15. For this reason we are to “follow peace with all men, and holiness, without which no man shall see the Lord.” Hebrews 12:14. {GCDB March 24, 1891, p. 227.6}

In the 12th chapter of Romans we are instructed, “If it be possible, as much as lieth in you, live peaceably with all men.” That does not mean that we are to live peaceably with all men just as long as we can endure their provocation, and when that gets unendurable, that we are at liberty to have it out with them in a regular quarrel. But, it does mean that “if it be possible, as much *as lieth in you*,” you are to live at peace with all men. How far now, is it possible for the Christian to live at peace with all men? It is possible for him to be at peace with all men, as far as he himself is concerned, all the time. For, he is dead indeed unto sin, but alive unto Christ. Christ dwells in his heart by faith, and Christ is the Prince of peace. Then there are no circumstances under which the Christian is justified in losing his temper and declaring war either against an individual or a government. {GCDB March 24, 1891, p. 227.7}

In Galatians 5:18, we are told that, “If ye be led of the Spirit, ye are not under the law.” The works of the flesh are the works which are done by those who are under the law, and in the enumeration of these works we find the word “strife.” Therefore a Christian cannot enter into strife, because he is not in the flesh. Strife can have no place in us: therefore so far as we are concerned it will be peace all the time. But if those men with whom we have to do, steel their hearts against the truth of God, and will not be affected by the truth, they will make trouble, but the trouble will be on their part; with us there will be peace all the time. {GCDB March 24, 1891, p. 228.1}

In 1 Peter 2:21 and onward, we are told that Christ suffered for us, leaving us an example that we should follow in his steps. He, when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously. The case of Christ before the Sanhedrim, before Pilate, is an instance of perfect peace. Therefore, if we follow the example of Christ, and the exhortation of Paul, which being inspired must be in harmony with it, we shall not arrive at that point where so many say that, “forbearance ceases to be a virtue.” If we are Christians, we have the love of Christ abiding in our hearts. That love is charity, and charity endureth *all* things. {GCDB March 24, 1891, p. 228.2}

Christ, in his sermon on the mount, commanded us “that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also.” Now does he mean what he says or not? Does that mean that if a wicked man come up to us and offer personal violence, we are to defend ourselves, or not? We leave this question open for you to decide for yourselves. {GCDB March 24, 1891, p. 228.3}

No matter under what government a Christian is living, he is in duty bound not to resist its ordinances. All governments, good, bad, or indifferent, are ordained of God; so that the wickedness or evils existing in the government give no excuse to the Christian for resisting. Governments are all ordained of God, and they are all better than anarchy; but they are not ordained to take charge of and promote or carry out religion, because God has not delegated his authority in matters of religion to any earthly power, although they are ordained of God. {GCDB March 24, 1891, p. 228.4}

Now how about being subject to the powers, yet not always obeying them? Take a familiar example. Nebuchadnezzar was king of Babylon, and his was certainly a government ordained of God, for God had given all the lands over which he ruled into the hands of Nebuchadnezzar the king of Babylon, and all nations were to serve him, and his son and his son’s son. Nebuchadnezzar make an image of gold and commanded that when the music sounded, all the people were to bow down to it. It was told to the king that the three Hebrews, Shadrach, Meshach, and Abed-nego had not fallen down and worshiped the golden image. The king called them to him, and told them that although they had disobeyed him, he would overlook that offense, if when the music sounded again, they would worship the image. “Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy god, nor worship the golden image which thou hast set up.” {GCDB March 24, 1891, p. 228.5}

They did not resist the king. He gave them an alternative. They could do one of two things, - bow down to the image, or be cast into the furnace. They disobeyed the order to bow down to the image; but they did not resist the alternative to go into the furnace. And moreover they told the king that their God was able to deliver them out of his hand; but they did not know whether he would or not. That would not matter any way. If he did not choose to deliver them, they were to be burned. That was all right; they would yield up their lives, triumph in death, and in that way be delivered out of his hand, if in no other. {GCDB March 24, 1891, p. 228.6}

What is the relation of Christians to civil government? Christ is the anointed one. For what was he anointed? “To preach good tidings [the gospel] unto the meek; ... to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Now there will be a time when the kingdoms of this earth will become the kingdoms of our Lord and of his Christ, as is stated by the prophet. {GCDB March 24, 1891, p. 228.7}

In the second Psalm, we read, “Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” But what is he going to do with them? Dash them in pieces. That time has not come yet; therefore Christ, the Mediator, has nothing whatever to do with the governments of earth; his rule is a spiritual rule in the hearts of his people. His kingdom, for he sits upon a throne and rules, is a rule over the hearts of his people. He rules in the hearts of men, where it is impossible for the kings of the earth to rule. Strife may rule there all the time; but they cannot prevent it; or peace may have dominion, and they cannot disturb it. He sits upon a throne of grace, and there he dispenses grace without interfering with the governments of earth and in a way which they cannot hinder. {GCDB March 24, 1891, p. 228.8}

The great men of this earth exercise lordship over others; but Christ has commanded that it be not so among his people, but he that would be greatest among them, should be the servant of all. {GCDB March 24, 1891, p. 229.1}

Take Daniel as an example of how men should be subject to the powers that be, and still be subject to God. There was a decree established that whosoever should ask a petition of any god or man for thirty days after the passing of that decree, save of the great king Darius should be cast into the den of lions. Daniel occupied a high position in the government, and he was a peaceable citizen, as every Christian must be. It would have been very easy for him to say, “I do not need to ask anything of any man for thirty days, and I can shut myself up in my house where no one can see me, and there I can worship God quietly, and so I will carry on my religion and worship the God of heaven, and still not stir up the anger of the king against me. {GCDB March 24, 1891, p. 229.2}

This is a question of vital importance to us. When persecution is liable to come upon us, shall we cease to work openly in our fields on the first day of the week, as we have been doing, and do something quietly in our houses, so that no one will see us, or should we do as Daniel did? He opened his windows and did exactly what they told him not to do, - make petitions to the God of heaven. He did it openly where his enemies could see him do it, although the decree had been passed that for following such a course he should be cast into the den of lions. Are we not, when for fear of persecution, we work quietly in our houses where no man can see us, - are we not hiding our light under a bushel? Some say that there is no need of being foolhardy. That is very true; but shall we be foolhardy if we do as Daniel did? shall we say that he made a mistake? {GCDB March 24, 1891, p. 229.3}

In 1 Peter 2:13, we are told, “Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing, you may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king.” This is parallel with the statement in the 13th of Romans, as is seen by verse 7. {GCDB March 24, 1891, p. 229.4}

Peter carries this same principle into the minor things of life, and immediately after speaking of the duty of obedience to the king, he speaks of the duty of servants to their masters. If we find ourselves subject to a master, and there is no difference whether he rules over one or over millions, we must all be subject to him. But supposing that the master be a bad man, and he commands those who are under him to do something that is wrong, then what? “For this is thankworthy if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.” 1 Peter 2:19-20. {GCDB March 24, 1891, p. 229.5}

If a man finds himself the subject of a bad master, and he does everything that that bad master tells him, how can he suffer for it? He is a willing tool in the hands of his master; but the suffering is brought by the fact that he will not do the wicked things commanded; and this is what is acceptable in the sight of God. He has disobeyed the power, and because he has disobeyed it, he suffers; but he suffers for well doing. If he obeys that wicked master, he must disobey God. This we know would be wrong. But it is perfectly right to disobey the wicked decree of a master or government, provided always that when the punishment comes, we take it patiently. This is acceptable with God. The very fact that a man suffers for well doing, shows that he is the servant of God, and accepted of him. Then how is it that we can be subject to the powers that be, and yet go directly contrary to what they say? - By submitting to the punishment, but not doing the evil thing they commanded us to do. As Christians, we owe allegiance to God, the highest power, and to him alone. {GCDB March 24, 1891, p. 229.6}

“Wilt thou then not be afraid of the power?” “Do that which is good,” and we shall have praise of the same. The same truth is brought out by the prophet Isaiah when he says, “Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread.” Isaiah 8:12, 13. Christians must sanctify the Lord in their hearts; then he will be their fear, and they will not fear what men shall do unto them. {GCDB March 24, 1891, p. 229.7}

Peter brings out the same truth when he says, “But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” 1 Peter 3:14, 15. Don’t be afraid of the terror. Why? because we have sanctified the Lord God in our hearts, and he is our fear. God is with us, Christ is with us, and when men cast reproaches upon us, they cast them upon our Saviour. He is the one that suffers, not we. {GCDB March 24, 1891, p. 229.8}

We are to sanctify the Lord in our hearts and to be ready always to give a reason of the hope that is in us. It has seemed to me from the connections of these words, and the scripture that is quoted, that the special time when we are to give this answer of the hope that is in us, is the time when we are brought before magistrates for well doing. What help have we? We have sanctified the Lord God in our hearts by taking his word into our hearts so we need not make any great provision for what we will say. For God will give “a mouth and wisdom, which all your adversaries will not be able to gainsay or resist.” Luke 21:15. {GCDB March 24, 1891, p. 230.1}

It seems to me that the most important thing for all of us who have this special truth which is bound to bring us into trouble with the powers that be, is to sanctify the Lord God in our hearts by the Spirit of God and his word. We must become students of the word of God, and followers of Christ and his gospel. I believe there are farmers and mechanics among us, who, although they have never been able to put texts together so as to preach a sermon, have nevertheless sanctified the Lord in their hearts by faithful study of his word. These men will be brought before courts for their faith, and they will preach the gospel there by way of their defense, because God in that day will give them a mouth and wisdom, that their adversaries can neither gainsay nor resist. {GCDB March 24, 1891, p. 230.2}

Sometimes people say that there is no use to make our faith prominent and thus to court persecution. But if we follow such a policy as this, brethren, what are we doing but hiding our light beneath the bushel? If you do not allow any one to see the shining of your light, what good does it do? {GCDB March 24, 1891, p. 230.3}

Sometimes we are in danger of working so diligently to stay persecution, so that we may be able to carry forward the work in peace, that we neglect the work. We are told that if we disobey the laws and are put in prison, our wives and families will suffer, and that the first duty we have is to provide for them. Now, brethren, how far can we carry this? Shall we show our loyalty to God, or shall we hide it? O, says one, “We can keep our religion; but we can keep it quietly; we must not leave our families to suffer!” Brethren, what doth it profit a man if he gain the whole world and yet lose his own soul? The Master says, “He that loseth his life for my sake shall find it.” {GCDB March 24, 1891, p. 230.4}

Go back to Daniel’s case. He did not keep quiet: he prayed openly. “Yes; it was all right for Daniel to do that, but it is different now in the nineteenth century.” No; it is not. It is just the same. The people might have said to him, “Daniel, you can do your people good in the position of influence you hold; you can keep them from being persecuted. Now don’t go and get shut up in that den of lions, and lose your life, and bring great calamity upon your people!” But Daniel did go to the den of lions, and he went there for living out his faith openly, and in a way that all men could see it, and did it bring calamity upon his people? No; indeed. In consequence of his obedience, the name of the God of heaven was more highly honored and revered in that nation than it ever had been before. {GCDB March 24, 1891, p. 230.5}

It is our duty to preach the gospel; to arise and let our light shine, and if we do that, God will hold the winds as long as they ought to be held. Brethren, the third angel’s message is the greatest thing in all the earth. Men don’t regard it as such; but the time will come in our lifetime when the third angel’s message will be the theme and topic of conversation in every mouth. But it will never be brought to that position by people who keep quiet about it, but by those who have their trust in God, and are not afraid to speak the words which he has given them. {GCDB March 24, 1891, p. 230.6}

In doing this, we will not take our lives in our hands, and I thank God for it. Our lives will be hid with Christ in God, and he will care for them. The truth will be brought to this high place simply by men and women going forth and preaching the gospel and obeying that which they preach. Let people know the truth. If we have a peaceful time in which to spread it, we will be thankful for that. And if men make laws that would seem to cut off the channels through which it can go, we can be thankful that we worship a God who makes even the wrath of men to praise him; and he will do it, - he will spread his gospel by means of those very laws which wicked men have enacted to crush out its life. God holds the winds, brethren, and he commands us to carry the message. He will hold them as long as it is best for them to be held, and when they begin to blow, and we feel the first puffs in the beginning of persecution, they will do just what the Lord wants them to do. {GCDB March 24, 1891, p. 230.7}

We sing, - {GCDB March 24, 1891, p. 230.8}

If through unruffled seas, Calmly toward heaven we sail, With grateful hearts, O God, to thee, We’ll own the favoring gale. {GCDB March 24, 1891, p. 230.9}

But should the surges rise, And rest delay to come, Blest be the sorrow, kind the storm, Which drives us nearer home. {GCDB March 24, 1891, p. 231.1}

We often sing that, brethren, when we don’t believe it. For when we see the storm coming, we think it is not best for us to let it come so we hide from it or try to prevent it. But everything works the counsel of God’s will. The storm will hasten the calm, and rest will not delay to come. {GCDB March 24, 1891, p. 231.2}

“Render therefore to all their dues: tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.” Romans 13:7, 8. If you do this, you live peaceably with all men, as far as lieth in you. If you love your neighbor as yourself, that is the fulfilling of the whole law; because a man, to love his neighbor, must love God, because there is no love but of God. {GCDB March 24, 1891, p. 231.3}

If I love my neighbor as myself, it is simply because the love of God is abiding in my heart. It is because God has taken up his abode in my heart, and there is no man on earth who can take him away from me. It is for this reason that the apostle refers to the last table of the law, because if we do our duty toward our neighbor, it naturally follows that we love God. {GCDB March 24, 1891, p. 231.4}

Sometimes we are told that the first table points out our duty to God, and constitutes religion, and that the last table defines our duty to our neighbor, and constitutes morality. But the last table contains duties to God just as much as the first one. David, after he had broken two of the commandments contained in the last table when making his confession, said: “Against thee, and thee only have I sinned and done this evil in thy sight.” God must be first and last and all the time. And if the requirements of God demand that we go contrary to the requirements of man, we must obey God and trust our all to him. {GCDB March 24, 1891, p. 231.5}

It matters not whether wicked men hedge up the way; we should “go forward” with our work. When Israel was going out of Egypt, they came to a place where the Red Sea was before them and the mountains and the hosts of the Egyptians behind; but the command of God to Moses was, “Speak unto the children of Israel that they go forward.” But how could they with the sea before them and their enemies behind? That did not matter. God said, “Go forward.” {GCDB March 24, 1891, p. 231.6}

These things are written for our admonition upon whom the ends of the world are come. The Israelites were to go forward on the word of God. It mattered not if the sea was before them. God opened it so that they passed through dryshod. But if he had not, they could have gone through on top of the water just as well. They could have gone over on the word of God. That was the way that Peter walked on the Sea of Galilee. {GCDB March 24, 1891, p. 231.7}

We must ever remember that we are the children of God; and being children of God, we have overcome the world. All these lessons that we have had are to prepare us for the time of trouble. “Wherefore take unto you the whole armor of God (which is the Lord Jesus Christ), that ye may be able to withstand in the evil day, and having done all, to stand.” {GCDB March 24, 1891, p. 231.8}

March 25, 1891

*VOL. 4. - BATTLE CREEK, MICH., WEDNESDAY, - NO. 17*

**GENERAL CONFERENCE PROCEEDINGS TWENTY-FIRST MEETING**

THE General Conference convened again at 9 A. M., Tuesday, March 24. Prayer was offered by Elder U. Smith. {GCDB March 25, 1891, p. 232.1}

A letter received from Elder E. H. Gates, of the missionary ship “Pitcairn,” was read before the Conference, by Elder Olsen. The letter is as follows:- {GCDB March 25, 1891, p. 232.2}

PAPEETE, TAHITI, Jan. 25, 1891. {GCDB March 25, 1891, p. 232.3}

Dear Brethren Olsen and White:- {GCDB March 25, 1891, p. 232.4}

You will perhaps be surprised to hear from me again from this place. We did not expect to stay here so long when we first came here, but we see by this time that no very definite plans could be profitably laid when we were thousands of miles from the field of labor. You may consider this my report to the General Conference, if it gets there in time for the session. {GCDB March 25, 1891, p. 232.5}

The longer we staid here, the more difficult field of labor we found it, on account of the general iniquity that abounds on every hand, and the intense prejudice that exists toward the principles of the present truth on the part of the majority of the English-speaking people. Our first effort was to get acquainted with the people, and to break down the prejudice if possible. For some time we said little or nothing concerning our peculiar doctrines. After a time, the people wanted to know if we were not going to have some meetings, and thought that the English church building here ought to be opened for us, but the trustees would not open it. So we got a house that belonged to a man who was a former American consul, and held a meeting on Sunday evening. But we could not keep out the natives, and they crowded in in such numbers that they disturbed our meeting to such an extent that we had to close it before the time of the meeting was half out. Then a French soldier and a German officer made such a disturbance by yelling out, that we could not go any further. But it all worked for good, for the best classes of the people sided with us, and showed their disapproval of such actions. We had the best class of people in the town at our meeting, among them the Chief Justice of the government here, and one of the other Judges. The American Consul was also present, and was completely disgusted with the treatment we received. {GCDB March 25, 1891, p. 232.6}

As we saw that we could not hold meetings on shore to advantage, we appointed meetings on the vessel, and have held them there since. But the attendance has been quite small the greater part of the time, and we began to fear that we were going to see a failure. We mingled with the natives as much as we could, and, having some of the Pitcairn people with us, we got the most of them to look at us with favor. They treat us with the greatest of respect wherever we go on the island. One reason of this is the fact that they formerly kept the seventh day, but it was taken from them by the French when they assumed the protectorate over the island, some forty or fifty years ago. As soon as the natives learned that we and the Pitcairn people kept the Sabbath that they used to keep, they were immediately drawn to us. The reason they kept the seventh day as the Sabbath was that those who first came here and preached the gospel, came from England by way of Australia, on the other side of the day line, without changing the reckoning of the days on crossing the line. As we mingled with these natives, we felt our hearts drawn out to them, and felt a strong desire to do something to lift them out of their present condition. We could not speak their language, and they have no literature except the Bible. We saw that they are kind hearted and intelligent, but away down in the scale of morality on account of the influence of the French soldiers who are garrisoned here, and the poor example set by their spiritual teachers in the matter of liquor drinking. {GCDB March 25, 1891, p. 232.7}

Not feeling that it was best to stay here long enough to learn the language so that we could teach the people, we offered daily prayer that the Lord would raise up some one to teach these poor souls. I had about made up my mind that the only way was to send a man here from home that could live among the people, learn the language, and teach them the truth. The little interest taken in the truth by the Europeans made us feel at times almost disheartened, and we questioned if we had not made a mistake in staying here. But just at that time the Lord began to work by showing us his power to help when we could do no more ourselves. About two weeks ago Brother Read was visiting one of the French ministers and showing him “Eden to Eden,” when one of the native preachers, or rather a half-caste, came in and manifested an interest in the book and desired to buy one. A day or two later, Brother Read went to his place in the country a few miles away from here, and delivered his book, and also sold him a “Thoughts.” Since that we have visited with him, held readings with him, and sold him other reading matter. This literature he has diligently studied, and as fast as the light comes to him, he receives and believes it. He has a congregation of about 200 natives, and is probably as good and reliable a man as lives on the island. He has talked with some of his congregation upon the truth, and they are deeply interested. Yesterday he and his family, and one of his deacons and his family, kept the Sabbath for the first time. He is very discreet, and shows great wisdom in his answers to those who oppose his new views. A few days ago the French minister who is over him in authority, tried to oppose his views, but had to give up his job as an unprofitable one. The French minister threatened to take away his credentials if he preached his views to the natives, but was answered that if he did so, it would be proof that his credentials were from man and not from God. The name of this minister is Paul Deane. He speaks English readily, his father being from the State of Maine in America. With this I send you a picture that we took of him and his wife, by which you will see that he is a fine looking and intelligent man. His wife, as you will see by the picture, is a full-blooded native, and cannot speak a word of English. {GCDB March 25, 1891, p. 232.8}

There has for a long time been more or less antagonism between the natives and the French, on account of the usurpation of authority in the island by the latter, and for this among other reasons, the former take readily to the doctrines we teach. To-day we were told by a man of influence, that our views are making a stir all over the island. It will not be surprising if Mr. Deane takes his whole church with him. It does indeed seem that the isles that have waited for the law will readily receive it when it can be put plainly before them. {GCDB March 25, 1891, p. 234.1}

On account of the leading position this island occupies among the different groups, we had not intended to make any stir here, but only to get on the good side of the ministers, hold a few meetings, get out our books, and then go to other fields, and let the good seed grow. “But what were we that we could withstand God?” But now it is evident that our plan was not God’s plan, but that there will yet be a stir here. Were it not that the French ministers here are disliked by the natives, I should greatly dread the result of a stir, but as it is, it looks as though the truth might carry the day, if it has a fair chance. {GCDB March 25, 1891, p. 234.2}

On account of the opposition we as foreigners would get from the government if we should stay and preach, we have decided to leave here as soon as the San Francisco mail comes, and let Mr. Deane carry on the work as well as he can. Then we will return and assist him as he needs it. He is taking instruction nearly every day, and is learning rapidly. There is another favorable thing connected with his having accepted the truth. The natives have no books in their language except the Bible; and every one thinks if we had our publications translated into their language, large numbers of books could be sold. Mr. Deane has a brother on the island of Raiatea, one of the Society group, 130 miles from here, who is an educated man, and able to translate our books. That island is not yet under the power of the French, though they are working to that end now, and a man-of-war is prowling round there, trying to get possession of the island. The natives who have not sided with the French, are still keeping the seventh day. {GCDB March 25, 1891, p. 234.3}

Mr. Deane has gladly consented to accompany us to Raiatea to labor for his brother. This will accomplish a two-fold purpose; first, by giving us an introduction to the leading men of the island, and secondly, by giving us time to impart instruction to Mr. Deane. He will then return to this place to labor for the natives. Raiatea was the place where such a wonderful work was done by John Williams in the early part of this century. From there we hope to go to the Island of Rurutu in the Austral group, as there are a few there who are related to the Pitcairn people. From there we will probably go to Raratonga and other islands in the Hervey group. It may be however that it will be well for us to stay at Raiatea and the islands in the same group till the first of April, as every one here advises us not to run the risk of going among the Hervey Islands till the hurricane season is over. Very few vessels venture to those islands at this time of the year, and we should not run unnecessary risks. {GCDB March 25, 1891, p. 234.4}

There will probably be all the work we can do at the island mentioned, and at the islands of Borabora, Huahiene, and adjoining islands, for the next two months, if it seems best to stay there. Of course it may not be possible to get our books translated; but, if possible, I feel that it should be done, and am willing to invest a few hundred dollars in the enterprise, if others do not see fit to help. If our brethren who are hoarding up their wealth for the last days could only be here and see the poor natives starving for the bread of life, I believe some of them would loosen their purse strings a little. I have never had my soul drawn out to any people before as to these. Though our work here involves much suffering from sea-sickness, unsuitable food, and all manner of inconveniences not experienced at home, I have no desire to give it up and return home. I wish you might get our people to read the book entitled “Missionary Enterprises in the South Seas,” by John Williams. If they will read that book, they will get a better idea of life in these islands, than from any other book I know of. I will try to write a brief history of the introduction of Christianity in this island and the adjoining islands, for publication in the *Review*. But the book referred to will make the matter much clearer, as my articles will necessarily be brief. {GCDB March 25, 1891, p. 234.5}

A glorious work was done on these islands in the first part of the century by the missionaries from England, but, on account of the corruptions introduced by the French, and the influence of the Jesuits, there is an almost general apostasy from the purity of the gospel. But why may we not expect that the Lord will work again as of old, in bringing the third angel’s message to the natives as well as others? In fact it is already being brought before the leading men of this Island. The King of Tahiti, Pomare V, lives here in Papeete, but has a residence near Mr. Deane’s, and attends his church. Of course he is scarcely more than a king in name, though he is surrounded by all the tokens of royalty. Mr. Deane has preached to him and his household on the prophecy of Daniel 2, and he has sent us an invitation to make him a visit at his country residence. He cannot speak English, but Mr. Deane will act as interpreter. {GCDB March 25, 1891, p. 234.6}

**LATER**

To-day we visited the king, and had a very pleasant visit. He received us very graciously, and was especially pleased with our singing from our own Hymn Book. Several members of the royal household were present, including the queen of Borabora, one of the islands of the leeward group. We presented him with a copy of “Daniel and the Revelation,” which greatly pleased him. Before we left, he gave us his picture, and the pictures of the kings and queens before him, from the reign of Pomare I. He requested that we let him have a prophetic chart, that he might frame it and hang it up in his house. Not having one that we could spare, we have ordered one from California. Of course, we may not do him any great amount of good, as the royal family have about the same ideas of the object of this life as have other royal families; but it will give us influence with the natives, who regard their king with great reverence. In a few days, he will visit our vessel, with other members of his house. He seems like a kind-hearted man, and is much interested in our views, as taught him by Mr. Deane. {GCDB March 25, 1891, p. 234.7}

One of the chiefs of the island visited us a few days ago, and told us that he was going to keep the true Sabbath. Do not these things indicate that we must have our publications in the Tahitian language if possible? This language is understood by the people in the Tuamotu group, and in most of the other islands in this part of the ocean, and the natives generally have means with which to purchase books. I am satisfied that if they had the gospel preached to them in its purity, they would make as good Christians as can be found anywhere. They are simple hearted, and seem to have a childlike faith. Of course they need a great work done for them before they are what they ought to be, but that is no evidence that they cannot be made true hearted Christians. Most any people under the same circumstances would have done no better than they have done. Not having any literature or periodicals, they have to depend on their teachers, and will be just what their teachers make them. {GCDB March 25, 1891, p. 234.8}

Now I want to say a word about missionary vessels. While our vessel is a fine sailor, and probably as safe a vessel as floats, there are, I believe, some serious defects in the make up of her interior. In the first place the cabin and galley should have been above the deck and not below. In our cabin the heat is almost intolerable in these tropical climates, especially when the vessel is not in motion. The galley being just ahead of the cabin adds to the heat, and makes our cabin like a Turkish bath room. Very little air comes into the cabin, and what we do get comes from that part of the ship which contains the bilge water, which does not tend to sweeten the air any. The result is that in the morning we feel as though we had been in a steam box during the night, and much of the time we get but little sleep. To you men who are strong, this may not seem to be a serious matter; but to us who at the best are physically weak, it means a good deal to be deprived of our rest every night for months, unfitting us as it does for the hard work that has to be done during the day. {GCDB March 25, 1891, p. 235.1}

You may ask, “Why not sleep on deck?” We do that whenever we can, but some of the time we cannot do it, and some of our company never dare to do it. Some one may object that it is unsafe to have the cabin and galley on deck, as in a heavy sea there is danger of their being carried away, or being filled with water when a heavy sea is shipped. But I see that nearly every vessel in these seas has the cabin on deck, and find that there is no more danger to such vessels than to our old fashioned sweat box below the deck. We are willing to endure *necessary* sufferings, but would just a little rather not suffer what can just as well be avoided as not. {GCDB March 25, 1891, p. 235.2}

If you ever build another vessel, I would also advise you to put in some auxiliary power. It is quite dangerous sailing among these islands with nothing but our sails to depend on. We have learned that the “Robert Logan,” which was dedicated in San Francisco a day or two before our vessel, has been wrecked already. A vessel was also wrecked a few days ago near one of the Hervey Islands, and fourteen persons lost, by being caught in one of the hurricanes that are so frequent at this time of the year. There being no good harbor at most of the islands, sail vessels are dashed on to the reefs every time the hurricanes take place. Much of the danger of getting onto the rocks would be avoided by having auxiliary power. {GCDB March 25, 1891, p. 235.3}

FEBRUARY. Since writing the above the mail came from California, but brought nothing but some papers, for which we are very thankful, but would like to get some letters occasionally. I suppose Elder Haskell is somewhere on the Pacific, bound for America. The man whom we expected to meet at Raiatea is now here to visit his brother (the native minister), and we have had a chance to visit with him. We cannot tell yet what we can do with him, but we will do our best. He will return to Raiatea on our vessel next week, and he will do what he can to help us get a foot-hold at his island. He is favorable to the truth, and we hope for the best, but cannot tell what will be the result. We have thought if it is the best, we may get a part of the readings in “Bible Readings” translated into the Tahitian language, and printed for use of the people here. It would be comparatively easy to translate them without such great talent as would be required to translate our other books. {GCDB March 25, 1891, p. 235.4}

We may be obliged to stay for a few weeks among the islands around Raiatea, as Capt. Marsh has decided that it is very unsafe to go to the Hervey Islands during the hurricane season. We are just cowards enough to want to keep away from those hurricanes that play such havoc with vessels; but if we find that we can not profitably spend so much time in the leeward islands (as they are called), we will, rather than waste our time, run the risk of going to the Hervey group in spite of the storms. We have some encouragement that we may get a foot-hold at those islands. Yesterday I found two ladies that have attended our meetings, who have decided to keep the Sabbath. One of them was the interpreter for the queen of Huahiene, one of the leeward islands, and with the queen was banished to this island by the French, for protesting against the occupancy of her island by them. This lady has written to her mother, a lady in good circumstances at Huahiene, to investigate the truth, and buy our books, and to give us a kind reception on our arrival. As her mother seems to be a person of some influence, it will be a good help to us to have her favor. {GCDB March 25, 1891, p. 235.5}

Our course from Raiatea will probably be to Rurutu in the Austral group, then to the Hervey Islands, and from there to the Tonga Islands, Samoa, Fiji, and Norfolk. By taking this course, we take advantage of the steady trade winds, which will favor us all the way. We go from this place with courage to believe that God will accompany us in all our wanderings, and that many will rejoice through eternity because the “Pitcairn” has been sent out. {GCDB March 25, 1891, p. 235.6}

We hope all will remember this missionary enterprise whenever they pray to God. {GCDB March 25, 1891, p. 235.7}

With much love I remain, {GCDB March 25, 1891, p. 235.8}

Yours in Christ,  
E. H. GATES.

The Committee on Resolutions presented the following report:- {GCDB March 25, 1891, p. 235.9}

Whereas, The Sanitarium has made an appropriation for the purpose of assisting in the education of young men and women as medical missionaries for home and foreign work; therefore, - {GCDB March 25, 1891, p. 235.10}

Resolved, That a special effort should be made in each Conference to secure suitable persons to enter upon the missionary course of study and preparation at the Sanitarium. {GCDB March 25, 1891, p. 235.11}

The report of the Committee on Education, found on page 193 of the BULLETIN, relating to starting a school in General Conference District No. 2, was taken up. {GCDB March 25, 1891, p. 235.12}

Prof. Prescott stated that the Committee had no definite plan in mind for the starting of such school, but that they thought it proper that steps be taken toward the establishment of a school at some point in the South. {GCDB March 25, 1891, p. 235.13}

Elder J. G. Wood stated that some of the brethren in Arkansas had asked if the Arkansas Conference could not be released from the Lincoln College enterprise and give their support to the establishment of a school in the South. {GCDB March 25, 1891, p. 235.14}

Elder S. H. Lane also spoke in favor of the recommendation. He thought that the establishment of a college at a suitable location in the South would be one of the grandest missionary enterprises we could undertake. {GCDB March 25, 1891, p. 235.15}

The recommendation was adopted. {GCDB March 25, 1891, p. 235.16}

Before the Conference adjourned, Dr. J. H. Kellogg requested the privilege of introducing some resolutions in regard to the matter of healthful living, and the relation of our people to the subject. They were read and ordered printed on slips at once, to be distributed before the close of the next meeting for the consideration of the delegates. {GCDB March 25, 1891, p. 235.17}

The consideration of these resolutions was made the special order of business for 3 o’clock P. M. {GCDB March 25, 1891, p. 236.1}

The partial reports of the Committee on Distribution of Labor (see BULLETIN, pp.175,193), were next brought up for consideration. {GCDB March 25, 1891, p. 236.2}

Recommendations 1, 2, 3, 4, 6, and 8 were so amended as to include the presidency of the State Tract Society. {GCDB March 25, 1891, p. 236.3}

Recommendation 5 was amended so as to read, “That Elder J. G. Wood go to Ohio and take the place on the Ohio Conference Committee made vacant by the removal of Elder O. J. Mason.” {GCDB March 25, 1891, p. 236.4}

Recommendation 11 was stricken from the list. {GCDB March 25, 1891, p. 236.5}

At this point the Conference adjourned for a recess of fifteen minutes. {GCDB March 25, 1891, p. 236.6}

**GENERAL CONFERENCE PROCEEDINGS TWENTY-SECOND MEETING**

THE Conference again assembled at eleven o’clock A. M. Elder Haskell offered prayer, after which the business was taken up where it was left off at the close of the last meeting. {GCDB March 25, 1891, p. 236.7}

Recommendation 13 was referred back to the committee. {GCDB March 25, 1891, p. 236.8}

The report as amended was unanimously adopted. {GCDB March 25, 1891, p. 236.9}

The further report of the same committee (see BULLETIN p.193) was then taken up. {GCDB March 25, 1891, p. 236.10}

Elder Olsen spoke to recommendation 16. South Africa is a very important field. Since it was decided by the Foreign Mission Board for Elder Boyd to return to this country, much time has been devoted to considering who should take his place in that field. Elder Porter’s name has been considered from time to time, and the fact that he had important responsibilities resting on him here has alone stood in the way of the decision being made by the Foreign Mission Board. {GCDB March 25, 1891, p. 236.11}

Elder Porter stated that he would like to talk further with the committee before the recommendation is acted on. {GCDB March 25, 1891, p. 236.12}

Recommendations 16 and 17 were therefore referred back to the committee. {GCDB March 25, 1891, p. 236.13}

Recommendation 18 was stricken from the report, as the names had already been acted on. {GCDB March 25, 1891, p. 236.14}

Recommendation 22 was referred back to the committee. {GCDB March 25, 1891, p. 236.15}

The report as amended was then adopted. {GCDB March 25, 1891, p. 236.16}

The report of the Committee on Nominations was next taken up. The nominations for the Executive Committee of the Conference, with the exception of the first two names, were referred back to the committee. {GCDB March 25, 1891, p. 236.17}

The portion of the report referring to the Committee on Foreign Missions, was referred back to the Committee. {GCDB March 25, 1891, p. 236.18}

The portion of the report recommending names for a Board of Trustees for the James White Memorial Home, was referred back to the Committee. {GCDB March 25, 1891, p. 236.19}

The name of W. B. White was substituted for that of Z. Nicola on the Board of Managers for Union College. {GCDB March 25, 1891, p. 236.20}

The name of E. J. Waggoner was substituted for that of W. C. White on the Board of Managers for the Central Bible School. {GCDB March 25, 1891, p. 236.21}

The portion of the report not referred, was adopted as amended. {GCDB March 25, 1891, p. 236.22}

The Committee on Resolutions submitted the following as a substitute for the resolutions pertaining to railroads, found on page 161 of the BULLETIN, referred back to that Committee:- {GCDB March 25, 1891, p. 236.23}

1. *Resolved*, That the Committee on Transportation issue a certificate to every minister and Bible worker of this denomination in this country, stating that they are entitled to the courtesy of clerical rates on the railroads. {GCDB March 25, 1891, p. 236.24}

2. *Resolved*, That the managers of the railroads be informed of the action, and requested not to hold the denomination responsible when permits are granted to any person not holding such certificate. {GCDB March 25, 1891, p. 236.25}

Adjourned to 3 P. M. {GCDB March 25, 1891, p. 236.26}

**GENERAL CONFERENCE PROCEEDINGS TWENTY-THIRD MEETING**

THE Conference was called to order at 3 P. M., Tuesday, March 24. Prayer was offered by Elder E. J. Waggoner. The following memorial from the Chicago West Side Sabbath-school was read:- {GCDB March 25, 1891, p. 236.27}

CHICAGO, ILL., March 21, 1891.  
To the General Conference of Seventh-day Adventists Convened, Greeting:-

We, the members of the Chicago West Side Sabbath-school, desire to hereby express our gratitude to God for the gracious tokens of his love and care for his people and work, manifested toward you in very important and encouraging deliberations. {GCDB March 25, 1891, p. 236.28}

As we have perused the highly prized columns of the DAILY BULLETIN, and read the tidings from the four continents, and the islands of the seas, our hearts have been filled with anxiety and sympathy for “those who sit in darkness,” and with Christian love and fellowship for the “burden bearers” of the cause of present truth. We feel that we have a deeper sense of the solemn responsibility resting upon us, than ever before. The “West Side” is a great field, and the evidences are many, that God has many souls here. Our courage in the Lord is good. {GCDB March 25, 1891, p. 236.29}

The canvassing work is progressing, and is daily developing interested persons and encouraging circumstances. Laborers as missionaries to follow up the canvassing work are needed; and we greatly feel the need of a suitable and permanent place for meetings and missionary work. {GCDB March 25, 1891, p. 236.30}

To-day, we looked upon one of those first periodicals, carried by our dear Brother White, in a hand satchel, to the Middletown, Conn., post office; and while we looked upon the work of the message in its present phase, no language seemed so appropriate to express our feelings as, *“This is the Lord’s doing, and it is marvelous in our eyes*.” {GCDB March 25, 1891, p. 236.31}

Dear brethren, we feel that your prayers and the prayers of God’s people have been heard, and that as a precious reviving shower, His blessing has come to you, and spread abroad upon the thousands whom you represent. While all pray for you in your future work, we will, through grace, seek a closer walk with God, and a more fervent zeal in the cause of Christ our Lord. {GCDB March 25, 1891, p. 237.1}

Your brother, for the school,  
F. A. BUZZEL, Supt.

Accompanying the memorial was a copy of No. 1, Vol. 1. of *The Present Truth*, the first paper ever published by Seventh-day Adventists. This number was published at Middletown, Conn., and bears date of July, 1849. The little paper is about 6 by 9 inches in size, and contains eight pages of printed matter. The first article is on the subject of Present Truth. The second bears the heading, “The Weekly Sabbath Instituted at Creation and not at Sinai.” {GCDB March 25, 1891, p. 237.2}

Other articles bear such headlines as, “The Two Laws;” “The Law of Moses;” “The Law of God, or the Ten Commandments;” “The Two Laws in the New Testament.” From a personal appeal by the editor, Elder James White, we extract the following:- {GCDB March 25, 1891, p. 237.3}

Dear Brethren and Sisters:- {GCDB March 25, 1891, p. 237.4}

I hope this little sheet will afford you comfort and strength. Love and duty have compelled me to send it out to you. I know you must be rooted and built up in the present truth, or you will not stand “in the battle in the day of the Lord.” Ezekiel 13:5. {GCDB March 25, 1891, p. 237.5}

The little sheet brings before our minds a whole volume in the history of the work with which we are now connected. That little paper was the beginning of the periodical work of the Seventh-day Adventists. It was carried to the post-office in a hand satchel, after having been dedicated to God by prayer. {GCDB March 25, 1891, p. 237.6}

When we see the great advancement that has been made in the almost forty-two years that have elapsed since this paper was printed, we feel like thanking God and taking courage. But the battle is not over yet. The injunction of the editor quoted above, “You must be rooted and built up in the present truth, or you will not be able to stand ‘in the battle in the day of the Lord,’” is as true to-day as when published forty-two years ago. {GCDB March 25, 1891, p. 237.7}

The special order for the hour, the consideration of the resolutions presented by Dr. Kellogg at the forenoon meeting, was proceeded with. The resolutions were spoken to by Dr. Kellogg, Elder Holser, L. McCoy, D. T. Jones, E. J. Waggoner, S. N. Haskell, J. O. Corliss, M. C. Wilcox, R. C. Porter, G. T. Wilson, and R. A. Underwood. The resolutions, as unanimously adopted, are as follows:- {GCDB March 25, 1891, p. 237.8}

1. *Resolved*, That we urge upon all our people the importance of a practical adoption of correct principles in diet, dress, and other habits of life which are taught in the Bible and the “Testimonies,” and also the recent work “Christian Temperance and Bible Hygiene.” {GCDB March 25, 1891, p. 237.9}

2. *Resolved*, That our ministers and other public laborers should give more attention to this subject, and that they should prepare themselves to speak intelligently upon it, and especially should set the people a good example in their own habits of life. {GCDB March 25, 1891, p. 237.10}

3. *Resolved*, That the managers of our health institutions should have the cordial support of all our people in their efforts to maintain a correct standard in these reforms as set forth in the “Testimonies.” {GCDB March 25, 1891, p. 237.11}

The report of the Committee on Finances (BULLETIN p.218) was taken up. {GCDB March 25, 1891, p. 237.12}

Bro. Harmon Lindsay explained at some length the plan of making deeds in escrow, which consists in making a deed to a party who may be selected, and placing such deed in the hands of a third party, to be turned over, at the decease of the party of the first part, to the party to whom the conveyance is made; also “trusts,” which consist, as here used, in placing property (usually consisting of money, notes, bonds, mortgages, etc.) in the hands of a party who is legally constituted a trustee for the same, and instructing the trustee, in the legal papers, how to dispose of the same at the decease of the party making the trust. {GCDB March 25, 1891, p. 237.13}

The report was adopted. {GCDB March 25, 1891, p. 237.14}

The report of the Committee on Foreign Missions (p.219) was next taken up. Different points in the report were spoken to by W. C. White, H. P. Holser, W. W. Prescott. {GCDB March 25, 1891, p. 237.15}

The preamble to Resolution 5 was amended to read, *“Whereas*, There are many books and periodicals which present much valuable missionary reading matter.” {GCDB March 25, 1891, p. 237.16}

The sixth resolution was amended to read “missionary societies,” instead of “mission bands.” {GCDB March 25, 1891, p. 237.17}

As amended, the report was adopted. {GCDB March 25, 1891, p. 237.18}

The Committee on Credentials and Licenses presented the following report:- {GCDB March 25, 1891, p. 237.19}

Your Committee appointed on Credentials and Licenses would report the following names for your consideration:- {GCDB March 25, 1891, p. 237.20}

For Credentials - O. A. Olsen, Geo. I. Butler, S. N. Haskell, U. Smith, W. C. White, R. A. Underwood, R. M. Kilgore, E. W. Farnsworth, Dan. T. Jones, E. H. Gates, A. T. Robinson, Mrs. E. G. White, Alonzo T. Jones, E. J. Waggoner, John G. Matteson, D. T. Bourdeau, Henry Shultz, L. H. Crisler, B. F. Purdham, D. A. Robinson, C. L. Boyd, Ira J. Hankins, O. A. Johnson, J. W. Watt, H. W. Cottrell, W. W. Prescott, G. T. Wilson, C. M. Kinney, J. N. Loughborough, J. H. Durland, A. J. Breed, R. C. Porter, E. E. Miles, G. H. Derrick, A. J. Reed, F. M. Wilcox, W. H. Wakeham, A. O. Tait, A. P. Heacox. {GCDB March 25, 1891, p. 237.21}

For License - W. A. Spicer, Frank Hope, Wm. Hutchinson, D. T. Shireman, Grant Adkins, P. T. Magan, W. A. Colcord, Eugene Williams, Charles Warren. {GCDB March 25, 1891, p. 237.22}

Missionary Credentials - F. L. Mead, A. F. Harrison, J. E. Froom, W. R. Smith, Ellery Robinson, Z. Sherrig, J. I. Tay, A. La Rue, Mrs. J. W. Scoles, Mrs. H. W. Cottrell. {GCDB March 25, 1891, p. 237.23}

We refer the name of A. Barry to the General Conference Committee; and all other names that may hereafter be presented for consideration. {GCDB March 25, 1891, p. 238.1}

|  |  |  |
| --- | --- | --- |
| R. A. UNDERWOOD, | ] |  |
| R. S. DONNELL, | ] | *Committee*. |
| I. D. VAN HORN, | ] |  |

The Committee on Nominations reported on the matter referred back to them as follows:- {GCDB March 25, 1891, p. 238.2}

Committee on Foreign Missions - U. Smith, E. B. Miller, L. McCoy, C. Eldridge, L. C. Chadwick, H. Lindsay. {GCDB March 25, 1891, p. 238.3}

Board of Trustees of James White Memorial Home - J. H. Kellogg, A. R. Henry, J. Fargo, L. McCoy, G. E. Tyszkiewicz, J. R. Palmer, L. C. Chadwick. {GCDB March 25, 1891, p. 238.4}

Conference adjourned. {GCDB March 25, 1891, p. 238.5}

**PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

**SIXTH MEETING**

A SPECIAL meeting of the International Sabbath-school Association was called at the close of the Conference meeting, Tuesday, March 24, at 5:30 P. M. The minutes of the previous meeting were read, and, with one correction, approved. {GCDB March 25, 1891, p. 238.6}

The report of the Committee on Nominations, as found on page 220 of the BULLETIN, was read. A motion was made to adopt the report by considering each office separately. {GCDB March 25, 1891, p. 238.7}

Brother C. H. Jones gave some reasons why he would like to be released from the presidency of the Association. He felt a great interest in the work, but could not do justice to the cause on account of other important duties. {GCDB March 25, 1891, p. 238.8}

Elder J. H. Durland spoke in a similar way. {GCDB March 25, 1891, p. 238.9}

After remarks from some others, the report was adopted, each name being voted upon separately. {GCDB March 25, 1891, p. 238.10}

The association then adjourned *sine die*. {GCDB March 25, 1891, p. 238.11}

**EARLY EXPERIENCES. - NO. 2**

TUESDAY, March 23, at 3 P. M., Elder Loughborough gave an address, continuing the subject of “Early Experiences.” He gave many interesting incidents in the early history of the cause, illustrating the self-sacrifice of the pioneers in the Sabbath and advent movement. The same spirit which they manifested must be manifested to the end by those who are faithful to the work. {GCDB March 25, 1891, p. 238.12}

Elder Loughborough also spoke quite at length on some of the manifestations of the Spirit of prophecy in the first years of the cause. As these historical incidents do not readily lend themselves to abridgement, such as our space here would require, readers of the BULLETIN are referred to Elder Loughborough’s forthcoming work on this subject, which is, we understand, well under way. {GCDB March 25, 1891, p. 238.13}

**SONG SERVICE**

AFTER the business meetings of the day were over, a large audience gathered in the Tabernacle at 6:30 P. M. before the evening service, to listen to the rehearsal of some songs from advanced pages of the forthcoming N. R. L. Association song book, “Songs of Freedom.” Brother F. E. Belden led the choir, and Prof. E. E. Barnes presided at the organ. The selections rendered consisted of quartets, solos, choruses, etc., and were evidently appreciated by all who heard them. The congregation by vote expressed their desire to hear more of the same if opportunity could be had for it before the Conference adjourned. {GCDB March 25, 1891, p. 238.14}

**CORRECTION**

IN the report of the educational secretary, which appeared in the BULLETIN, it was stated that the department in ancient languages in Healdsburg College had been discontinued. Prof. Prescott asked the privilege of correcting this statement, as he had since received information that the department had not been discontinued, but has been continued with an increased attendance. {GCDB March 25, 1891, p. 238.15}

THE book referred to in Elder E. H. Gates’ letter which appears in this number, entitled “Missionary Enterprises in the South Seas,” can be had by addressing the International Tract Society, Battle Creek, Mich. Price $1.25. {GCDB March 25, 1891, p. 238.16}

**BIBLE STUDY LETTER TO THE ROMANS. - NO. 16**

BY ELDER E. J. WAGGONER.

THIS is the last evening allotted to our Bible study, and it therefore seems proper that we should take a little review of the truths we have been considering. We shall find this review outlined in Revelation 14:6-12. {GCDB March 25, 1891, p. 238.17}

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” {GCDB March 25, 1891, p. 238.18}

We are accustomed, and rightly so, to speak of these three messages as one threefold message. The word which is rendered “followed” means properly, “went with.” Thus rendered the text would read, “And the third angel went with them.” It is the same word that is used in 1 Corinthians 10:4, - “And did all drink the same spiritual drink: for they drank of that spiritual rock that *went with them* (margin), and that rock was Christ.” Thus the first angel sounded, the second joined him, and the third joined them both; and together they all three go sounding the message. There is therefore but one message for us to consider, and that one comprises all three. {GCDB March 25, 1891, p. 239.1}

The message prepares a people who are described in the twelfth verse, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” There are three points which these people have, - patience; keeping the commandments; and the faith of Jesus. While they are all combined in one, I think we may consider them in a reverse order to that in which they are stated, - faith; obedience; and patience. For faith is the foundation upon which everything is built, and out of which everything grows. Faith that works obedience and the crowning grace is patience; for the apostle James says, “Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” James 1:4. When patience is perfected in the saints, then they themselves are perfect. So it is that this threefold message brings out a people who are perfect before God. They are just what the Saviour says they must be, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matthew 5:48. {GCDB March 25, 1891, p. 239.2}

Perhaps some in the audience have not realized the fact that the lessons we have been studying for the last dozen evenings on the book of Romans, have been nothing but the third angel’s message. I wish to show you this evening that the third angel’s message is all summed up in the preaching of the apostle Paul, as described in 1 Corinthians 2:2. “For I determined not to know anything among you, save Jesus Christ, and him crucified.” That was all that Paul preached, and that which he preached was powerful. He says, “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.... And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.” 1 Corinthians 2:1, 4. {GCDB March 25, 1891, p. 239.3}

Now the things which Paul preached he describes in 1 Corinthians 1:17, 18: “For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” Christ sent him to preach the gospel, and he did it, not using the wisdom of man’s words, in order that his preaching might not be disannulled. He says, “Lest the cross of Christ should be made of none effect.” Then when Paul preached among the Corinthians, he preached nothing but Christ and him crucified, and that was the gospel. That gospel - the cross of Christ - is the power of God unto salvation unto every one that believeth. {GCDB March 25, 1891, p. 239.4}

Now the question arises, Was this preaching of Paul’s anything like the third angel’s message, or the threefold message which is committed to us? Did his preaching differ from the preaching which we preach? If it differs, are we preaching what we ought to preach? In other words, should our preaching embrace anything more than what the apostle Paul had? If it does, then whatever it may be, we had better get rid of it as soon as we can. Now let us see why, - {GCDB March 25, 1891, p. 239.5}

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” That is a strong statement, but he repeats it and emphasizes it, “As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.” Galatians 1:8, 9. {GCDB March 25, 1891, p. 239.6}

These words are not in vain, for there have been men that have preached other gospels, or other things for the gospel; and more than that, there have been angels who have preached other gospels, and other things for the gospel. We shall yet see those fallen angels coming to us and preaching that which they call the gospel, which will have a power with it, and which will be accompanied by dazzling light. But the things which they tell us, we are to pronounce false, and the one who preaches them to us, accursed; because it will differ in some particular from that which the apostle Paul preached. {GCDB March 25, 1891, p. 239.7}

Leaving this point, we return to Revelation 14:6, where we read, “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, ... saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come.” This is a work that prepares men for the last judgment, and consequently a work which carries everything for man’s perfection, as we saw by the twelfth verse. But that message is nothing more nor less than the everlasting gospel. The second angel went with the first, and the first accompanied them both, and all three together sounded one cry. {GCDB March 25, 1891, p. 239.8}

The question arises, If the third angel came along and added his sound to the cry of the first and the second angel, do not we have something more to tell the world, than those who labored under the first message had? Well, we certainly can have nothing more to preach than the everlasting gospel. The second angel announces a fact, that Babylon is fallen, because of her apostasy from the gospel. Mark you, the second angel has no new truth to tell; merely a fact, that something has occurred. The third angel merely announces the punishment that will fall on the men who do differently from the truth announced by the first angel. But the first angel keeps sounding, and the three go together; and since the three keep sounding together, and the first is telling the everlasting gospel, - that which is to prepare men to stand blameless before God, - and the third angel is telling the punishment that will befall them if they do not receive the everlasting gospel, it necessarily follows that the entire threefold message is the everlasting gospel. {GCDB March 25, 1891, p. 240.1}

Mark it, the first angel proclaims the everlasting gospel; the second proclaims the fall of every one who does not obey that gospel; and the third proclaims the punishment that will follow that fall, and come upon those who do not obey. So the third is all in the first, - the everlasting gospel. Yes, that everlasting gospel carries with it all truth. It is the power of God. That everlasting gospel, remember, is all summed up in one thing, - Jesus Christ and him crucified, and of course risen again. We have nothing else in this world to proclaim to the people, whether we be preachers, Bible workers, colporters, or canvassers, or simply people who in the humble sphere of their own home let the light shine. All that any of us can carry to the world is Jesus Christ and him crucified. {GCDB March 25, 1891, p. 240.2}

Says one, That is taking an extreme view; are we going to throw away all the doctrines we have preached, - the state of the dead, the Sabbath, and the law, and the punishment of the wicked? Throw them away? - No; by no means. Preach them in season and out of season; but, nevertheless, preach nothing but Christ Jesus and him crucified. For if you preach those things without preaching Christ and him crucified, they are shorn of their power, for Paul says that Christ sent him to preach the gospel, not with words of man’s wisdom, lest the preaching of the cross of Christ should be made of none effect. The preaching of the cross, and that alone, is the power of God. I say again, the gospel is the power of God, and the cross is the center of the gospel. “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Galatians 6:14. To Paul there was nothing else worthy of glorying in, save the cross of Jesus Christ his Lord. {GCDB March 25, 1891, p. 240.3}

We will now take up a few of the different lines of doctrine that we preach, and see how we may preach them, and at the same time preach only Christ and him crucified. {GCDB March 25, 1891, p. 240.4}

And first, as to the doctrine of the Bible. The Bible is all doctrine. “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” John 7:17. The word doctrine means “teaching.” Sometimes we get afraid of doctrine. We talk of doctrinal and practical sermons. But doctrine means teaching, and if any man do the will of God, he shall know the teaching. But teaching must be practical, or it is useless; then, brethren, the teaching of the Bible is all practical. {GCDB March 25, 1891, p. 240.5}

Now if we do not know the doctrine of the Bible, we do not know how to practice what it teaches. If a thing is not practical, it is impractical. But we will not say the teaching of the Bible is impractical, something that cannot be practiced. So perhaps we can throw aside that distinction of doctrinal and practical sermons. A servant of God ought never to preach anything but practical sermons; but as all the teaching, or doctrine, of the Bible is practical, it is evident that in preaching really practical sermons, we must preach nothing but doctrine, and that doctrine must be the doctrine of Christ. {GCDB March 25, 1891, p. 240.6}

Now as to the specific lines of doctrine in Christ. We will first consider the law. I have only to call your attention to the fact that Christ is in the law, and the law is in Christ, and that you cannot separate one from the other, to prove that the two go together, and that preaching the law without Christ in it, will have no power or effect on the hearts of men. Our study of the book of Romans has brought this plainly before your minds. We do not make void the law by faith, but it is only by faith in Christ that we establish the law in our hearts. {GCDB March 25, 1891, p. 240.7}

The law condemns the sinner, and therefore by the deeds of the law there shall no flesh be justified in his sight. But it is by the obedience of one that many shall be made righteous, and that obedience can be made ours by faith in the word of God, and by making Christ ours. To make Christ ours is to bring him into our lives, and to have him in our lives is to have life eternal. Christ is the truth, and the law is in him in its perfection; and if we keep Christ in our hearts day by day, we have the law in our hearts in its perfection, so long as we do not waver. {GCDB March 25, 1891, p. 240.8}

If we have Christ, he is our salvation; but we must have him every moment of our lives. One act of faith will not suffice for all time; “the just shall live by faith.” But we can live only one moment at a time; and since faith is our salvation, it is evident that we are saved moment by moment. There is no power in the law apart from Christ, and the preaching of the law without Christ in it, is simply preaching damnation to men, and not hope. But Christ has sent men as his ambassadors, to proclaim liberty to the captives, to tell them that they are prisoners of hope. Then are we preaching the preaching of Christ, are we carrying out his commission, if we preach the law, which only condemns, without Christ? No. We are to preach “hope.” While the law is held over the sinner with all the terrors of Sinai, he is to have his mind directed to, not simply the law, but to the giver of the law, who has GRACE as well as truth in himself. Truth and grace are in his hand, and when that truth condemns men, the grace that is held out by the same hand converts from sin. {GCDB March 25, 1891, p. 241.1}

When men have Christ, they have his righteousness, which is the righteousness which the law demands. But the righteousness of Christ carries everything else with it, for he has said, “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Matthew 6:33. That is the one thing needful, and if we have it, we have the whole gospel, for it is Christ and his righteousness, and he is our righteousness, our salvation, and our life, both here and hereafter. {GCDB March 25, 1891, p. 241.2}

**THE SABBATH**

The particular truth that must be held up in these last days is the Sabbath. We cannot believe it or preach it too strongly. It is there that the great breach has been made in the law of God. Have you ever stopped to consider why it is that Satan has concentrated all his forces on that fourth commandment? The root of the whole matter is found in Hebrews 1:10. In speaking to the Son, God the Father says, “And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.” {GCDB March 25, 1891, p. 241.3}

Then when we read, “The heavens declare the glory of God, and the firmament showeth his handiwork,” we know that they simply manifest the power that there is in Christ. John says, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.” John 1:1-3. Everything that is made, is made by Christ. {GCDB March 25, 1891, p. 241.4}

In Psalm 111:2-4, I read, “The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and his righteousness endureth forever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion.” Literally, and according to the Jewish rendering of the Hebrew, the first part of verse 4, would be, “He hath made a memorial for his wonderful work.” What is his work? The heavens are his works, and he laid the foundations of the earth. I wish you to note that those three words, - righteousness, gracious, and compassion, are grouped together by the psalmist with these thoughts on the creation of the world. We shall see why, presently. {GCDB March 25, 1891, p. 241.5}

What is the memorial of God? “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” Genesis 2:1-3. What then is the memorial? - The seventh day, which is the Sabbath. It is the crowning day of the week, a memorial of creation completed, - a creation in which the power of God’s word was manifested, “for he spake and it was; he commanded and it stood fast.” If you will just keep the word of God and the power of the word of God before your minds, it seems that you cannot fail to see why it is that David groups grace, compassion, and righteousness, all together with the works of God’s hands. {GCDB March 25, 1891, p. 241.6}

It is the word of God that created the heavens and the earth. The Sabbath is the memorial which is given that we might commemorate, and meditate upon the power of God’s word. In Ezekiel 20:20 God says that the Sabbath is to be a “sign between me and you, that ye may know that I am the Lord your God.” Now mark, it is to be a sign so that we may know that the God of heaven is our God. {GCDB March 25, 1891, p. 241.7}

Now turn to Jeremiah 10:10-12, and there we read, “But the Lord is the true God, he is the living God, and an everlasting king: ... Thus shall ye say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He that made the earth by his power, he hath established the earth by his wisdom, and hath stretched out the heavens by his discretion.” Turn to Psalm 96:5 and there we read, “For all the gods of the nations are idols: but the Lord made the heavens.” {GCDB March 25, 1891, p. 241.8}

Now anything that will bring the mind of man to a knowledge of the fact, or that will recall the fact, that the God which we serve is the *Creator*, will also prove to us that all other gods are false gods. For the power to create is the distinctive attribute, it is the sole prerogative, of the God of heaven. He can create, and everything else that pretends to be worthy of worship is shown to be a false pretender because it cannot create. {GCDB March 25, 1891, p. 241.9}

But why does God want us to remember him as God? What particular thing does God want us to have in mind when we think of him as God? The keynote to these questions is found in Hebrews 11:6: “But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.” We must believe that God exists; and from that idea of existence, cannot be separated the idea of reward and help from the God that we believe exists. If we do not regard God as a rewarder, as a present help in trouble, we do not know him as God. If we do not know that he is exactly what he says he is, then we do not know him. {GCDB March 25, 1891, p. 242.1}

Since the Sabbath is a memorial of God’s wonderful work of creation, and is given that we may know that he is God; therefore the Sabbath is given that we may know God as a rewarder, for he is not anything else but a rewarder of them that diligently seek him. This is conclusively proved in Ezekiel 20:12. “Moreover I gave them my Sabbaths, to be a sign between me and them, that they might know that I am *the Lord that sanctify them*.” Then the object of giving the Sabbath to man was that he might know that that God who gave it, was a God that sanctifies him. That idea of sanctification is the one we want to make prominent in this connection. {GCDB March 25, 1891, p. 242.2}

It may be objected that the Sabbath was given before the fall of man, so that at the time it was given he was sanctified, and therefore did not need Christ to save him from sin. Adam was placed in the garden of Eden by the Lord. He lived in spotless purity, but he could keep that purity only by faith in God. It was the power of God that kept him. Adam did not live in himself. Yes, he did at last - and he fell. But just so long as he was kept from falling, it was by the power of God and the Word of God. Then he needed the power of God to keep him from falling, as he did afterwards, when he had fallen, to save him from the sins which he had committed, and to keep him from committing others. {GCDB March 25, 1891, p. 242.3}

We make the same mistake regarding the time after probation is closed. We think that because there will be no mediator then, that we stand in our own strength. There will come a time when there will be no mediator; but those who stand at that time will not stand in their own strength, but in the power of Christ that will keep us at that time; because we will be without sin, we shall need no mediator, but we shall need a Saviour every moment. Christ is the one “who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.” 1 Corinthians 1:8. {GCDB March 25, 1891, p. 242.4}

If Adam had never fallen, the Sabbath would have been there, as the memorial of the power of God to keep him from falling from the position and place in which God had made him. That is just exactly what the Sabbath is for now. It is to prove to us that God is our sanctification, and that he puts his righteousness on us and in us by the same word by which he made the heavens and the earth. Then the Sabbath is for the purpose that we may meditate upon the power of God, and to remember that that same power which made the earth, is the power that keeps us from sin unto salvation ready to be revealed in the last time. {GCDB March 25, 1891, p. 242.5}

In Colossians 1:11-19 we read, “Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell.” {GCDB March 25, 1891, p. 242.6}

The apostle presents Christ as the one through whom we have redemption, - why? Because by him were all things created. This thought will settle the objection that is so often raised in connection with the Sabbath, that redemption is greater than creation, because redemption is creation, and it is and can be nothing else. It is the same power, and the same thing. By the word of the Lord the heavens were made, and by the word of the Lord is righteousness declared in us. Speaking this universe into existence, was an act of creation, and speaking righteousness into the heart of man that has a wicked heart is also an act of creation. Christ is set before us as the Creator that we may know his power to redeem. And the way in which Christ is set before us is by the word of his power. {GCDB March 25, 1891, p. 242.7}

The Sabbath day is the day that calls to remembrance God’s wonderful works. In that day we are to meditate more especially than upon any other day on the works of the hands of God. As upon that day we meditate upon the work of his hand, and the wonderful power that is exhibited in the universe, so also do we meditate upon his power to save us from sin, for it is the same power throughout. That is why children from their earliest years should be taught to look upon creation as the power of God. If this is done, principles will be embedded in their minds that no infidel sophistry can change. {GCDB March 25, 1891, p. 242.8}

In the eleventh chapter of Hebrews, Paul brings to view the power of faith to work righteousness; but you will notice that the opening thought expressed is, “Through faith we understand that the worlds were framed by the word of God.” Then by directing the minds of the young to the power of God in creating the universe, they will understand it by faith, and their minds will grasp the thought that the same one who made all they see, is a rewarder of them that diligently seek him. {GCDB March 25, 1891, p. 243.1}

How plain it is why Satan has massed all his forces against that fourth commandment; because it is the one above all others that brings to view the power of our Lord Jesus Christ. Satan is antichrist, and he does not do anything in this world that is not directed against Christ. That is why he has covered up that fourth commandment, - that he may take the minds of men from God in Christ as Creator; because just so far as men lose sight of the creative power that there is vested in Christ, so will they lose sight of his power to redeem. So preach the Sabbath more and more, yet in so doing be sure that you preach Christ and him crucified as the Saviour from sin. {GCDB March 25, 1891, p. 243.2}

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord.” Isaiah 58:13, 14. Then the keeping of the Sabbath perfectly, as God wants it kept, is to delight ourselves in the Lord; but this we cannot do if we do not know Christ, and make him our joy. {GCDB March 25, 1891, p. 243.3}

**THE SAINTS’ INHERITANCE**

We will now consider the saints’ inheritance, and see if in that we cannot also preach Christ and him crucified. There was an inheritance promised to Abraham and his seed. It was promised to him and to his seed that they should be heirs to the world. That seed is Christ and all who are in Christ. The earnest, the pledge, of that inheritance is the Spirit of God. “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.” Ephesians 1:13, 14. {GCDB March 25, 1891, p. 243.4}

The Spirit of God is the advance payment on our inheritance, and then Paul prays that “the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.” {GCDB March 25, 1891, p. 243.5}

The whole gospel has reference to the inheritance of the saints. That inheritance is obtained, not by the law, but through faith in Jesus Christ. If we are Christ’s, then are we heirs according to the promise. What is there in the preaching of the saints’ inheritance, if we do not carry with it Christ, as the one through whom that inheritance is obtained? He is the one “in whom we have obtained an inheritance.” The promise to Abraham was that in him should all the nations of the earth be blessed. In making that promise to Abraham, Paul says, that God preached the gospel unto him. See Galatians 3:8. {GCDB March 25, 1891, p. 243.6}

Can we preach Christ in the resurrection? The resurrection goes with the promise of the inheritance. When God gave the promise to Abraham, he staggered not at it, but was fully persuaded that what God had promised he was able to perform. He had faith in God to raise the dead, and that faith was shown in perfection when he offered Isaac on the altar. So his belief in the promise was based on his belief in Christ as the resurrection and the life. In Christ is the law and the Sabbath; in him is the inheritance. Christ crucified and risen again is the means by which we can obtain that glorious home. {GCDB March 25, 1891, p. 243.7}

**IMMORTALITY OF THE SOUL**

Can Christ be preached when we talk on the subject of the immortality of the soul? - Yes; for that is nothing else but life through Christ. Through Christ we have life, and there is no other way that we can get it. We may prove conclusively from the Bible that there is no consciousness in the grave, and that man is mortal, and still not have the true principle of the question of the immortality of the soul. {GCDB March 25, 1891, p. 243.8}

Some say that when people understand that man is mortal, they are safe against spiritualism. Is that so? No; for many people have acknowledged that, and still have gone into spiritualism. Why? Because they did not have Christ in their doctrine. He that hath the Son hath life, and he that hath not Son hath not life. He that believeth the Son hath life, and he that believeth him not shall not see life. Christ has bought life for man, and we can have that life by believing his word. Aside from Christ there is no life, and aside from him we can have no life. {GCDB March 25, 1891, p. 243.9}

In Ezekiel 13:22 we read: “Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way by promising him life.” The reason why men are fastened in their iniquities, and why they go down into perdition, is because they are promised life when there is no life for them as long as they remain in that sinful state. Darkness is going to cover the earth, and gross darkness the children of men, and it will be as it was before the flood, when all the imaginations of the hearts of men were only evil continually. It is because they believe that they will have life without Christ. {GCDB March 25, 1891, p. 243.10}

Christ must be set forth as the only means of life, and that that life comes by faith, which is the only means of righteousness, that men may acknowledge “as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life.” That life is the life of Christ. Those that are justified will be saved, and those that are not justified will be lost, and the only way that we can be justified is by the life of Christ. {GCDB March 25, 1891, p. 244.1}

Therefore we preach justification through Christ - life in him, and death out of him. Then he that hath not the Son hath not life and shall not see life, and all that there remains for him to have is the everlasting death, the punishment of the wicked. Therefore it is impossible for us to present the question of the immortality of the soul in any other way but through Christ. If we do, it will not be accompanied by power; for nothing but the preaching of the cross is the power of God. {GCDB March 25, 1891, p. 244.2}

**SPIRITUALISM**

Now let us consider Spiritualism. It is true that a man may believe that men are mortal, and that they do not go to heaven at death; but if he does not know the power of that, he is not safe from Spiritualism. If he does not know the power of the life of Christ, there is nothing that will save him from the wiles of this terrible delusion. But if he does know the weakness of man, and that he has no life in himself, but that there is life in Christ, and that faith makes that life his own, then he has a safeguard. {GCDB March 25, 1891, p. 244.3}

Did you ever know a man who believed that Scripture, “The dead know not anything,” to go off into Spiritualism? I presume you have, and I know that I have. Then if men who have known and believed that scripture, do go off into Spiritualism, there is no power in that belief that the dead do not know anything to keep them from Spiritualism. I have known men who have believed it and who have preached it; but they went off into Spiritualism. I have heard them preach it, and I have heard the same men afterward preach the most blasphemous Spiritualism. Then if the positive belief that man is mortal will keep men from the wiles of Spiritualism, why did those men go into it? Because they did not know the secret of life in Christ. {GCDB March 25, 1891, p. 244.4}

Said Christ, “He that is not with me is against me; and he that gathereth not with me, scattereth abroad.” Matthew 12:30. There is no half way measure. It is either Christ or Satan. It is Christ, or it is antichrist. Everything that is not for Christ, is what? against Christ. What does the word “antichrist” mean? - Against Christ. Then he that is not for Christ is antichrist, or he is actuated by the spirit of antichrist. “If any man have not the Spirit of Christ, he is none of his.” Romans 8:9. Then if he has not the Spirit of Christ, what spirit must he have? He must have the spirit of antichrist. There are only two contending forces in the world, - the power of Christ, and the power of antichrist, - the Spirit of Christ and the spirit of antichrist. {GCDB March 25, 1891, p. 244.5}

“And you hath he quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.” Ephesians 2:1, 2. Who is the prince of the power of the air? - Satan. Then it is the spirit of Satan that actuates the children of disobedience. {GCDB March 25, 1891, p. 244.6}

Then the fact that a man may acknowledge that man is mortal, will not save him from Spiritualism. He must acknowledge and know that Christ is our life, and that without him we have no life. To merely acknowledge it will do no good, he must know it by personal experience. Christ must live in him, and Christ alone, and then he will not be actuated by the spirit of antichrist, for the Saviour said that the prince of this world had no part in him. {GCDB March 25, 1891, p. 244.7}

What is the secret of Spiritualism? - Separation from Christ; and every man who does not receive Christ, whether he professes to believe the Sabbath, the coming of the Lord, that man is mortal, - no matter whether he believes all that, - if he does not receive Christ into his own heart, sooner or later that man is bound to be carried away in this great deception of Satan. {GCDB March 25, 1891, p. 244.8}

It is those who receive not the love of the truth to whom God will send strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness. Now it is possible for me to acknowledge all the different lines of present truth that are contained in the third angel’s message; but just so long as I have unrighteousness in my heart I have the seeds of Spiritualism there. All unrighteousness is the work of antichrist. Having unrighteousness, I have that by which Satan can work deceit in me. It is the “deceivableness of unrighteousness.” It is not the deceivableness of ignorance, but it is the deceivableness of unrighteousness. {GCDB March 25, 1891, p. 244.9}

Then the sole source of safety lies in a belief in Christ as *my* life, and in justification by faith. It must be Jesus Christ and him crucified as our righteousness, our life, our joy, our everything that is to be desired; yea, more than can be desired, or even thought of, - the only one who can keep us from antichrist. {GCDB March 25, 1891, p. 245.1}

“Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know we the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.” 1 John 1:2. {GCDB March 25, 1891, p. 245.2}

Now what is it to confess that Jesus Christ is come in the flesh? To say so, - no, - to believe it for all that it is worth. What does it mean? God was manifest in the flesh; God was in Christ reconciling the world to himself. God sent his own Son in the likeness of sinful flesh, and for sin, that he might condemn sin in the flesh. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Hebrews 4:15. {GCDB March 25, 1891, p. 245.3}

Brethren, to acknowledge that Christ has come in the flesh, means that we must take Christ as he came in the flesh, and for all that he came in the flesh to do. He came in the flesh, that the righteousness of the law might be fulfilled in us, - that we might have his righteousness and his endless life. Every spirit that denieth Christ as the sole means of life and righteousness, is the spirit of antichrist. {GCDB March 25, 1891, p. 245.4}

Now take your bearings and see where you are. Is it the spirit of Christ that works in us when we say that we are going to overcome if Christ will give us a little assistance? When we say that, we are going to have heaven by our own work, in part at least; we deny Christ, and deny that he is come in the flesh. That spirit is the spirit of antichrist working in us. {GCDB March 25, 1891, p. 245.5}

In the papacy we recognize a form of antichrist. The secret of obtaining life as the papacy teaches it, is not Christ and his life, but penance, the monastery, and the Virgin Mary. So the spirit that leads a man into a monastery, and scourges the flesh, and does penance, is simply the logical outcome of the thought that *we* must do something to free ourselves from sin. It is the spirit that teaches that we cannot trust all to Christ, and let him work out our own righteousness for us. So everything that is not totally subject to Christ, is actuated by the spirit of antichrist. {GCDB March 25, 1891, p. 245.6}

“Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.” 1 John 4:3, 4. We overcome antichrist only by having Christ in us. It is Christ first and last and all the time; Christ in the law, and the law in Christ; Christ in the Sabbath, as Lord of the Sabbath, because he made it, and because the Sabbath simply shows the power of the word of Christ, by which the heavens were made, and by which they are upheld. {GCDB March 25, 1891, p. 245.7}

The power of the word of Christ also works righteousness in us. The preaching of the cross of Christ presents life and immortality to men. It is the preaching of the cross of Christ that warns men of destruction. It delivers us from the snares of the world, and gives us access into the grace wherein we stand and rejoice in hope of the glory of God. The preaching of that cross of Christ makes known to us all Christ wants us to know. It lays before us the glories of the saints’ inheritance, and it warns us of the perils of the last days. {GCDB March 25, 1891, p. 245.8}

While we are loyal to the third angel’s message, and to all the doctrines that make us distinct from the world, let us determine to know nothing but Jesus Christ and him crucified. It is the power of God unto salvation. It is the everlasting gospel, which shall prepare men for the judgment which is even now set. And oh, if that first angel declared, “Fear God, and give glory to him; for the hour of his judgment is come,” how much more should we declare that message, - the everlasting gospel, - now, when that judgment is not only come, but even now nearly done. {GCDB March 25, 1891, p. 245.9}

I thank God that he is revealing the truths of his word to us, and that he has shown us that the third angel’s message is the whole gospel of Jesus Christ our Lord. Why do we know so much more about the word of God? Because God is revealing Christ to us, and in us. All we know of the power of Christ we know from the word, and by this we are made clean from sin. Our faith lays hold of Christ, and he becomes a reality in our own hearts and in our lives. {GCDB March 25, 1891, p. 245.10}

When we have strong faith that Christ is abiding in us, we can go forth to work for others with power, and join our voices with those of the angels in heaven, and then the message will go with a loud cry. The reason that it has not gone with a loud cry is because we have not grasped it in its fullness. In the past many of us have not had that kernel of the message that it is all Christ. {GCDB March 25, 1891, p. 245.11}

When we have Christ, we have everything, and we know the power that there is in him. Then we submit ourselves to him, and the power will rest upon us, and the word that we preach will go with power, and the loud cry of the third angel’s message will be here. I rejoice to night in the belief that the loud cry is now beginning. {GCDB March 25, 1891, p. 245.12}

The grand consummation will soon be here, when Christ shall come. Then we shall see him, whom having not seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory. In that glad day we shall be like him, for we shall see him as he is. {GCDB March 25, 1891, p. 246.1}

May God grant that that day may come soon. God grant that every one in this house may give their hearts to him, and be able to say, “Here am I, Lord, take me; I am thine, and thou art mine; use me, Lord, in thine own way, that thou mayest make known to the Gentiles through me the unsearchable riches of Christ. {GCDB March 25, 1891, p. 246.2}

March 26, 1891

*VOL. 4. - BATTLE CREEK, MICH., THURSDAY, - NO. 18*

**INTERNATIONAL TRACT SOCIETY PROCEEDINGS NINTH MEETING**

THE ninth meeting of the International Tract Society was called Wednesday, March 25, at 9 A. M. Prayer was offered by Elder S. N. Haskell. The minutes of the last meeting were read and approved. {GCDB March 26, 1891, p. 247.1}

The resolutions found on page 209 of the BULLETIN, after discussion by C. Eldridge and Elders Johnson and Shultz, were adopted. {GCDB March 26, 1891, p. 247.2}

The Committee on Constitution and Plans reported, suggesting some further changes in the constitution. The following constitution was adopted:- {GCDB March 26, 1891, p. 247.3}

**CONSTITUTION ARTICLE I. - NAME**

THIS society shall be known as the International Tract and Missionary Society. {GCDB March 26, 1891, p. 247.4}

**ARTICLE II. - OBJECTS**

The objects of this society are, (1) to publish and circulate religious, temperance, and educational literature; (2) to disseminate information in regard to home and foreign missions, and raise funds for their support; (3) to organize, assist, and have the oversight of national, state, and colonial auxiliary societies. {GCDB March 26, 1891, p. 247.5}

**ARTICLE III. - MEMBERSHIP**

Persons may become life members of this Society by the payment of ten dollars; or annual members by the payment of one dollar. Both annual and life members shall be entitled to certificates of membership. {GCDB March 26, 1891, p. 247.6}

**ARTICLE IV. - OFFICERS**

SECTION 1. The officers of this Society shall be a president, a vice-president, a treasurer, a recording secretary, two or more corresponding secretaries, and a Board of nine directors of which the president, vice-president, and recording Secretary, shall be members. All of whom shall be elected at the biennial sessions of the Society. {GCDB March 26, 1891, p. 247.7}

SEC. 2. It is the duty of the Board of Directors to carry out the decisions of the Society; to furnish publications and employ agents as they may see fit; to audit all accounts, and to fill any vacancies that may occur in their number. {GCDB March 26, 1891, p. 247.8}

**ARTICLE V. - REPRESENTATION**

This Society shall be represented at its biennial sessions, by the delegates to the Seventh-day Adventist General Conference, the officers of State, colonial, and national auxiliary societies, and by life and annual members. {GCDB March 26, 1891, p. 247.9}

**ARTICLE VI. - FUNDS**

The funds of the Society shall consist of receipts for life and annual memberships, and donations from societies and individuals. {GCDB March 26, 1891, p. 247.10}

**ARTICLE VII. - MEETINGS**

SECTION 1. This Society shall convene biennially for the election of officers and the transaction of necessary business, at such time and place as the Board of Directors may appoint. {GCDB March 26, 1891, p. 247.11}

SEC. 2. Special meetings may be called by a majority of the Board of Directors at such times and places as they shall deem necessary for the interests of the organization. {GCDB March 26, 1891, p. 247.12}

**ARTICLE VIII. - AMENDMENTS**

This Constitution may be amended by a two-thirds vote at any biennial session. {GCDB March 26, 1891, p. 247.13}

The following constitution was recommended for State societies:- {GCDB March 26, 1891, p. 247.14}

**CONSTITUTION**

**ARTICLE I - NAME**

THE name of this Society shall be————Tract and Missionary Society. {GCDB March 26, 1891, p. 247.15}

**ARTICLE II - OBJECTS**

The objects of this Society shall be, (1) To publish and circulate religious, temperance, and educational literature; (2) To secure subscriptions for periodicals, and to provide for supplying the same to the worthy poor; (3) To disseminate information in regard to home and foreign missions, and to raise funds for their support. {GCDB March 26, 1891, p. 247.16}

**ARTICLE III - MEMBERSHIP**

All persons in regular standing in a Seventh-day Adventist church, or who may be recommended by the church, who contribute regularly to the funds of the society shall be members. {GCDB March 26, 1891, p. 247.17}

**ARTICLE IV - OFFICERS**

SECTION 1. The officers of this Society shall be a President, Vice-President, Secretary, Corresponding Secretary, Treasurer, General Agent, and a Director for each District, who shall be elected at the annual meeting of the Society. {GCDB March 26, 1891, p. 248.1}

SEC. 2. Each local society shall elect a Librarian, at the quarterly meeting in January of each year. {GCDB March 26, 1891, p. 248.2}

**ARTICLE V - MANAGEMENT**

The President, Vice-President, Secretary, Treasurer, State Agent, and the Directors of Districts, together with the Executive Committee of the Conference of Seventh-day Adventists, shall constitute a Board of Directors, who shall have the general management of the work of this Society, and shall have power to fill any vacancies in the offices of the Society. {GCDB March 26, 1891, p. 248.3}

**ARTICLE VI - DUTIES OF OFFICERS**

SECTION 1. President. - The duties of the President shall be to preside at all meetings of the Society, and of the Board of Directors, and to have the general oversight of the work of the Society. {GCDB March 26, 1891, p. 248.4}

SEC. 2. Vice-President. - It shall be the duty of the Vice-President to act in place of the President in his absence, and to work in connection with the President. {GCDB March 26, 1891, p. 248.5}

SEC. 3. Secretary. - The Secretary shall keep the records and documents of the Society, conduct the business correspondence, have charge of the publications of the Society, and fill all orders for the same. {GCDB March 26, 1891, p. 248.6}

SEC. 4. Corresponding Secretary. - The Corresponding Secretary shall conduct the missionary correspondence with Directors, Librarians, and individuals; submit plans to the local societies for the circulating of literature, and assist by correspondence or otherwise in organizing and conducting weekly missionary meetings, and in carrying forward other lines of missionary work, following such general plans as may be approved by the President and Secretary. {GCDB March 26, 1891, p. 248.7}

SEC. 5. Treasurer. - The Treasurer shall have charge of the funds of the Society, and shall render an account thereof annually, or oftener if requested to do so by the President or Board of Directors. {GCDB March 26, 1891, p. 248.8}

SEC. 6. Directors. - It shall be the duty of the Director to labor for the promotion of the objects of the Society, in his District, and to visit the several local societies as often as practicable, to encourage, assist, and instruct them in their work, and to hold such general meetings in his District as the interest of the work may demand. {GCDB March 26, 1891, p. 248.9}

SEC. 7. State agent. - The duties of the State agent shall be to have charge of the subscription book business of the Society. He shall select, appoint, and instruct agents, and contract with them for territory in which to work. {GCDB March 26, 1891, p. 248.10}

**ARTICLE VII - MEETINGS**

This Society shall convene annually for the election of officers and the transaction of other necessary business, at such time and place as the President may appoint. Special meetings may be called at such times and places as the Board of Directors may deem necessary. {GCDB March 26, 1891, p. 248.11}

**ARTICLE VIII - FUNDS**

The funds of this Society shall consist of moneys received from free-will offerings and sale of publications. {GCDB March 26, 1891, p. 248.12}

**ARTICLE IX - AMENDMENTS**

This Constitution may be amended at any annual meeting by a vote of two thirds of the members present. {GCDB March 26, 1891, p. 248.13}

The Chairman called on Capt. Eldridge to state why the Executive Committee had not carried out the recommendation made at the last session, to buy a small boat for the use of our missionary in New York harbor. The Captain stated that a sub-committee was appointed to consider the proposed purchase with power to act. The sub-committee had carefully looked into the matter, but it was not their judgment that the funds of the Society would as yet warrant the purchase of such a boat as our missionary in New York thought he must have. Brother Eldridge said, however, that he still thought a boat was needed in the harbor. {GCDB March 26, 1891, p. 248.14}

Elder W. C. White offered the following resolution touching the matter, which was adopted:- {GCDB March 26, 1891, p. 248.15}

Whereas, At its last session this society authorized the purchase of a launch for the use of our ship missionaries in New York harbor; and, - {GCDB March 26, 1891, p. 248.16}

Whereas, The cost of a suitable launch is considerable, and the funds of the society are limited; therefore, - {GCDB March 26, 1891, p. 248.17}

Resolved, That we refer this matter to the General Conference, and request that body to take charge of this enterprise. {GCDB March 26, 1891, p. 248.18}

At the first meeting of the society, the Southern District and Montana societies applied for admission. On motion of W. C. White, action on this matter had been deferred (See page 15 BULLETIN) till the advisability of organizing tract societies in mission fields could be discussed. Elder White withdrew his motion and the above named societies were admitted. {GCDB March 26, 1891, p. 248.19}

The Committee on Nominations presented a report which was referred back to them for further consideration, since some of the persons proposed said they could not act as officers of the society. {GCDB March 26, 1891, p. 248.20}

The meeting adjourned till 3 P. M. {GCDB March 26, 1891, p. 248.21}

**GENERAL CONFERENCE PROCEEDINGS TWENTY-FOURTH MEETING**

THE Conference was opened at 11 A. M., March 25, by singing hymn No. 136. Prayer was offered by Elder J. N. Loughborough. Followed by the reading of the minutes of the preceding meeting. {GCDB March 26, 1891, p. 248.22}

Article IV of the by-laws of the General Conference was amended by substituting the word “twenty-one” instead of the word “five,” making the number of trustees to be elected twenty-one. {GCDB March 26, 1891, p. 248.23}

The rules were suspended so that any business introduced during the day might be acted upon without delay, this being the last day of the Conference. {GCDB March 26, 1891, p. 248.24}

The following resolution was introduced by D. T. Jones and adopted:- {GCDB March 26, 1891, p. 248.25}

Resolved, That we hereby instruct the board of trustees of the General Conference Association of Seventh-day Adventists (the incorporated body) to appoint a general canvassing agent and such district canvassing agents as they may deem necessary to the interests of the canvassing work. {GCDB March 26, 1891, p. 248.26}

The report of the Committee on Resolutions, page 235 of the BULLETIN, was taken up and adopted without discussion. {GCDB March 26, 1891, p. 248.27}

The report of the Committee on Transportation (page 236) was taken up. It was explained by the chairman of the committee that the resolutions under consideration were intended to follow the preamble preceding Resolution 2 on page 161 of the BULLETIN. {GCDB March 26, 1891, p. 248.28}

The discussion on these resolutions and previous discussions on the same point, brought out the facts that there are some who are willing to accept reductions in fare, on railroads, who are not entitled to it. The object in the appointment of the Committee on Transportation and the passing of these resolutions is to clear the General Conference of all responsibility in such cases. {GCDB March 26, 1891, p. 249.1}

The first resolution was amended to read:- {GCDB March 26, 1891, p. 249.2}

Resolved, That the Committee on Transportation issue a certificate to every minister, Bible worker, and missionary employed and paid by the denomination, stating that they are entitled to the courtesy of clerical rates on the railroads. {GCDB March 26, 1891, p. 249.3}

As amended, the report was adopted. {GCDB March 26, 1891, p. 249.4}

The report of the Committee on Credentials and Licenses (see BULLETIN p.237) was taken up and adopted as a whole. {GCDB March 26, 1891, p. 249.5}

The Committee on Nominations reported that they were unable to make any changes in the nominations first presented for Executive Committee of the General Conference. They therefore returned the same report found on page 218 of the BULLETIN. {GCDB March 26, 1891, p. 249.6}

At the request of Brother L. C. Chadwick the Committee on the Distribution of Labor presented its final report, which is as follows:- {GCDB March 26, 1891, p. 249.7}

24. That Elder J. H. Durland go to California, and make that his field of labor. {GCDB March 26, 1891, p. 249.8}

25. That Elder R. D. Hottel labor in the Atlantic Conference. {GCDB March 26, 1891, p. 249.9}

26. That Elder R. A. Underwood labor in Michigan, and take the position of president of the Michigan Tract and Missionary Society, and the place on the Executive Committee of the Michigan Conference made vacant by the absence of Elder Olsen. {GCDB March 26, 1891, p. 249.10}

27. That we ratify the plans of the Foreign Mission Board, recommending Elders O. A. Olsen and E. J. Waggoner to visit Europe and hold biblical institutes in England and Scandinavia. {GCDB March 26, 1891, p. 249.11}

28. That Luther Warren go to New York and make that his field of labor. {GCDB March 26, 1891, p. 249.12}

29. That Elder A. J. Breed labor in Minnesota. {GCDB March 26, 1891, p. 249.13}

30. That Elder G. B. Starr spend the summer in the interest of the Bible work in Michigan. {GCDB March 26, 1891, p. 249.14}

31. That Elder M. G. Huffman make Illinois his field of labor. {GCDB March 26, 1891, p. 249.15}

32. That Elder S. J. Hersum labor in the Atlantic Conference. {GCDB March 26, 1891, p. 249.16}

33. That Brother M. Streman of South Dakota, go to Iowa and labor among the Scandinavians in that State. {GCDB March 26, 1891, p. 249.17}

34. That Elder E. W. Farnsworth be requested to labor in District No. 1, especially in the large cities, as the way may open. {GCDB March 26, 1891, p. 249.18}

35. That we all confirm the appointment of Allen Moon to labor in Chicago. {GCDB March 26, 1891, p. 249.19}

36. After further consideration, we confirm the recommendation that Elder R. C. Porter go to South Africa. {GCDB March 26, 1891, p. 249.20}

We recommend, That all other vacancies and appointments be turned over to the General Conference Committee and the Foreign Mission Board. {GCDB March 26, 1891, p. 249.21}

Conference then took a recess till 4 P. M. {GCDB March 26, 1891, p. 249.22}

**INTERNATIONAL TRACT SOCIETY TENTH MEETING**

THE tenth and last meeting of the International Tract Society convened as per adjournment, Wednesday, March 25, at 3 P. M. Prayer was offered by Elder O. A. Olsen. The minutes of the last meeting were read and approved. {GCDB March 26, 1891, p. 249.23}

Elder H. E. Robinson raised the question of discounts on certain of our publications, stating that the discount on some is so small that it hardly meets the expense necessary in handling them. On motion of Elder D. T. Jones, the matter of discounts was referred to the Executive Board of the Society. {GCDB March 26, 1891, p. 249.24}

The Committee on Nominations presented the following report:- {GCDB March 26, 1891, p. 249.25}

For President - L. C. Chadwick.” *Vice-President* - L. McCoy.” *Treasurer* - Miss M. K. Byington.” *Recording Secretary* - A. O. Tait. {GCDB March 26, 1891, p. 249.26}

Corresponding Secretaries - General Secretary Home Office, Mrs. S. L. Strong; Chicago Office, Miss Jennie Thayer; Health and Temperance Department, Miss Laura C. Bee; National Religious Liberty Department, Miss Mary Simkin; Scandinavian Department, Miss Tena Jensen. {GCDB March 26, 1891, p. 249.27}

Executive Committee - L. C. Chadwick, L. McCoy, O. A. Olsen, D. T. Jones, S. N. Haskell, W. C. White, A. O. Tait, C. Eldridge, J. N. Loughborough. {GCDB March 26, 1891, p. 249.28}

|  |  |  |
| --- | --- | --- |
| A. T. ROBINSON, | ] |  |
| J. N. LOUGHBOROUGH, | ] | *Committee*. |
| GEORGE A. IRWIN, | ] |  |

The report was accepted, and the persons named elected. {GCDB March 26, 1891, p. 249.29}

The meeting adjourned *sine die*. {GCDB March 26, 1891, p. 249.30}

**GENERAL CONFERENCE PROCEEDINGS TWENTY-FIFTH MEETING**

THE Conference was called to order promptly at 4 P. M. The congregation joined in singing hymn No. 1331, after which Elder S. N. Haskell invoked the divine blessing on the Conference and its all work. {GCDB March 26, 1891, p. 249.31}

The minutes were read, after which the report of the Committee on Distribution of Labor presented at the forenoon meeting was circulated on a slip printed for the occasion. {GCDB March 26, 1891, p. 249.32}

The Chairman announced the committee called for in the report of the Finance Committee (see BULLETIN p.218) as follows: D. T. Jones, S. N. Haskell, U. Smith, L. C. Chadwick, W. C. White. {GCDB March 26, 1891, p. 249.33}

The report of the Committee on Nominations was taken up where it was left at the close of the preceding meeting. The portion of the report under consideration, was the election of the Executive Committee. {GCDB March 26, 1891, p. 249.34}

Elder W. C. White spoke on the point of loading men up too heavy so that they must either overwork and break themselves down or neglect a part or all of their work. Follow out the principle laid down, he expressed it as his opinion that a man should not be a district superintendent and president of a Conference at the same time. {GCDB March 26, 1891, p. 250.1}

The name of R. A. Underwood was substituted for that of A. J. Breed and as amended, the committee was elected. The portions of the report which were referred back to the committee were returned with some changes, and adopted as it appears on page 238 of the BULLETIN. {GCDB March 26, 1891, p. 250.2}

The final report of the Committee on Distribution of Labor, page 249, was amended by striking out recommendation 26 to correspond with the previous action of the Conference in putting the name of Elder R. A. Underwood on the General Conference Committee, with the understanding that he should be District Superintendent for District No 5. {GCDB March 26, 1891, p. 250.3}

The report as amended was adopted. {GCDB March 26, 1891, p. 250.4}

Elder Underwood, the chairman of the Committee on Credentials and Licenses, presented the name of D. A. Ball for credentials, and that of L. C. Chadwick for ministerial license, both of which were granted. {GCDB March 26, 1891, p. 250.5}

On motion of L. C. Chadwick, amended by W. C. White, the Conference voted to request the Executive Committee of the General Conference to publish as soon as possible the minutes of the Conference and other societies which held their annual meetings at the same time in condensed form, that all may have it in convenient from. {GCDB March 26, 1891, p. 250.6}

Elder W. C. White offered the resolution which follows:- {GCDB March 26, 1891, p. 250.7}

Resolved, That we recommend the Executive Committee to publish a smaller Year Book with a view to a more general circulation. {GCDB March 26, 1891, p. 250.8}

The resolution was adopted. {GCDB March 26, 1891, p. 250.9}

The chairman of the Committee on Resolutions stated that he had several resolutions which had been handed in late, which he wished to refer to the Executive Committee of the Conference. {GCDB March 26, 1891, p. 250.10}

The Conference adjourned *sine die* at 5:45 P. M., March 25, 1891. {GCDB March 26, 1891, p. 250.11}

The Doxology was sung, after which the benediction was pronounced by Elder Haskell. REVIEW AND HERALD EXTRA {GCDB March 26, 1891, p. 250.12}

April 13, 1891

*VOL. 4. - BATTLE CREEK, MICH., MONDAY, - NO. 19*

**THE GENERAL CONFERENCE**

THE General Conference which has just closed, was the largest, and in many respects, the most important one ever held by our people. The General Conference proper began March 5, and continued until the 25th. The three weeks previous to the beginning of the Conference was devoted to preparatory work. The canvassers’ institute was held from February 22 to March 4. The Council of Presidents of Conferences and Tract Societies began February 25 and continued to March 4. There were six meetings of this Council, of an hour and a half each, in which many important questions relating to the work in home and foreign fields, were discussed, but more especially the matters relating to the education and development of laborers. The Council of Presidents was harmonious throughout, and did much to prepare work for the Conference, as well as to prepare the minds of those who were to take the leading part in the Conference for the work before them. One hundred and twenty-five delegates were present, representing thirty-five Conferences, and five mission fields. {GCDB April 13, 1891, p. 251.1}

During the session of the General Conference proper there were twenty-five meetings of the Conference; ten of the International Tract and Missionary Society; six of the International Sabbath-school Association; four of the International Health and Temperance Association, and twenty meetings devoted to Bible study. The latter were especially interesting and profitable. The themes dwelt upon were the inspiration of the Scriptures, the three messages, and justification by faith. The theme of justification by faith was based upon the first eight chapters of the book of Romans, which were taken up in consecutive order. The Bible study was much appreciated by all present, and was a very profitable feature of the Conference. Plans were laid for the holding of institutes for Bible study, in the different General Conference Districts in the future, which all the laborers in their respective Districts will be expected to attend. {GCDB April 13, 1891, p. 251.2}

Another interesting feature of the Conference was the early morning meetings, which were held each morning from 5:30 to 6:30. These were specially marked by the blessing of God. The spiritual awakening that marked the Conference from the beginning to the close was its most interesting feature. But few who came went away without feeling that they had received a special blessing from God, and that they could go out to their fields of labor with the assurance that more of the power of his Spirit would attend their labors in the future than in the past. It is evident that God is waiting to greatly bless his people, that as soon as they place themselves in right relations to him, such showers of divine grace will fall upon them as will make the heart tender and give power in proclaiming the truths of the gospel. {GCDB April 13, 1891, p. 251.3}

It will now be two years before another session of the General Conference. This will be an interval of great importance in the work of the third angel’s message. There was never a time when the evidence that God is in this work and with this people, was clearer than now. Prosperity has attended the work since the Conference of 1889. A large number have been added to those who believe in the present truth. The standard of laborers has been raised by encouraging education and training for all departments of the work. Some new fields have been entered. The institutions already established in the interests of the third angel’s message have increased in strength and usefulness. The people and work of God have become more widely and favorably known than ever before. The openings for new missionary operations were never so numerous as at the present time, and the calls for help never more imperative. There is among the laborers a spirit to seek after God, and to connect with him by a living experience. All this we may take as evidence that God is leading, and that he is preparing his people to do an important work in the earth. {GCDB April 13, 1891, p. 251.4}

Every year brings us nearer to the coming of the Lord and the perils of the last days, and every year brings greater burdens and responsibilities. The Conference term upon which we have just entered is one of peculiar interest and importance. Those upon whom responsibilities have been placed will need wisdom from God and much of his blessing to qualify them for discharging the duties laid upon them. The ministers who go out into the field, should be sustained by the sympathies and prayers of the people of God everywhere, and the efforts of the ministry should be seconded by the efforts of the people, every one of whom can do something for the advancement of the Lord’s work. If the people of God will consecrate themselves fully to him, and humbly and faithfully do the work which he has given them to do, his blessing will be upon them, and they will prosper; but if they should fail to consecrate themselves to God, and to follow in the way which he has marked out for them, disappointment will be the inevitable result. {GCDB April 13, 1891, p. 252.1}

**MEETINGS OF THE GENERAL CONFERENCE COMMITTEE**

A NUMBER of meetings were held by the General Conference Committee during the ten days following the close of the General Conference. Below are given the principal matters considered and actions taken by the Committee in these meetings. {GCDB April 13, 1891, p. 252.2}

**ADJUSTMENT OF TERRITORY BETWEEN NEW YORK AND PENNSYLVANIA CONFERENCES**

At a meeting of the General Conference Committee with the Pennsylvania and New York delegations, March 25, 1891, the chairman, Elder Olsen, stated that the object of the meeting was to notify the New York and Pennsylvania delegations of the decision of the Committee in reference to transferring the five counties of the Pennsylvania Conference, which are in the State of New York, to the New York Conference. It is the unanimous opinion of the Committee that the counties referred to should be transferred to New York according to the understanding when the Conferences were divided. The following was written out and subscribed to as indicated:- {GCDB April 13, 1891, p. 252.3}

We think the transfer should neither be made at once nor delayed too long. The Committee thinks that at the end of two years would be about the proper time. Great care should be taken that no feeling is engendered on either side. At the time when the transfer is made, the laborers living in the territory should be transferred with it; provided, that, if the President of the Pennsylvania Conference shall live in New York at the time when the transfer is made, he shall not be transferred to the New York Conference. {GCDB April 13, 1891, p. 252.4}

It is agreed between the two delegations that the transfer of territory should be made Jan. 1, 1893, the tithe for the first quarter of 1893 to go to the Pennsylvania Conference. {GCDB April 13, 1891, p. 252.5}

Signed by -  
J. W. RAYMOND, *Pres. Penn. Conf*.  
S. H. LANE, *Pres. New York Conf*.  
O. A. OLSEN, *Pres. Gen. Conf*.  
W. A. COLCORD, *Sec. Gen. Conf. Com*.

**DISTRICT SUPERINTENDENTS**

At a meeting held March 26 the question of district superintendents was taken up, and the following men elected as superintendents of the different districts:- {GCDB April 13, 1891, p. 252.6}

Elder A. T. Robinson, Superintendent of District No. 1.

Elder R. M. Kilgore,” ” ” 2.

Elder J. N. Loughborough,” ” ” 3.

Elder O. A. Olsen, Superintendent of District No. 4, with Prof. W. W. Prescott as alternate.

Elder R. A. Underwood, Superintendent of District No. 5.

Elder D. T. Jones,” ” ” 6.

**SUMMER NORMAL INSTITUTE**

At meetings held March 28 and 29, the question of the time and place of holding the Summer Normal Institute was considered. (See BULLETIN, pp.81,92.) {GCDB April 13, 1891, p. 252.7}

Prof. Prescott stated that he desired, to have as many of the teachers in our schools attend as possible, especially those who are expected to take a rather leading part. The first three or four days of the Institute he thought should be especially devoted to the interests of our schools and school work. He was of the opinion that the time has come for quite a radical change to be made in the course of instruction in our schools. {GCDB April 13, 1891, p. 252.8}

Different places were talked of for holding the Institute, and it was thought that the General Conference Committee might hold its summer council at the same time and place. It was voted:- {GCDB April 13, 1891, p. 252.9}

1. That the Institute be held in the northern part of the State of Michigan, beginning July 15, 1891, and continue six weeks. {GCDB April 13, 1891, p. 252.10}

2. That the General Conference Committee’s summer council be held at the same place that the Summer Normal Institute is held, from August 4-17. {GCDB April 13, 1891, p. 252.11}

3. That Prof. Prescott, W. C. White, and W. A. Colcord be a committee to look up the location for the Summer Normal Institute. {GCDB April 13, 1891, p. 252.12}

4. That the Institute be under the direction of Prof. Prescott; and that Prof. E. B. Miller, Prof. G. W. Caviness, Elder A. T. Jones, and Dr. E. J. Waggoner assist him in the work of teaching. {GCDB April 13, 1891, p. 252.13}

**DISTRICT BIBLE SCHOOLS**

In regard to the holding of Bible schools in the different General Conference Districts (see BULLETIN, pp.81,92), it was recommended, subject to such changes as circumstances may make necessary: {GCDB April 13, 1891, p. 252.14}

1. That for the coming year each school should continue four weeks. {GCDB April 13, 1891, p. 253.1}

2. That the schools for the different Districts should begin on the following dates:- {GCDB April 13, 1891, p. 253.2}

|  |  |  |  |
| --- | --- | --- | --- |
| District No. 1, Oct. 13, 1891. | | | |
|  | “ | “ | 2, Sept. 11, “ |
|  | “ | “ | 3, Nov. 3 or 4, 1891. |
|  | “ | “ | 4, March 3, 1892. |
|  | “ | “ | 5, Jan. 13, “ |
|  | “ | “ | 6, Feb. 24, “ |

**THE JAMES WHITE MEMORIAL HOME**

The General Conference Committee and the Committee on the James White Memorial Home met in joint session, March 30 and April 2. (See BULLETIN pp.206,238.) {GCDB April 13, 1891, p. 253.3}

Dr. Kellogg, chairman of the latter committee, stated that this committee had held two meetings, and had appointed three committees: (1) On Organization; (2) on Location; (3) on Plans for Raising Money for the Institution. {GCDB April 13, 1891, p. 253.4}

The Committee on Organization found that there is a law well adapted for the organization of an institution of this kind. {GCDB April 13, 1891, p. 253.5}

The Committee on Location decided that the institution should be located within two miles of Battle Creek. {GCDB April 13, 1891, p. 253.6}

The Committee on Raising Funds reported $14,000 already promised, and several thousands more in view. {GCDB April 13, 1891, p. 253.7}

Dr. Kellogg thought it would be well to have one or two collections during the year for the benefit of the Home. It should be made self-sustaining, or as nearly so as possible. {GCDB April 13, 1891, p. 253.8}

Eld. Olsen asked how much they had in mind to expend on the institution. {GCDB April 13, 1891, p. 253.9}

Dr. Kellogg replied that they thought it would require from $30,000 to $40,000 to build and furnish the institution. He thought also that there should be a farm of from 60 to 100 acres connected with the institution. The amount of land was afterwards raised to 160 acres. He thought that quite an income might be realized to the institution from the friends of some that might be cared for at it. He cited instances of some cases which had come to his knowledge of late, wherein persons stated that in case of their death or other circumstances, they would like to have their children brought up at the institution, and would leave property for the purpose, to the amount of from eight or ten thousand to one or two hundred thousand dollars. There are several such institutions in the land, and a number even in the State of Michigan. {GCDB April 13, 1891, p. 253.10}

The following actions were taken by the joint committee:- {GCDB April 13, 1891, p. 253.11}

1. It was voted, That J. H. Kellogg, O. A. Olsen, A. R. Henry, W. C. White, J. Fargo, L. McCoy, G. E. Tyszkiewicz, J. R. Palmer, and L. C. Chadwick be a temporary board of Trustees of the James White Memorial Home until the incorporation of the institution, with full power to act in carrying out the resolutions of the General Conference by which this joint committee was created. {GCDB April 13, 1891, p. 253.12}

2. That the James White Memorial Home be located within two miles of Battle Creek, Mich. {GCDB April 13, 1891, p. 253.13}

3. That steps be at once taken to raise the sum of $50,000 to purchase a site for, and erect, furnish and equip the James White Memorial Home. {GCDB April 13, 1891, p. 253.14}

4. That the Committee of seven of the James White Memorial Home, be authorized by the joint committee to proceed at once to raise the money for the carrying forward of the enterprise. {GCDB April 13, 1891, p. 253.15}

5. That no steps be taken for the erection of the building until two-thirds of the $50,000 are secured. {GCDB April 13, 1891, p. 253.16}

6. That the same committee be authorized to at once open a fund for the maintenance of orphans. {GCDB April 13, 1891, p. 253.17}

7. That the James White Memorial Home Committee of seven be authorized to proceed to the collection of data and statistics in regard to orphans in the denomination. {GCDB April 13, 1891, p. 253.18}

**MISSIONARY WORK FOR INDIA**

In a meeting held April 1, Elder Haskell spoke of a plan which he had in mind of working up a correspondence with missionaries in foreign countries. When in India he wrote a series of Bible readings, which a missionary is now having printed, and expects to introduce into the mission schools as the basis of Bible study. He read one of the Bible readings to show their nature, and promised some financial assistance in getting these readings printed. He stated that he had already received some donations from different individuals in some of these foreign countries for helping to start this line of work. {GCDB April 13, 1891, p. 253.19}

The question of purchasing a small press for missionary work in India, was considered. The committee did not decide to take definite action in the matter, but - {GCDB April 13, 1891, p. 253.20}

Voted to request the Foreign Mission Board to take up this line of work begun by Elder Haskell as far as practicable, and furnish the funds promised by him to assist in getting out the Bible readings in the Indian language. {GCDB April 13, 1891, p. 253.21}

**CAMP-MEETING LABOR**

In considering the question of supplying help for different camp-meetings it was decided:- {GCDB April 13, 1891, p. 253.22}

1. That Elder A. T. Jones attend the camp-meetings in Dist. No. 1, and that Elder W. C. White attend the same meetings, if consistent. {GCDB April 13, 1891, p. 253.23}

2. That Elder S. N. Haskell attend the camp-meetings in Dist. No. 4, the coming season. {GCDB April 13, 1891, p. 253.24}

3. That Prof. W. W. Prescott attend the Upper Columbia and North Pacific camp-meetings if possible; but in case he cannot, that Elder J. H. Durland be requested to attend them. {GCDB April 13, 1891, p. 253.25}

4. That Brother A. R. Henry be requested to attend the same meetings if he can arrange to do so, and that he be especially urged to do so, provided Prof. Prescott cannot. {GCDB April 13, 1891, p. 253.26}

5. That we request Elder A. T. Jones to attend the Ottawa (Kan.) camp-meeting in May. {GCDB April 13, 1891, p. 253.27}

**RECOMMENDATIONS AND REQUESTS**

The committee passed the following recommendations and requests:- {GCDB April 13, 1891, p. 254.1}

1. That Brother E. J. Harvey be recommended to labor in Ontario, under the direction of the Michigan Conference. {GCDB April 13, 1891, p. 254.2}

2. That Miss Nellie Webber be recommended to engage in Bible work in Battle Creek. {GCDB April 13, 1891, p. 254.3}

3. That Elder J. H. Rogers be requested to labor in the State of Missouri, provided satisfactory arrangements can be made with the Missouri Conference. {GCDB April 13, 1891, p. 254.4}

4. The Committee approve of Elder A. T. Robinson’s suggestion of inviting Elder J. B. Goodrich to spend some time with him in the month of May visiting the Maritime Provinces. {GCDB April 13, 1891, p. 254.5}

**LICENSES AND CREDENTIALS**

In addition to the list reported by the Committee on Licenses and Credentials and adopted by the General Conference (see BULLETIN pp.237,249,250), the Committee voted:- {GCDB April 13, 1891, p. 254.6}

1. That ministerial license be granted to Allen Moon and A. F. Ballenger. {GCDB April 13, 1891, p. 254.7}

2. That missionary credentials be granted to W. C. Dalbey, Mrs. A. P. Heacock, Mrs. Grant Adkins, and Mrs. G. T. Wilson. {GCDB April 13, 1891, p. 254.8}

**COMMITTEE ON REPRESENTATION AT WORLD’S FAIR**

The question of representation at the World’s Fair was brought up for a reconsideration of some of the names before appointed as a committee to look after the matter. {GCDB April 13, 1891, p. 254.9}

On account of his not going to labor in Illinois in the future, Elder Kilgore tendered his resignation, handing in the following in writing:- {GCDB April 13, 1891, p. 254.10}

Elder O. A. Olsen, Pres. Gen. Conference:- {GCDB April 13, 1891, p. 254.11}

I hereby resign my position on the Committee concerning the World’s Fair, which please accept. R. M. KILGORE. {GCDB April 13, 1891, p. 254.12}

April 2, 1891. {GCDB April 13, 1891, p. 254.13}

Elder Loughborough, President of the Illinois Conference, was elected in Elder Kilgore’s place. {GCDB April 13, 1891, p. 254.14}

W. A. COLCORD, *Sec*.  
O. A. OLSEN, *Pres*.

**GENERAL CONFERENCE ASSOCIATION**

**PROCEEDINGS OF THE EXECUTIVE BOARD**

SIX meetings of the newly elected Board of Trustees of the General Conference Association were held after the close of the General Conference, and the following are selected from the minutes of the proceedings, as being matters of general interest to the readers of the BULLETIN. {GCDB April 13, 1891, p. 254.15}

R. C. Porter offered his resignation, on account of his having been chosen to go to South Africa after his election as a member of the Board. L. C. Chadwick was chosen to fill the vacancy thus caused. {GCDB April 13, 1891, p. 254.16}

**PERMANENT OFFICERS**

The following trustees were elected as officers of the Board for the ensuing year:- {GCDB April 13, 1891, p. 254.17}

President - Ole A. Olsen. *Vice-President* - John N. Loughborough. *Secretary* - Lawrence C. Chadwick. *Treasurer* - Harmon Lindsay. *Auditor* - Archibald R. Henry. {GCDB April 13, 1891, p. 254.18}

By a unanimous vote, the By-laws of the Association were amended to read as follows:- {GCDB April 13, 1891, p. 254.19}

**BY-LAWS ARTICLE I. - TRUSTEES**

SECTION 1. The trustees shall elect annually, from their number, a president, vice-president, secretary, treasurer, and auditor, who shall hold their respective offices one year, and until others are chosen in their stead and appear to enter upon their duties. {GCDB April 13, 1891, p. 254.20}

SEC. 2. The duties of said officers should be such as usually pertain to such offices. {GCDB April 13, 1891, p. 254.21}

SEC. 3. The President and Treasurer (or the Secretary in lieu of either absentee), shall sign all instruments and obligations of the corporation; provided, however, that subject to the provisions of Section Seven of this Article, any seven of the Trustees within the legal quorum, as specified in Section Six of this Article, duly convened, may authorize a named Agent to sign the name of the corporation, and bind it to a named obligation or class of obligations. {GCDB April 13, 1891, p. 254.22}

SEC. 4. At each session of the General Conference of the Seventh-day Adventists, the Board of Trustees shall make to said Conference, or a duly appointed committee thereof, a complete statement of the affairs and business of this corporation. {GCDB April 13, 1891, p. 254.23}

SEC. 5. The Board of Trustees shall meet on Thursday, the 15th day of December, A. D. 1887, at 10 o’clock A. M., at the office of the Seventh-day Adventist Publishing Association in the city of Battle Creek, Calhoun County, Michigan, and said Board shall always be in session. {GCDB April 13, 1891, p. 254.24}

SEC. 6. A quorum for the transaction of business shall consist of not less than nine trustees, of whom the President and Treasurer (or Secretary in lieu of either absentee) shall be two, and the concurrence of at least seven of said trustees shall be necessary to pass any measure coming before said Board. {GCDB April 13, 1891, p. 254.25}

SEC. 7. Whenever more than thirteen trustees are present at any meeting, the concurrence of a majority of the trustees actually present shall be necessary to pass any measure coming before said Board. {GCDB April 13, 1891, p. 254.26}

SEC. 8. The Presiding Officer shall always have one, and but one, vote on the question before the Board. {GCDB April 13, 1891, p. 254.27}

**ARTICLE II. - SEAL**

The Board of Trustees shall provide a seal of the ordinary size and inscribed as follows: “General Conference Association of the Seventh-day Adventists,” the same to form an outer circle inclosing the word “Seal.” {GCDB April 13, 1891, p. 254.28}

**ARTICLE III. - AMENDMENTS**

These By-laws may be added to, amended, or repealed by the vote of any fourteen trustees actually convened. {GCDB April 13, 1891, p. 254.29}

**ORGANIZATION AND PLANS**

The following recommendations were presented by a committee appointed for the purpose, and were adopted by the Board:- {GCDB April 13, 1891, p. 254.30}

We would recommend, 1. That an Executive Committee of not less than five members be appointed by the Board. The Secretaries and Treasurer, though not necessarily members of this Committee, should attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. {GCDB April 13, 1891, p. 254.31}

The duties of the Executive Committee shall be as follows:a. To cause a full report of all its proceedings to be kept at all times in the rooms of the Association, and open to the inspection of any member of the Board. {GCDB April 13, 1891, p. 254.32}

b. To carry into effect all the orders given them by the Board, and to fill any vacancies occurring in other Committees of the Board, and to direct them in the discharge of their duties; to secure the publication of all works ordered by the Board; to make all needful purchases and contracts; to take charge of the Association’s property; to devise and execute plans for increasing the funds of the Association and meeting its pecuniary obligations; to determine the manner in which the accounts of the Association shall be kept; and to present an audited treasurer’s report together with a full statement of the financial condition of the Association semi-annually. {GCDB April 13, 1891, p. 255.1}

c. To present to the Board semi-annually a complete statement of its doings, giving the Board information upon the condition and prospects of every department of the Association’s operations, also their plans for the future; and in general, to submit to the Board all such facts and statements in their possession as will enable the Board to judge correctly of its actions, and to give it instruction for the future. {GCDB April 13, 1891, p. 255.2}

d. To examine into and report to the Board any State or local enterprise which may be of sufficient magnitude to largely affect the Association or any work that is entrusted to its care; to devise plans and make suggestions to the Board for the securing of legacies, donations, trusts, gifts, etc., and to take steps, if necessary, to secure the same in the absence of special instructions from the Board; to act as counselors or advisers with State Conference officers upon matters of finance. {GCDB April 13, 1891, p. 255.3}

2. That a Committee of three on Publication be appointed, whose duties shall be as follows:- {GCDB April 13, 1891, p. 255.4}

a. To keep a corrected list of all the books, pamphlets, tracts, and periodicals, being published by the denomination. {GCDB April 13, 1891, p. 255.5}

b. To recommend the preparation and publication of such books, tracts, or periodicals, as the interests of the work may require. {GCDB April 13, 1891, p. 255.6}

c. To consider the matter of the translation of literature and the publication of periodicals in other languages, and to make such recommendations to the Board as they may consider for the interests of the work among the foreign nationalities. {GCDB April 13, 1891, p. 255.7}

d. To recommend plans for the most judicious distribution of literature by means of canvassers, colporters, and missionary workers. {GCDB April 13, 1891, p. 255.8}

e. And to oversee the publication of books, pamphlets, tracts, etc. (as to the matter which they contain), and the translation and publication of literature in the different languages. {GCDB April 13, 1891, p. 255.9}

3. That agents be appointed to take charge of such special lines of work as may make the appointment of such agents necessary, and that the agents so appointed be provided with power of attorney, limited to the special work for which he is appointed. {GCDB April 13, 1891, p. 255.10}

The committees provided in the foregoing recommendations were chosen by electing the following trustees to act as said committees:- {GCDB April 13, 1891, p. 255.11}

Executive Committee - O. A. Olsen, A. R. Henry, H. Linday, W. C. White, W. W. Prescott. {GCDB April 13, 1891, p. 255.12}

Publication Committee - W. W. Prescott, W. C. White, L. C. Chadwick. {GCDB April 13, 1891, p. 255.13}

**DUTIES OF CANVASSING AGENTS**

The report of the special committee which was appointed to outline the duties of the general and district canvassing agents and present the nominations for the same, was unanimously adopted as follows:- {GCDB April 13, 1891, p. 255.14}

We recommend, That the Board of Trustees appoint a general canvassing agent, a district canvassing agent for each General Conference district in the home field, and such agents for books in foreign languages as may from time to time be deemed necessary, and that the jurisdiction and duties of said agents be outlined as follows:- {GCDB April 13, 1891, p. 255.15}

1. The General Canvassing Agent shall, under the direction of the General Conference Association, have the general supervision of the canvassing work of the denomination, and shall report the condition and progress of the work semi-annually to the General Conference Association. He shall direct the work through the district and foreign canvassing agents, whose duty it shall be to report the condition of the work regularly each month to him. As far as consistent, he shall attend State canvassers’ conventions and institutes throughout the entire field. He shall also recommend to the General Conference Association and the Foreign Mission Board the removal of canvassers from State to State, and to foreign fields, whenever such transfer of laborers is deemed necessary for the general advancement of the work. {GCDB April 13, 1891, p. 255.16}

2. The district agent shall work under the direction of the General Canvassing Agent, and shall superintend the work in his district through the State agents, whose duty it shall be to report to him monthly. He shall labor impartially for the general interests of the work in all parts of his district. He shall hold canvassers’ conventions and institutes, and shall, whenever practicable, attend general State meetings in his district, where the canvassing work is to be considered. {GCDB April 13, 1891, p. 255.17}

3. The State agent shall superintend the canvassing work in his territory, under the direction of the district agent, and in harmony with the plans of the Executive Committees of his Conference and tract society. He shall hold canvassers’ conventions and attend all general meetings where the canvassing work is to be considered or may be advanced. {GCDB April 13, 1891, p. 255.18}

4. All General Agents in the United States and Canada for foreign works, shall labor under the direction of the District Agent in whose district he may be engaged, and in harmony with the State Agent and the Conference and Tract Society Committees of the State in which he is working. {GCDB April 13, 1891, p. 255.19}

**APPOINTMENT OF AGENTS**

The following are the canvassing agents appointed for the ensuing year:- {GCDB April 13, 1891, p. 255.20}

|  |  |  |
| --- | --- | --- |
| General | Canvassing | Agent, L. C. Chadwick, |
| District | No. 1, | Canvassing | Agent, E. E. Miles, |
| “ | “   2, | “ | “      A. F. Harrison, |
| “ | “   3, | “ | “      J. E. Froom, |
| “ | “   4, | “ | “      F. L. Mead, |
| “ | “   5, | “ | “      W. R. Smith, |
| “ | “   6, | “ | “      G. H. Derrick, |
| Scandinavian Agent for Dists. 3, 4, and 5, Z. Sherrig. | | | |

The Board was not able at present to select a German Agent for Dists. 3, 4, and 5. {GCDB April 13, 1891, p. 255.21}

L. C. CHADWICK, *Sec*.  
O. A. OLSEN, *Pres*.

**PROCEEDINGS OF THE BOARD OF FOREIGN MISSIONS**

According to the Constitution of the General Conference, and the By-Laws of the Board of Foreign Missions, the officers of the Board of Foreign Missions for the coming term are as follows:- {GCDB April 13, 1891, p. 255.22}

Chairman, O. A. Olsen. *Treasurer*, Harmon Lindsay. *Secretary*, W. C. White. {GCDB April 13, 1891, p. 255.23}

The Standing Committees were appointed as follows:- {GCDB April 13, 1891, p. 256.1}

On *Europe and Asia* - O. A. Olsen, C. Eldridge, A. T. Robinson, J. N. Loughborough, and W. C. White. {GCDB April 13, 1891, p. 256.2}

On *Africa, South America, Mexico, and the West Indies* - L. C. Chadwick, R. M. Kilgore and L. McCoy. {GCDB April 13, 1891, p. 256.3}

On *Oceanica* - S. N. Haskell, D. T. Jones, E. B. Miller. {GCDB April 13, 1891, p. 256.4}

On *Education* - W. W. Prescott, S. N. Haskell, and U. Smith. {GCDB April 13, 1891, p. 256.5}

On *Finance* - L. C. Chadwick, C. Eldridge, W. C. White, D. T. Jones, and H. Lindsay. {GCDB April 13, 1891, p. 256.6}

On *Appointments and References* - J. N. Loughborough, O. A. Olsen, and R. A. Underwood. {GCDB April 13, 1891, p. 256.7}

The Advisory Committees, superintendents, editors, etc., for each field for the coming year are:- {GCDB April 13, 1891, p. 256.8}

**CENTRAL EUROPEAN MISSION**

Superintendent - H. P. Holser. {GCDB April 13, 1891, p. 256.9}

Advisory Committee - H. P. Holser, L. R. Conradi, Jas. Erzenberger, Joseph Curdy, and J. D. Compte. {GCDB April 13, 1891, p. 256.10}

Book Committee - H. P. Holser, L. R. Conradi, Jas. Erzenberger, Joseph Curdy, and H. Revilly. {GCDB April 13, 1891, p. 256.11}

Editor of Les Signes - Joseph Curdy. {GCDB April 13, 1891, p. 256.12}

Corresponding Editors - Jas. Erzenberger, John Vuilleumier. {GCDB April 13, 1891, p. 256.13}

Editors of Harold - L. R. Conradi, Jas. Erzenberger. {GCDB April 13, 1891, p. 256.14}

**GERMAN MISSION**

Superintendent - L. R. Conradi. {GCDB April 13, 1891, p. 256.15}

Advisory Committee - L. R. Conradi, H. P. Holser, J. T. Boettcher, Emil Severin, Wm. Fleck. {GCDB April 13, 1891, p. 256.16}

**RUSSIAN MISSION**

Superintendent - L. R. Conradi. {GCDB April 13, 1891, p. 256.17}

Advisory Committee - L. R. Conradi, H. P. Holser, Conrad Laubhan, Jacob Klein, Gerhard Isaacs. {GCDB April 13, 1891, p. 256.18}

**SCANDINAVIAN MISSION**

Superintendent - Lewis Johnson. {GCDB April 13, 1891, p. 256.19}

Advisory Committee - L. Johnson, E. G. Olsen, O. Johnson, J. F. Hansen, and Emil J. Ahren. {GCDB April 13, 1891, p. 256.20}

Editors of Tidende - N. Clausen, L. Johnson, and J. C. Ottoson. {GCDB April 13, 1891, p. 256.21}

Editors of Harolden - G. O. Melin, Emil J. Ahren, and N. Clausen. {GCDB April 13, 1891, p. 256.22}

**BRITISH MISSION**

Superintendent - D. A. Robinson. {GCDB April 13, 1891, p. 256.23}

Advisory Committee - D. A. Robinson, W. A. Spicer, E. Piednue, John I. Gibson, and Ellery Robinson. {GCDB April 13, 1891, p. 256.24}

Book Committee - John I. Gibson, W. A. Spicer, D. A. Robinson, Alfred Maxson, and W. D. Salisbury. {GCDB April 13, 1891, p. 256.25}

Editors of Present Truth - D. A. Robinson and W. A. Spicer. {GCDB April 13, 1891, p. 256.26}

**SOUTH AFRICAN MISSION**

Superintendent - Ira J. Hankins. {GCDB April 13, 1891, p. 256.27}

Secretary and Treasurer - Mrs. N. H. Druillard. {GCDB April 13, 1891, p. 256.28}

Advisory Committee - Ira. J. Hankins, Peter J. D. Wessels, J. H. Tarr, George J. Van Druten, and W. Robertson. {GCDB April 13, 1891, p. 256.29}

**AUSTRALIA**

Editor of Bible Echo - George C. Tenney. {GCDB April 13, 1891, p. 256.30}

Book Committee - G. C. Tenney, A. G. Daniells, Miss E. J. Burnham, D. Faulkhead, and C. Michaels. {GCDB April 13, 1891, p. 256.31}

**POLYNESIAN MISSION**

Superintendent - E. H. Gates. {GCDB April 13, 1891, p. 256.32}

Advisory Committee - E. H. Gates, J. M. Marsh, and John Tay. {GCDB April 13, 1891, p. 256.33}

During the General Conference, Brother Ellery Robinson, who is our canvassing agent for Great Britain, selected a company of ten experienced canvassers, to labor in that field. The Mission Board has approved of the selection, and a part of the company intend to sail May 6. {GCDB April 13, 1891, p. 256.34}

During the meetings of the Board it was voted:- {GCDB April 13, 1891, p. 256.35}

1. That Elder J. O. Corliss be sent to labor in the West Indies, with instruction to visit Raratan, Jamaica, and other islands. {GCDB April 13, 1891, p. 256.36}

2. That a competent Bible worker be sent to South Africa, and that one of the company at work in London be selected to go, after the close of the London Biblical Institute. {GCDB April 13, 1891, p. 256.37}

3. That *Whereas*, In our judgment it would be a great blessing to the cause in Australia and adjacent colonies for Sister White to visit that field; therefore, - {GCDB April 13, 1891, p. 256.38}

Resolved, That we hereby invite her to do so, as soon as the coming autumn, if her own judgment, and the light she may have in the matter shall be in accordance with this request; it being understood that W. C. White shall accompany her on this visit. {GCDB April 13, 1891, p. 256.39}

4. That W. A. Spicer be invited to return to this country, after the Biblical Institute in London, to assist the secretary of the Board. {GCDB April 13, 1891, p. 256.40}

W. C. WHITE, *Sec*.  
O. A. OLSEN, *Chairman*.

**OUR PRESENT DANGERS 1**

BY MRS. E. G. WHITE.

BRETHREN and sisters, I appeal to you as Seventh-day Adventists to be all that this name signifies. There is danger of departing from the spirit of the message, and adopting measures that will imperil the work of God. As the Lord has presented these things before me at several times and in different places, I have been brought into your assemblies where articles were read and statements made which were false in principle and dangerous in their tendency. I was shown that those who advocated these sentiments were not following the counsel of God, but were bringing in that which would surely lead souls away from safe ground, away from the third angel’s message, into wrong paths, to a careless disregard of the injunctions of God, thus imperiling their own souls and the souls of others. {GCDB April 13, 1891, p. 256.41}

In your councils, how little experience many of you have in humbling the heart before God! How little you know of striving in prayer that you may enter in at the straight gate! The question of highest importance to you is, “Do I have an experimental knowledge of God? Am I ready to believe what he tells me, to do what he bids, instead of following my own judgment? Am I drawing nearer to God?” The Scripture says, “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned.” If your hearts are not fully surrendered to God, if you do not submit your will to his, you will devise and plan without the guidance of Him who is mighty in counsel. Some have manifested a spirit of Pharisaic prejudice and criticism. As soon as this is indulged, the holy angels depart from you; for they cannot administer to sin. You possess in a large degree the same spirit that was revealed in the Conference at Minneapolis. The deception that was upon minds there still exists. Some have not been willing to see and acknowledge their errors, and their blindness of mind remains. {GCDB April 13, 1891, p. 256.42}

You who have been educating yourselves and others in a spirit of criticism and accusing, remember that you are imitating the example of Satan. When it suits your purpose, you treat the Testimonies as if you believed them, quoting from them to strengthen any statement you wish to have prevail. But how is it when light is given to correct your errors? Do you then accept the light? When the Testimonies speak contrary to your ideas, you treat them very lightly. {GCDB April 13, 1891, p. 257.1}

It does not become any one to drop a word of doubt here and there that shall work like poison in other minds, shaking their confidence in the messages which God has given, which have aided in laying the foundation of this work, and have attended it to the present day, in reproofs, warnings, corrections, and encouragements. To all who have stood in the way of the Testimonies, I would say, God has given a message to his people, and his voice will be heard, whether you hear or forbear. Your opposition has not injured me; but you must give an account to the God of heaven, who has sent these warnings and instructions to keep his people in the right way. You will have to answer to him for your blindness, for being a stumbling-block in the way of sinners. {GCDB April 13, 1891, p. 257.2}

“To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Even the work of the Holy Spirit upon the heart is to be tested by the word of God. The Spirit which inspired the Scriptures, always leads to the Scriptures. {GCDB April 13, 1891, p. 257.3}

“Because iniquity shall abound, the love of many shall wax cold.” The True Witness says of the church, after enumerating many virtues, “I have somewhat against thee, because thou hast left thy first love.” The prevailing idolatry and iniquity have had a paralyzing, deadening influence upon piety and godliness. There is distrust, selfishness, and suspicion. A few hold fast their profession of faith. Others have been leaving the simplicity of the faith, and as the result they are now treading on the border-land of skepticism. They are spiritually beclouded; and thus many are holding serious errors. Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably. They cannot harmonize it with their ideas of philosophy and science, “falsely so called.” Others for different reasons question portions of the word of God. Thus many walk blindly where the enemy prepares the way. Now, it is not the province of any man to pronounce sentence upon the Scriptures, to judge or condemn any portion of God’s word. When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth. When a man feels so very wise that he dares to dissect God’s word, his wisdom is, with God, counted foolishness. When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable. “Learn of me,” says the Great Teacher; “for I am meek and lowly in heart, and ye shall find rest unto your souls.” {GCDB April 13, 1891, p. 257.4}

Would that the spiritual eyesight of all the workers might be clear to distinguish the sacred from the common. Blinded by self-love, many lose sight of the claims of others, and also of the glory of God. When you see yourselves as you really are, and see God as he wants you to see him, you will feel deeply your need of Jesus, and will seek him with contrite hearts. Then he will be found of you. You will seek for his heavenly treasure of graces as one seeks for precious pearls; and when you find it, there will be no doubt on the minds of your brethren but that you have found the pearl of great price. You will have the mind of Christ; you will work and speak as Christ did. {GCDB April 13, 1891, p. 257.5}

The people of God are not to be guided by the opinions or practices of the world. Hear what the Saviour said to his disciples, “I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world *cannot* receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.” “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.” {GCDB April 13, 1891, p. 257.6}

The word of God plainly declares that his law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony. {GCDB April 13, 1891, p. 257.7}

Here the great crisis is coming upon the world. The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need now for more than human wisdom in reading and searching the Scriptures; and if we come to God’s word with humble hearts, he will raise up a standard for us against the lawless element. {GCDB April 13, 1891, p. 257.8}

It is difficult to hold fast the beginning of our confidence firm unto the end; and the difficulty increase when there are hidden influences constantly at work to bring in another spirit, a counter-working element on Satan’s side of the question. In the absence of persecution, there have drifted into our ranks some who appear sound, and their Christianity unquestionable, but who, if persecution should arise, would go out from us. In the crisis, they would see force in specious reasoning that has had an influence on their minds. Satan has prepared various snares to meet varied minds. When the law of God is made void, the church will be sifted by fiery trials, and larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strange places, many prove that they are not living branches of the True Vine; they bore no fruit, and the husbandman taketh them away. {GCDB April 13, 1891, p. 257.9}

But when the world makes void the law of God, what will be the effect upon the truly obedient and righteous? Will they be carried away by the strong current of evil? Because so many rank themselves under the banner of the prince of darkness, will God’s commandment-keeping people swerve from their allegiance? Never! Not one who is abiding in Christ will fail or fall. His followers will bow in obedience to a higher authority than that of any earthly potentate. While the contempt placed upon God’s commandments leads many to suppress the truth and show less reverence for it, the faithful ones will with greater earnestness hold aloft its distinguishing truths. We are not left to our own direction. In all our ways we should acknowledge God, and he will direct our paths. We should consult his word with humble hearts, ask his counsel, and give up our will to his. We can do nothing without God. {GCDB April 13, 1891, p. 258.1}

There is the highest reason for us to prize the true Sabbath and stand in its defense, for it is the sign which distinguishes the people of God from the world. The commandment that the world makes void is the one to which, for this very reason, God’s people will give greater honor. It is when the unbelieving cast contempt upon the word of God that the faithful Calebs are called for. It is then that they will stand firm at the post of duty, without parade, and without swerving because of reproach. The unbelieving spies stood ready to destroy Caleb. He saw the stones in the hands of those who had brought a false report, but this did not deter him; he had a message, and he would bear it. The same spirit will be manifested to-day by those who are true to God. The psalmist says, “They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold.” When men press close to the side of Jesus, when Christ is abiding in their hearts by faith, their love for the commandments of God grows stronger in proportion to the contempt which the world heaps upon his holy precepts. It is at this time that the true Sabbath must be brought before the people by both pen and voice. As the fourth commandment and those who observe it are ignored and despised, the faithful feel that it is the time not to hide their faith but to exalt the law of Jehovah by unfurling the banner on which is inscribed the message of the third angel, the commandments of God and the faith of Jesus. {GCDB April 13, 1891, p. 258.2}

Let not those who have the truth as it is in Jesus give sanction, even by their silence, to the work of the mystery of iniquity. Let them never cease to sound the note of alarm. Let the education and training of the members of our churches be such that the children and youth among us shall understand there are to be no concessions to this power, the man of sin. Teach them that although the time will come when we can wage the war only at the risk of property and liberty, yet the conflict must be met, in the spirit and meekness of Christ; the truth is to be maintained and advocated as it is in Jesus. Wealth, honor, comfort, home, - everything else, - is to be a secondary consideration. The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed. {GCDB April 13, 1891, p. 258.3}

The Lord has faithful watchmen on the walls of Zion to cry aloud and spare not, to lift up their voice like a trumpet, and show his people their transgression and the house of Jacob their sins. The Lord has permitted the enemy of truth to make a determined effort against the Sabbath of the fourth commandment. He designs by this means to awaken a decided interest in that question which is a test for the last days. This will open the way for the third angel’s message to be proclaimed with power. {GCDB April 13, 1891, p. 258.4}

Let not one who believes the truth, be silent now. None should be careless now; let all urge their petitions at the throne of grace, pleading the promise, “Whatsoever ye shall ask in my name, that will I do.” It is a perilous time now. If this land of boasted liberty is preparing to sacrifice every principle which enters into her constitution, making decrees to suppress religious freedom, and for the enforcing of papal falsehood and delusion, then the people of God need to present their petitions in faith to the Most High. There is every encouragement, in the promises of God, for those who put their trust in him. The prospect of being brought into personal danger and distress, need not cause despondency, but should quicken the vigor and hopes of God’s people; for the time of their peril is the season for God to grant them clearer manifestations of his power. We are not to sit in calm expectancy of oppression and tribulation, and fold our hands, doing nothing to avert the evil. Let our united cries be sent up to heaven. Pray and work, and work and pray. But let none act rashly. Learn as never before that you must be meek and lowly in heart. You must not bring a railing accusation against any, whether individuals or churches. Learn to deal with minds as Christ did. Sharp things must sometimes be spoken; but be sure that the Holy Spirit of God is abiding in your heart before you speak the clear cut truth; then let it cut its way. *You* are not to do the cutting. {GCDB April 13, 1891, p. 258.5}

There is to be no compromise with those who make void the law of God. It is not safe to rely upon them as counselors. Our testimony is not to be less decided now than formerly; our real position is not to be cloaked in order to please the world’s great men. They may desire us to unite with them and accept their plans, and may make propositions in regard to our course of action which may give the enemy an advantage over us. “Say ye not, A confederacy, to all them to whom this people shall say, A confederacy.” While we should not seek for controversy, and should not needlessly offend, we must present the truth clearly and decidedly, and stand firm to what God has taught us in his word. You are not to look to the world in order to learn what you shall write and publish or what you shall speak. Let all your words and works testify, “We have not followed cunningly devised fables.” “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.” {GCDB April 13, 1891, p. 258.6}

The apostle Paul tells us, “After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” This was the carrying out of God’s plan for the conviction and conversion of men, who are constantly tempted to magnify their own powers. The Lord would make it manifest whether men by their own finite wisdom could acquire a knowledge of the truth, whether they could know God, their Creator. When Christ came to our world, the experiment had been fully made, and it proved the boasted wisdom of men to be but foolishness. Finite wisdom was utterly unable to come to right conclusions in regard to God, and therefore man was wholly incompetent to judge in regard to his law. The Lord has allowed matters in our day to come to a crisis, in the exaltation of error above truth, that he, the God of Israel, might work mightily for the greater elevation of his truth in proportion as error is exalted. {GCDB April 13, 1891, p. 259.1}

With his eye upon the church, the Lord has again and again allowed matters to come to a crisis, that in their extremity his people should look alone for his help. Their prayers, their faith, together with their steadfast purpose to be true, have called for the interference of God, and then he has fulfilled his promise, “Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.” His mighty arm has been stretched out for the deliverance of his people. God reserves his gracious interposition in their behalf till the time of their extremity; thus he makes their deliverance more marked, and their victories more glorious. When all human wisdom fails, the Lord’s interference will be more clearly recognized, and he will receive the glory that is his due. Even the enemies of our faith, persecutors, will perceive that God is working for his people in turning their captivity. {GCDB April 13, 1891, p. 259.2}

What is needed in this, our time of danger, is fervent prayer, mingled with earnest faith, a reliance upon God when Satan casts his shadow over God’s people. Let every one bear in mind that God delights to listen to the supplications of his people; for the prevailing iniquity calls for more earnest prayer, and God has promised that he will avenge his own elect, who cry day and night unto him, though he bear long with them. {GCDB April 13, 1891, p. 259.3}

Men are prone to abuse the long-suffering of God, and to presume on his forbearance. But there is a point in human iniquity when it is time for God to interfere; and terrible are the issues. “The Lord is slow to anger, and great in power, and will not at all acquit the wicked.” The long-suffering of God is wonderful, because he puts constraint on his own attributes; but punishment is none the less certain. Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do his strange work. It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is represented as being unmixed with mercy; the very earth will be desolated. It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin - it is then the measure of guilt is full; the national apostasy is the signal for national ruin. {GCDB April 13, 1891, p. 259.4}

God has thrust his people into the gap, to make up the hedge, to raise up the foundation of many generations. The heavenly intelligences, angels that excel in strength, are waiting, obedient to his command, to unite with human agencies; and the Lord will interpose when matters have come to such a pass that none but a divine power can counteract the satanic agencies at work. When his people shall be in the greatest danger, seemingly unable to stand against the power of Satan, God will work in their behalf. Man’s extremity is God’s opportunity. {GCDB April 13, 1891, p. 259.5}

Now is the time when the loyal and true are to arise and shine; for the glory of the Lord is risen upon them. It is no time now to hide our colors, no time to turn traitors when the battle presses sore, no time to lay aside our weapons of warfare. Watchmen on the walls of Zion must be wide awake. {GCDB April 13, 1891, p. 259.6}

I am so thankful at this time that we can have our minds taken off from the difficulties that surround us, and the oppression that is to come upon the people of God, and can look up to the heaven of light and power. If we place ourselves on the side of God, of Christ and the heavenly intelligences, the broad shield of Omnipotence is over us, the mighty God of Israel is our helper, and we need not fear. Those who touch the people of God, touch the apple of his eye. {GCDB April 13, 1891, p. 259.7}

Now the great question is, Are we Bible Christians, - doers of the word? I have been astonished beyond measure as light has been presented to me again and again concerning the difficulties and dissensions that exist in our churches. What does it mean? With the teachings of the Bible before them, how dare they be in such disunion, apparently not caring to answer the prayer of Christ that his disciples might be one, as he is one with the Father. How dare they set up their will, and imperil the cause of God in order to carry things on in their own way? {GCDB April 13, 1891, p. 259.8}

The spirit of self-sufficiency and selfish independence that has for years been coming into the hearts of our people is the work of the enemy, that he may cause our feet to slide; and we cannot afford to indulge it. May God help us to put it away! Begin right in your own homes; begin there to be truly courteous, as Christ was; be kind; live not to please yourselves. Then if you are Christians at home, you will carry the same spirit into the church. You will carry it into your councils, and will have evidence that Jesus is indeed your helper, your stronghold, your front guard and your rear-ward. The righteousness of Christ will go before you, and the glory of God will be your rear-ward. {GCDB April 13, 1891, p. 259.9}

Brethren, will you carry the spirit of Christ with you as you return to your homes and churches? Will you put away unbelief and criticism? We are coming to a time when, more than ever before, we shall need to press together, to labor unitedly. In union there is strength. In discord and disunion there is only weakness. God never designed that one man, or four, or twenty, should take an important work into their own hands, and carry it forward independently of other workers in the cause. God wants his people to counsel together, to be a united church, in Christ a perfect whole. The only safety for us is to enter into the counsels of Heaven, ever seeking to do the will of God, to become laborers together with him. No one company is to form a confederacy, and say, “We are going to take this work, and carry it on in our own way; and if it does not go as we want it to, we will not give our influence to have it go at all.” This is Satan’s voice, not God’s. Do not obey such suggestions. {GCDB April 13, 1891, p. 259.10}

What we want is the spirit of Jesus. When we have this, we shall love one another. Here are the credentials that we are to bear: “By this shall all men know that ye are my disciples, if ye have love one to another.” We need to pray more; and when we have Christ abiding in the soul, his spirit in me will harmonize with his spirit in you; and he who controls our minds, controls also the heavenly intelligences, and they co-operate with us. Then in every council you will have the presence of One mighty in counsel. Jesus will be there. There will be no contention, no strife, no stirring up of the worst passions of the heart. What we want is to find refuge in Jesus. What we want is to be converted; and O, how I have longed for the converting power of God to go through our assemblies! {GCDB April 13, 1891, p. 259.11}

I fear that some will never be converted. Not because God is not willing to convert them; but because they have eyes, and yet see not; ears have they, but they hear not; they have understanding, and yet understand not. They are too proud to acknowledge their errors, and in contrition of heart seek God in repentance. Now shall we put away this impenitent spirit? Shall we fall on the Rock and be broken? Jesus is soon coming in the clouds of heaven. What is he doing now? - He is testing a people here upon the earth, to see if they can live in harmony, without revolt, in heaven. {GCDB April 13, 1891, p. 260.1}

Do you think he will take those who are indulging skepticism and infidelity, who, when he sends a message, stand back and refuse to accept it? Yet many have done this. When we speak of the grace of God, of Jesus and his love, speak of the Saviour as one who is able to keep us from sin, and to save to the uttermost all who come unto him, many will say, “O, I am afraid you are going where the holiness people go. I am afraid you are going after the Salvation Army.” Brethren, you need not be afraid of the plain teachings of the Bible. Do not fear to go where the voice of Jesus is heard saying, “Follow me;” for this will lead you right. Do not let any man or woman, or any council or party, lead you to suppress the precious light that God has permitted to shine from heaven in regard to the commandments of God and the testimony of Jesus. You need more, much more, of the Spirit of Christ, to take the coldness and iron out of your hearts. Jesus humbled himself. His whole life was one of humiliation and suffering. He was a man of sorrows, and acquainted with grief. And all this he bore, that sinners might be redeemed. This is the spirit that must dwell in our hearts. {GCDB April 13, 1891, p. 260.2}

The object of our faith, hope, and love, should be Jesus, - Jesus always, Jesus only. A mere profession of faith will not save us; we must have real faith in Christ. Then the heart will be renewed; we shall be born again. Christ takes our sins upon himself, and imparts to us his righteousness. {GCDB April 13, 1891, p. 260.3}

In the revival work that has been going forward here during the past winter we have seen no fanaticism. But I will tell you what I have seen. I have seen men who were so lifted up in themselves, and so stubborn, that their hearts were enshrouded in darkness. All the light that Heaven graciously sent them was interpreted to be darkness. When the enemy presents a device of his own, some are ready to accept that; but they have been so very cautious that they would not receive the light which would have made them wise unto salvation. The mission of God’s servants was to open their eyes, to turn them from darkness to light, and from the power of Satan to God. The bright beams of the Sun of Righteousness, if received, would have illuminated the soul-temple, and driven out the buyers and sellers, the pride of opinion and the lust of the flesh. But there are some who have criticised and depreciated, and even stooped to ridicule, the messengers through whom the Lord has wrought in power. {GCDB April 13, 1891, p. 260.4}

But, thank God, there are many who have been listening to his word and feasting upon it. What does Christ say? - “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” Then let us feast upon Christ. Let us enjoy his love, and praise God for this great salvation. Then we shall come together, heart to heart. When we shall subdue our pride, when we shall pluck from the garden of the soul every fiber of the root of bitterness, our hearts will flow together as the heart of one. And the Saviour’s promise is, “If any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.” Then, I ask, Where is our power? - It is in the sincere prayers going up to heaven continually that Christ will reveal himself to us. And he will do it. The light and glory of God will rest upon his people. And then the world will see, and will say, “Behold, how these brethren love one another.” Then all this heart-burning and distrust will cease, and in place of it, there will be love and union, courtesy, kindness, and tenderness. The very countenances will shine with the glory of God. We shall all see eye to eye. We shall speak the same things, and be of the same judgment. {GCDB April 13, 1891, p. 260.5}

Suppose we labor to this end the coming year. Suppose we try daily to have our hearts united in the bonds of Christian love. “I have somewhat against thee,” says the True Witness, “because thou hast left thy first love.” And he says, “Except thou repent,” “I will come unto thee quickly, and will remove thy candlestick out of his place.” Why? - Because in our separation from one another we are separated from Christ. We want to press together. O, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, “Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength.” {GCDB April 13, 1891, p. 260.6}

I repeat the message to you. As you go to your homes, be determined that you will press together; seek God with all the heart, and you will find him, and the love of Christ, that passeth understanding, will come into your hearts and lives. {GCDB April 13, 1891, p. 260.7}

I tell you, we have enough to do. There is no time to lose in doubt and darkness and inactivity. Your attention has been called to the need of missionary work in almost all parts of the world. To-day I would present before you the Southern field. How many missionaries are now ready to take hold of the work to be done among the colored people in our own country? Where are the men and women who will go in among the thousands upon thousands of these people in the South, and in a patient, humble way, seek to educate and train them? O, there is so much to do! We cannot afford to spend our time in manufacturing yokes to put upon our own necks or the necks of others. We want to go out as missionaries for God. We want to awake from the dead, and Christ will give us life. There are souls to be saved for whom Christ has paid the purchase money of his own blood, and I want you to feel that if souls of the colored race shall go down, unwarned, to destruction, there are those who have the light and have feasted upon it from week to week and from year to year, who will have to give an account to God; for the blood of souls will be upon their garments. Brethren, we cannot afford this. {GCDB April 13, 1891, p. 260.8}

May God help us to awake to our duty! If you have hold of the work of God, I beseech you, for Christ’s sake, do not let go. If God sees that your souls are in danger, he will send reproof to you. Do not rise up against it. Say, “I will seek God, I will find him, and will be converted.” The True Witness says, “As many as I love, I rebuke and chasten: be zealous therefore, and repent.” Yes, repent. It is not for you to be jealous of the reprover. It is not for you to dissect or discount the message that God may send you. It is for you to receive it, and reform, and be thankful that the Lord has not left you to blindness of mind and hardness of heart. May God help you to be converted. {GCDB April 13, 1891, p. 261.1}

I beseech you to take Christ with you as you go to your churches. “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.” Many are unwilling to have their way crossed. Now, it is not by following your own way that you will enter heaven; it is by choosing God’s way. Will you take it? It is not your spirit that is going into heaven; it is Christ’s spirit. Will you have it? Jesus says, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Then I ask, How is it that so many of you are saying you do not know whether you are accepted of God or not; that you want to find Jesus? Don’t you know whether you have opened the door? Don’t you know whether you have invited him in? If you have not, invite him now. Don’t wait a moment. Open the door, and let Jesus in. {GCDB April 13, 1891, p. 261.2}

There are important interests at stake in Battle Creek, where so many of our institutions have been planted. As we were planning for the establishment of these institutions, how we prayed, and sought God day and night. Before the College was established here, my husband would say to me in the night season, “What shall we do about establishing a school here? Let us get up and pray.” Long before this, we used to pray about establishing the printing-office. Then it was the Sanitarium. Prayer was interwoven with our very life experience. Day by day our petitions ascended to heaven, and God heard us. Now let us continue to pray. If we needed to pray about the establishment of these institutions, how much more do we need to pray for God to keep them as guardians of the truth. They are not to lift up any false standard. They are not to be false signposts for the people. Wherever you are, pray that God will keep these institutions. If your united prayers ascend to heaven in their behalf, God will hear; and if the men who are there prove unfaithful, he will remove them, and will put others there who will be true to him. God is not at a loss for means. If men will only respond to his call, all will be well. {GCDB April 13, 1891, p. 261.3}

Now let us take Christ’s yoke upon us, and learn of him. He says his yoke is easy, and I believe it. He says the burden is light, and I believe that, too. When you are wearing Christ’s yoke, all your complaining and dissension will cease. When Christ’s disciples fell into controversy by the way, he asked them, “What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest... . And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.” Now let us be like children before God. Let us be teachable, willing to learn, and then the Spirit of God will cement our hearts together, and we shall be one in Christ Jesus. Then the Father will love us, even as he loves his Son. Let this thought fill the soul with thankfulness, and go on your way to Zion, making melody in your hearts to God. You are called out of darkness to show forth his marvelous light. Go forward, rejoicing in the righteousness of Christ. {GCDB April 13, 1891, p. 261.4}

At the morning meetings I have enjoyed hearing the testimonies of those who came here to learn, - testimonies of how they have learned to believe that Christ has forgiven their sins. It is very late - the eleventh hour - to learn that. But, thank God, it is not too late, even at the eleventh hour, for wrongs to be made right. If we learn what is to be the joy of our calling, we shall praise God with heart and soul and voice. And at last we shall have a glorious triumph when our captivity shall be turned, and our mourning and tears shall be forever past. What a shout of praise will then go forth from human lips! Shall we begin it here? God grant that we may! God help you to put away every fiber of the root of bitterness that has been planted in so many hearts. May you put it away, so that it shall never bud nor blossom from this time. Let Christ kill it by his Holy Spirit in every heart. God grant that the root of bitterness may die! {GCDB April 13, 1891, p. 261.5}

**NOTICE!**

WE wish to state to our late subscribers who have sent in for back numbers, that we have been filling their orders as complete as we were able to do at the time. We think that all of our people ought to have the BULLETIN, and are sorry that so many neglected to send in their subscriptions in due season in response to our request made at the beginning of the year. When going to press at the commencement of the session, 1200 copies more were printed than our subscription list called for, still, as stated before, owing to the great demand so late in the season, the stock of different numbers has been exhausted. {GCDB April 13, 1891, p. 261.6}

An extra supply was printed of No. 11 of the BULLETIN, the contents of which are exceptionally well adapted for missionary work. We can furnish these as long as the stock lasts, at 2 cts. each or 1 1/2 cts. in large quantities. This number contains twenty pages. {GCDB April 13, 1891, p. 261.7}

**INDEX TO GENERAL CONFERENCE BULLETIN**

**ADDRESSES**

|  |  |
| --- | --- |
| Opening, President, Elder O. A. Olsen, | 3. |
| “Education of Missionaries,” Elder S. N. Haskell, | 44. |
| “Medical Missions,” Dr. J. H. Kellogg, | 47. |
| “The Work in South Africa,” Elder C. L. Boyd, | 65. |
| “The Work in Russia,” Elder H. P. Holser, | 71. |
| “Claims of India,” Elder S. N. Haskell, | 73. |
| “Our Work in England,” W. A. Spicer, | 77. |
| “Our Work in British Colonies,” Elder S. N. Haskell, | 77. |
| “Our Work in Central Europe,” Elder H. P. Holser, | 87. |
| “Religious Liberty,” Elder A. T. Jones, | 103. |
| “Early Experiences,” Elder J. N. Loughborough, | 141, 238. |
| “Spirit of Prophecy,” Elder U. Smith, | 146. |
| “Our Orphans,” Dr. J. H. Kellogg, | 166, 177. |
| “Home Missionaries Needed,” Mrs. E. G. White, | 181. |
| “Foreign Missions,” Elder S. N. Haskell, | 194. |
| “South America,” Elder W. C. White, | 209. |
| “Calling and Work of Ministry,” Prof. W. W. Prescott, | 220. |
| “Our Present Dangers,” Mrs. E. G. White, | 256. |

**BIBLE STUDY**

|  |  |
| --- | --- |
| Prof. W. W. Prescott, | 15. |
| Elder E. J. Waggoner, | 33, 45, 63, 74, 85, 101, 115, 127, 135, 155, 170, 185, 199, 212, 227, 238. |

**GENERAL CONFERENCE**

|  |  |
| --- | --- |
| By-laws Amended, | 248. |
| Committees, Standing, Appointment of, | 9. |
| Delegates, Roll of, | 3. |
| Additional, | 35, 48, 79, 90, 119. |
| Finance Committee, Increase of, | 17. |
| Financial Standing for Year Ending June 30, 1890, | 124. |
| Greeting from Christiana, Norway, | 3. |
| Greeting from Stockholm, Sweden, | 38. |
| Greeting to Scandinavia, | 66. |
| Greeting from Church at Sheridan, Ill., | 90. |
| Greeting from Chicago, West Side Sabbath-school, | 236. |
| Letter from Church on Pitcairn Island, | 10. |
| Letter from Australia, Elder S. N. Haskell, | 67. |
| Letter from Tahiti, Elder E. H. Gates, | 233. |
| Memorial from Church at Washington, | 35. |
| Program for General Conference, | 1 |

**REMARKS**

|  |  |
| --- | --- |
| Canvassing Work in Foreign Countries, Elder S. N. Haskell, | 37. |
| China, Elder S. N. Haskell, | 54. |
| Europe, Elder H. P. Holser, | 53. |
| Missionary Work in Mexico, Miss Cora Osborne, | 211. |
| Religious Liberty Work in Chicago, A. F. Ballenger, | 114. |
| Religious Liberty Work, Rev. Geo. W. Ballenger, | 114. |
| Religious Liberty Work in Washington, D. C., Prof. W. H. McKee, | 115. |

**REPORTS OF COMMITTEES**

|  |  |
| --- | --- |
| Consolidation of Publishing Interests, | 123. |
| Credentials and Licenses, | 237, 249, 250. |
| Distribution of Labor, | 175, 193, 236, 249. |
| Education, | 48, 81, 91, 175, 193, 218. |
| Finance, | 66, 133, 134, 217, 218, 237, 249. |
| Foreign Missions, | 219, 237. |
| Home Missions and Bible Work, | 70, 193, 206, 218. |
| Judiciary, | 67, 80, 91. |
| Nominations, | 162, 163, 218, 236, 238, 249. |
| Resolutions, | 48, 66, 69, 161, 193, 217, 218, 235, 236, 248. |
| Resolutions Regarding Religious Liberty Work, | 92, 176, 192. |

**REPORTS OF DISTRICT SUPERINTENDENTS**

|  |  |
| --- | --- |
| No. 1, A. T. Robinson, Superintendent, | 17. |
| “ 2, R. M. Kilgore, | 19. |
| “ 3, O. A. Olsen, | 21. |
| “ 4, E. W. Farnsworth, | 22. |
| “ 5, J. N. Loughborough, | 23. |
| “ 6, R. A. Underwood, | 24 |

**MISCELLANEOUS REPORTS**

|  |  |
| --- | --- |
| Educational Secretary, Prof. W. W. Prescott, | 38, 238. |
| General Canvassing Agent, L. C. Chadwick, | 36. |
| Foreign Mission Secretary, Elder W. C. White, | 48. |
| Religious Liberty Work, C. Eldridge, | 110. |
| Rural Health Retreat, St. Helena, Cal., Elder R. A. Underwood, | 191. |
| Sanitarium, Battle Creek, Dr. J. H. Kellogg, | 191. |

**RESOLUTIONS**

|  |  |
| --- | --- |
| Appointment of General and District Canvassing Agents, | 248. |
| Healthful Living, | 237. |
| Publishing a Smaller Year Book, | 250. |
| Purchasing a Missionary Launch, | 248. |
| Special Demands of Home Fields, Consideration of, | 71. |
| Statistics Regarding Canvassing Work, Captain Eldridge, | 37. |
| Statistical Report for Year Ending June 30, 1890, | 125. |

**INTERNATIONAL HEALTH AND TEMPERANCE ASSOCIATION**

|  |  |
| --- | --- |
| Address of President, Dr. J. H. Kellogg, | 41. |
| Constitution, | 126, 176, 177. |
| Report of Committee on Nominations, | 177. |
| Report of Committee on Resolutions, | 127, 177. |
| Report of Field Secretary, Elder W. H. Wakeham, | 125. |

**INTERNATIONAL SABBATH-SCHOOL ASSOCIATION**

|  |  |
| --- | --- |
| Address of President, C. H. Jones, | 27. |
| Committees Appointed, | 32. |
| Financial Statement, | 101. |

**REPORTS OF COMMITTEES**

|  |  |
| --- | --- |
| Auditing, | 153. |
| Constitution and Future Work, | 153, 205. |
| Nominations, | 101, 220. |
| Resolutions, | 101, 155, 205, 220, 238 |

**REPORTS FROM THE FIELD**

|  |  |
| --- | --- |
| Dist. No. 1, A. E. Place, Superintendent, | 92. |
| “    “  2, R. M. Kilgore, | 93. |
| “    “  3, J. H. Durland, | 94. |
| “    “  4, J. M. Willoughby, | 94. |
| “    “  5, J. N. Loughborough, | 95. |
| “    “  6, R. S. Owen, | 95. |
| Report of Corresponding Secretary, Vesta J. Olsen, | 96. |

**INTERNATIONAL TRACT SOCIETY PROCEEDINGS**

|  |  |
| --- | --- |
| Address of President, | 11. |
| Balance Sheet and Statement, | 207, 208. |
| Committees Appointed, | 15. |
| Constitution, | 163, 247. |
| Delegates, Roll of, | 10. |
| Additional, | 54, 120. |
| Letter Respecting the Needs of Canvassing Work in South Africa, E. M. Morrison, | 121. |
| Reports of Canvassing work in Australia and New Zealand, Elder S. N. Haskell, | 120. |

**REPORTS OF COMMITTEES**

|  |  |
| --- | --- |
| Constitution and Plans of Work, | 164, 194. |
| Finance, | 166. |
| New Books, | 164, 194. |
| Nominations, | 249. |
| Resolutions, | 84, 122, 135 |

**REPORTS OF CORRESPONDING SECRETARIES**

|  |  |
| --- | --- |
|  | 54, 57, 59, 60, 61 |

**REPORTS OF DISTRICT AGENTS**

|  |  |
| --- | --- |
| Dist. No. 1, E. E. Miles, Superintendent, | 81. |
| “   “   2, A. F. Harrison, | 82. |
| “   “   3, J. E. Froom, | 82. |
| “   “   4, F. L. Mead, | 82. |
| “   “   5, W. R. Smith, | 82. |
| “   “   6, G. H. Derrick, | 83. |
| Central Europe, H. P. Holser, | 84. |
| Great Britain, Ellery Robinson, | 83. |
| Scandinavia, J. M. Erickson, | 83. |
| South Africa, C. L. Boyd, | 84. |

**MISCELLANEOUS**

|  |  |
| --- | --- |
| Presidents’ Council, | 2. |
| Sabbath Services, | 34, 117. |
| Song Service, | 238. |
| Visit to Sanitarium, | 219. |
| The General Conference, | 251. |
| General Conference Committee, Miscellaneous Proceedings, | 252-254. |
| General Conference Association, Proceedings of Executive Board, | 254, 255. |
| Board of Foreign Missions, Proceedings of, | 255, 256. |

GENERAL CONFERENCE DAILY BULLETIN, VOL. 1 (1897)

February 12, 1897

**“Studies in the Book of Hebrews. No.—1” General Conference Daily Bulletin 7, 1.**

E. J. Waggoner

***(Tuesday Afternoon, Feb. 9, 1897.)***

According to the announcement, and my wish as well, this is to be a Bible study. But in order that we really may have a Bible class, we must have some who will do Bible study. Now, I know that the circumstances here are most unfavorable for Bible study. We cannot have a Bible school here as we would if we had come together for that purpose alone, because the day is quite largely filled with other meetings; and, aside from meetings, there are many here who have other duties to perform, so that the time for actual study is very limited. Yet I think we may, any of us, find one hour each day for Bible study. We should find that much time at least each morning to devote to this purpose. Open your Bibles, if you please, to the book of Hebrews. Let some one begin to read, and, without any break, let somebody else follow, taking verse by verse in this first chapter of Hebrews, each one looking upon his Bible during the reading.” {GCB/GCDB February 12, 1897, p. 6.1}

(The chapter is now read.) {GCB/GCDB February 12, 1897, p. 6.2}

“First, let us take this up verse by verse, and notice what it says, each statement, — and notice what it says, each word; and recognize what it says. {GCB/GCDB February 12, 1897, p. 6.3}

“What is the subject of this chapter?” {GCB/GCDB February 12, 1897, p. 6.4}

“Christ.” {GCB/GCDB February 12, 1897, p. 6.5}

“Who is the One first spoken of here?” {GCB/GCDB February 12, 1897, p. 6.6}

“God.” {GCB/GCDB February 12, 1897, p. 6.7}

“God is the one, then, first spoken of. That is the first thing we know, because when we stand at the beginning of the chapter, supposedly we do not know what follows. The first thing we meet in this book is what?” {GCB/GCDB February 12, 1897, p. 6.8}

“God.” {GCB/GCDB February 12, 1897, p. 6.9}

“That is the beginning. What about God? What has he done?” {GCB/GCDB February 12, 1897, p. 6.10}

“He spoke.” {GCB/GCDB February 12, 1897, p. 6.11}

“God spoke. When?” {GCB/GCDB February 12, 1897, p. 6.12}

“In times past.” {GCB/GCDB February 12, 1897, p. 6.13}

“To whom did he speak?” {GCB/GCDB February 12, 1897, p. 6.14}

“To the fathers.” {GCB/GCDB February 12, 1897, p. 6.15}

“How did he speak?” {GCB/GCDB February 12, 1897, p. 6.16}

“By the prophets.” {GCB/GCDB February 12, 1897, p. 6.17}

“He has spoken — how often?” {GCB/GCDB February 12, 1897, p. 6.18}

“Many times. Sundry times.” {GCB/GCDB February 12, 1897, p. 6.19}

“Yes, God spoke. What does he still do?” {GCB/GCDB February 12, 1897, p. 6.20}

“He speaks. He still speaks.” {GCB/GCDB February 12, 1897, p. 6.21}

“He speaks; he hath spoken. To what time does that expression, ‘He hath spoken,’ refer?” {GCB/GCDB February 12, 1897, p. 6.22}

“To the past.” {GCB/GCDB February 12, 1897, p. 6.23}

“It is completed action. ‘He hath spoken.’ Of course, but to what time does it bring that completed action?” {GCB/GCDB February 12, 1897, p. 6.24}

“To the present.” {GCB/GCDB February 12, 1897, p. 6.25}

“To whom has he spoken?” {GCB/GCDB February 12, 1897, p. 6.26}

“To us.” {GCB/GCDB February 12, 1897, p. 6.27}

“To whom does he speak?” {GCB/GCDB February 12, 1897, p. 6.28}

“To us; to me.” {GCB/GCDB February 12, 1897, p. 6.29}

“Very well; there isn’t anything in this world that all men, including you and me, need to know and understand and appreciate more than this simple thing. We have God in this. I know in my own experience, when I just stop still from everything, and think of that, it works wonders. Now what have we learned so far in this lesson?” {GCB/GCDB February 12, 1897, p. 6.30}

“God speaks to me.” {GCB/GCDB February 12, 1897, p. 6.31}

“God speaks. God *speaks*. If we didn’t know anything more about the Bible than that, there would be a great deal in that. Whatever other portions of the Bible have by previous study become familiar, we can, of course, let fall into place as we study here the nature of the Word, the living Word. That fact that God speaks — is it always kept in mind? Do we always act as though he were speaking? God has spoken and he does speak. To whom does he speak?” {GCB/GCDB February 12, 1897, p. 6.32}

“To us.” {GCB/GCDB February 12, 1897, p. 7.1}

“How does he speak to us?” {GCB/GCDB February 12, 1897, p. 7.2}

“By his Son.” {GCB/GCDB February 12, 1897, p. 7.3}

“Has any one present a different rendering of that, a different reading?” {GCB/GCDB February 12, 1897, p. 7.4}

(One with the Greek original) “In his Son.” {GCB/GCDB February 12, 1897, p. 7.5}

“Yes, I think the Revised Version gives the same; and that is exactly literal in that case. What is the reason that the precepts, the promises — the precepts are the promises — of the Bible do not have more effect upon us, — do not take hold of us more than they do? — We don’t recognize God as speaking. It is unbelief. We can’t see the force of the point. People think they believe the Bible if they believe that God at one time, a long while ago, said something. But they may believe all that, so far as that goes, and not believe the Bible at all for any good to them. The idea unconsciously obtains in the minds of some of those people, that the Word has grown old, — that it was spoken so long ago that the life has dried up in it, and so the Word comes to us as a shell. It doesn’t come to us as a shell, but we take it as such. Then what is the living thing that is present to us here for our present faith to lay hold upon?” {GCB/GCDB February 12, 1897, p. 7.6}

“God speaks.” {GCB/GCDB February 12, 1897, p. 7.7}

“What is the nature of the Word of God?” {GCB/GCDB February 12, 1897, p. 7.8}

“Power. Spirit. Life. John 6:63.” {GCB/GCDB February 12, 1897, p. 7.9}

“The Word is Spirit, and it is life, for God himself is life. The Word of the living God liveth and abideth forever. Eternal Word! {GCB/GCDB February 12, 1897, p. 7.10}

“Now, what is the characteristic of that which is eternal, — the characteristic of God, of Christ, of heaven, and of the earth when it is made new to abide forever?” {GCB/GCDB February 12, 1897, p. 7.11}

“Immortal, unchanging, living.” {GCB/GCDB February 12, 1897, p. 7.12}

“Does God grow old?” {GCB/GCDB February 12, 1897, p. 7.13}

“No.” {GCB/GCDB February 12, 1897, p. 7.14}

“How much older is God to-day than he was in the beginning?” {GCB/GCDB February 12, 1897, p. 7.15}

“Not any.” {GCB/GCDB February 12, 1897, p. 7.16}

“What is his name?” {GCB/GCDB February 12, 1897, p. 7.17}

“I AM.” {GCB/GCDB February 12, 1897, p. 7.18}

“I AM. *I AM*. Then he isn’t any older than he was a million years ago. How much older, then, is his Word, that was spoken to the fathers by the prophets? No older, is it? How old is it?” {GCB/GCDB February 12, 1897, p. 7.19}

“Everlasting.” {GCB/GCDB February 12, 1897, p. 7.20}

“Why, it is just now as though he were speaking to-day to us. We have this additional statement: He hath spoken to us by his Son. But calling on your knowledge of the Bible, how did he speak to the fathers?” {GCB/GCDB February 12, 1897, p. 7.21}

“Through the prophets.” {GCB/GCDB February 12, 1897, p. 7.22}

“But how did he speak to them by the prophets?” {GCB/GCDB February 12, 1897, p. 7.23}

“In his Son.” {GCB/GCDB February 12, 1897, p. 7.24}

“What spirit was in the prophets when they spoke?” {GCB/GCDB February 12, 1897, p. 7.25}

“The spirit of Christ.” {GCB/GCDB February 12, 1897, p. 7.26}

“Then we might read it in this way: God, who in times past spoke unto the fathers through the prophets, hath in these last days spoken to us in his Son, in whom yet he continues to speak all the time; and that Word which he spoke so long ago (as it seems to us), and which is so old as we reckon time, is just as fresh and living as ever. Last year, when I was crossing the North Sea, I fell in with a man who was a very pleasant companion, but an infidel. We talked a great deal, and he asked me, ‘How do you know the Bible is true?’ He didn’t believe that it was true at all. He didn’t believe anything in it. I said, ‘My friend, how do you know I am talking to you? How do you know?’ He said, ‘Why, I hear you.’ ‘You hear; you know. Could you absolutely know in any other way that I am talking to you, if you did not hear me speaking?’ Well, this is the only way we can know that this is God’s Word — by hearing him speak to us. Now I know that this is God’s Word, because he speaks to me, and I hear him; and when we come to that truth, there is no chance for any quibble or equivocation. You do not think of raising the question while I am at present speaking, Now perhaps it is not you that is speaking; perhaps it is somebody else. There is no room for that question, is there? You know I am speaking, because you hear me; and we know God because he speaks. If we do not know that, how can we believe? Did not Christ say that the Jews knew him not, because they could not hear him? Yet was not that Word spoken for the purpose of causing them to believe in Christ? He said, ‘This voice came not because of me, but for your sakes.’ Did those get out of it what they might? Yet did they not hear the voice? Now, is this not the way that a good many read the Bible? It is a voice, an expression. You read the words and get the sound, but you have not come to the place where you hear the voice of God. There is something else besides the voice of God which you want to hear — you want to hear the Word itself. I do not know of anything in the world that has helped me more than to stop and hear God speak. I may say, God, speak; and then listen, and he speaks; and then take up the Bible and read, and thus hear God speaking. The Word of God; he speaks to the fathers by the prophets in the Son in these last days, — ‘in the last of these days,’ literally, — speaks to us in the Son; he is speaking. When God spoke on Sinai, Moses spoke in answer to the voice; and then when God spoke the ten words, what does the Bible say the people did?” {GCB/GCDB February 12, 1897, p. 7.27}

“They trembled. They besought that the Word should not be spoken to them any more.” {GCB/GCDB February 12, 1897, p. 8.1}

“Yes, that was a bad thing. They would rather have a man talk to them than God. What is God? Is he not life? What is the nature of his Word? If they had received God’s words as living words, they would not have entreated Moses that the voice discontinue. No; they heard the Word just the same as we often hear it, and did not recognize it as the living Word of God speaking to them; hence they were afraid. They feared it would kill them. God would not speak to his children in such a manner that his words would destroy them. Let us read Exodus 20:18-21: ‘And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.’ What was the characteristic of Moses?” {GCB/GCDB February 12, 1897, p. 8.2}

“Meekness; timidity.” {GCB/GCDB February 12, 1897, p. 8.3}

“Yet there is another qualification which goes with that, and this is mentioned in the book of Hebrews. He was faithful. He was not afraid to draw near, or that he would die as a result of his approaching God. He drew near to the mount that quaked and smoked, burned and thundered. And what was the thundering?” {GCB/GCDB February 12, 1897, p. 8.4}

“The voice of God.” {GCB/GCDB February 12, 1897, p. 8.5}

Now, there is coming a time when that voice will be heard again, and the trump, too. Some will be afraid, frightened, and will seek hiding-places. Others will say, Lo, this is our God; we will be joyful, we will be glad. Why? — Because they have learned to know the sound of the trump. They know that when God speaks, it is life. It is life, and it doesn’t make any difference in what form he speaks; it is life, and they know it, and are not at all afraid. If he whispers, all right; if he thunders, well. At that time the trump waxes louder and louder, and we will not run to get from the voice; we will know it. {GCB/GCDB February 12, 1897, p. 8.6}

(One reading the Greek original) “God thundereth marvelously with his voice.” {GCB/GCDB February 12, 1897, p. 8.7}

“Yes; God doeth marvelous things. Now I have known people, and I myself am one of them, who have at times come into places where the Word of God was spoken, and where one was present whom I knew or felt sure had the Word of the Lord to speak, a message from the Spirit of God, and yet I have been afraid. It is supposed that all present believe in the Spirit of Prophecy, — God speaking through a person still to his people; but I have known people to be afraid that they have received a testimony from the Lord. Doubtless some of you have had experience in this. I have known people who, when a testimony was read, lost all heart and hope and courage, and became despondent and down-hearted. What was the trouble? Was it not that they did not know the voice of God, — that they had not yet learned the joyful sound? Yet, if a person will not be in a proper condition of mind to hear the voice of God, what will he do when he hears the voice? Will he not stand afar off? In this time which is coming, will it be a good thing to stand afar off? No, we want to draw near at that time. Will not only those who know the voice of the Lord want to draw near at that time? How many ways has God of speaking? Many? Then we want to get acquainted with the different phases of God’s voice. It is not enough to know just one sound, for if he speaks in many ways, we must be able to recognize all in order to be able to recognize God at all times when he speaks to us. This thought of knowing the voice of God in all its forms will perhaps come to us as we continue the study of the book of Hebrews. No one hath seen the Father. Christ is the shining out and glory; and when the glory shines forth from Christ, it is the shining out of the glory of God. Still further: He is the express image of the Father. Express image; now what word do we use quite commonly which might be a synonym of this, and which, although we hardly ever remember the fact, comes direct from the Greek? — The word character. What is the idea of character — what is the character of man? Is it not just what he is? Well, this is the word used here. {GCB/GCDB February 12, 1897, p. 8.8}

“Whom hath he appointed heir of all things? — Christ. Notice the next phrase, ‘being the brightness of his glory, and the express image of his person.’ Also, ‘upholding all things by the word of his power.’ He himself is the Word. He upholds all things by his powerful Word. Again, ‘when he had by himself purged our sins.’ Purging our sins — what synonym does it suggest to your minds?” {GCB/GCDB February 12, 1897, p. 9.1}

“Rinse. Cleanse. Wash.” {GCB/GCDB February 12, 1897, p. 9.2}

Now let us read the third verse in the light of what we have learned this afternoon: Who, because he is the shining of his glory, and the very imprinted character of his substance, and upholds all things by the word of his power, by himself purged our sins, and sat down on the right hand of the Majesty on high. {GCB/GCDB February 12, 1897, p. 9.3}

“Now, does that convey a more striking thought to you than before? He himself purged our sins because he is the Son of the Father; because he is the brightness, because he is the character of his Father; because he upholds all things. Now take that word ‘uphold.’ Can you give an equivalent?” {GCB/GCDB February 12, 1897, p. 9.4}

“Holds up. Carries. Bears.” {GCB/GCDB February 12, 1897, p. 9.5}

“Yes, bears or maintains, carries. ‘Bears’ is exactly the first definition of the word which is given there in the text in the Greek. Bears all things; that makes it more forcible to my mind. What is Christ?” {GCB/GCDB February 12, 1897, p. 9.6}

“The express image of God’s person.” {GCB/GCDB February 12, 1897, p. 9.7}

“What does he do?” {GCB/GCDB February 12, 1897, p. 9.8}

“He bears all things by the Word.” {GCB/GCDB February 12, 1897, p. 9.9}

“He bears all things by the Word, or by himself. Because he does all that, what can he do?” {GCB/GCDB February 12, 1897, p. 9.10}

“Cleanse us from sin.” {GCB/GCDB February 12, 1897, p. 9.11}

“This thing that is about to be sin in us; suppose we let him bear it, and let him bear us; then what will it be?” {GCB/GCDB February 12, 1897, p. 9.12}

“Righteousness to us.” {GCB/GCDB February 12, 1897, p. 9.13}

“See? Because he himself bears all things, therefore by himself he purges us all of sin.” {GCB/GCDB February 12, 1897, p. 9.14}

“Our time has expired. Now let our theme for study to-morrow afternoon be this first chapter, verse by verse, as we have begun. Question it; it is all right. If I should speak to you, and you do not understand, you say, ‘Please repeat that sentence.’ There is no other way in which you can find out. It is all right to question the Lord in like manner; and remember, we can come face to face with the Lord, and question him, and that is the only way we can hear him speak. Speak to him in his Word; talk to him; ask what he says, and get him to repeat that over and over again, until it becomes an unmistakable message to yourself. Study every expression that he uses, and then you will be able to look into it, and see the force of it.” {GCB/GCDB February 12, 1897, p. 9.15}

February 15, 1897

**“Studies in the Book of Hebrews. No.—2” General Conference Daily Bulletin 7, 2.**

E. J. Waggoner

***(Wednesday Afternoon, Feb. 10, 1897.)***

Let us remember that we cannot know anything except as we find it in the Word. I am not here to unload something upon you, to tell you something that I have studied out or found out in any way; but we are here together, both you and I, to study the Word and see what the Lord has said to us; and to see that God speaks to every one of us, and not to a few special ones, and that we may all learn to understand him when he speaks. {GCB/GCDB February 15, 1897, p. 23.1}

As we stand at the beginning of this chapter, we stand face to face with God, who speaks to us through his Son. It is no new thing for God to speak, for he spake in times past to the fathers and prophets, and he now speaks unto us by Christ. It seems to me that the book of Hebrews represents in a striking way what we find in the whole Bible. It starts out with God, and in the whole Bible we stand face to face with God. Here we may pause with reverence. God in these last days has spoken to us by his Son. He spake once and still he speaks to us through his Word. First, God spoke and created, which in the Psalms is expressed, “He spake, and it was.” He created all things in Christ, because he is the Word, and God spake in him; therefore all things are created in him. And further, we learn that Christ is the brightness of God’s glory, the shining forth of his glory. There is no difference between the Father and the Son. The Son is the express character of God’s being. {GCB/GCDB February 15, 1897, p. 23.2}

*Question*. — If there is no difference between the Father and the Son, how could Christ say, “The Father is greater than I am”? {GCB/GCDB February 15, 1897, p. 23.3}

I don’t know. Now you will pardon me if I dwell for a moment upon this question without personal reference to anybody. What conditions make it possible for us to hear in general whoever may speak? If we do not hear, what conditions prevent our hearing? Sometimes a person may not speak loud enough or distinctly enough. Is it possible for those conditions to obtain when God is speaking? — No. Does not God speak distinctly enough to be heard, and clearly enough to be understood, and loud enough to be heard? — Most certainly. Then if the fault is not with him, and we do not hear, what is the trouble? — We do not listen. Now, suppose I were here to talk this afternoon, and I should begin to talk, and each one of you should at the same time begin to talk to his neighbor, you would not be able to hear much of what I said. And if there was one here who did not say anything, but was trying to listen, the talking of the others would make it difficult for him to hear. Now, my experience and observation has been, and doubtless yours has been so, that one reason why we do not hear when the Lord speaks is that we do not give him a chance to speak; we break in on him. He begins to speak, and before he has time to finish the sentence we begin to talk back to him, or we straightway forget that he is talking, and begin with our neighbors, and say, I don’t know how that can be. What do you think about that anyhow? We would not treat a brother that way, because it is not polite. Now, does not God have a right to be heard, at least until he is done speaking, before we begin to answer back? You all agree that he has that right. It is fair that God should have a chance to finish what he is saying before we begin to answer back. {GCB/GCDB February 15, 1897, p. 23.4}

You told me something about the nature of God’s Word; it liveth and abideth forever. God in times past spake; has he finished speaking? — No. Then it is not yet time for us to talk. He is talking yet. What does he say in the Psalms? — “Be still, and know that I am God.” Brethren, the only way we can learn is by keeping still. I do not mean to say that we should not ask questions; that is all right, but hold to just what God says, and do not doubt one thing that God says plainly because he says something else we do not understand. Because God says something in one place we cannot understand, we often doubt something that we can understand. That is not right. Hold to what he says, and you will find out in time that which you do not understand. {GCB/GCDB February 15, 1897, p. 23.5}

Now return to the thought in the chapter: Christ stands as the brightness of God’s glory and the express image of his person, — just the very impress and the shining forth of the glory of God. Christ is the Word, and the Word which he speaks is spirit and life. When he speaks that Word which is spirit and life, he speaks his own life. So when we read, He bears all things by the word of his power, we see in that not that only, but we see in that that he bears all things himself. So he speaks, he creates, he bears, he has purged our sins and is now set down at the right hand of the Majesty in the heavens. {GCB/GCDB February 15, 1897, p. 23.6}

What is the force of that word “being” — “being the brightness”? He being the brightness of the glory of God has done something. Since he is the brightness, because he is the brightness of the Father’s glory, because he is the very image of God, because he upholds all things by the word of his power, he has purged our sins. Does it say he will purge our sins? — No, it says he has done it. He has cleansed, rinsed, washed them. He hath loved us and washed us in his own blood. {GCB/GCDB February 15, 1897, p. 24.1}

Now, there is a word in the text that really ought not to be there. It is not indicated in the best Greek texts. It is “our.” What has Christ done? — Purged sins. He “made purification of sins.” Why was it that he by himself should purge sin? — Because he bears all things himself — because in him all things consist — he has by himself purged sin, and made a purification of sin. How long, then, shall we wait for pardon? How long shall we wait to know the complete and perfect forgiveness and cleansing from sin? — Long enough to confess it — to take a thing that is already done. How much sin has he purged? — All sin. Then it is true as a matter of fact, that he has purged our sin. He has purged the sins of all the world, because he came himself to bear all things. {GCB/GCDB February 15, 1897, p. 24.2}

Now Christ has a place better than that of the angels; that better place is that he is set down at the right hand of the Majesty in the heavens; being made so much better than the angels, because he had by inheritance obtained a more excellent name than they. That more excellent name that he has obtained is “Son,” which name God had never applied to any of the angels. {GCB/GCDB February 15, 1897, p. 24.3}

All the angels of God worshiped him, the first begotten, when he was brought into the world, so that of Christ in the very lowest place, even in the manger, God said: “Let all the angels of God worship him.” {GCB/GCDB February 15, 1897, p. 24.4}

“Thy throne, O God, is forever.” These words were addressed by the Father to the Son. “A scepter of righteousness is the scepter of thy kingdom.” What is the word which stands as a symbol of power and authority in the kingdom? — Scepter. A scepter means power, so the very nature and power of his kingdom is righteousness. “The kingdom of God is not meat and drink; but righteousness.” The scepter of his kingdom is the scepter of righteousness. The power of Christ’s kingdom is the power of righteousness. He has loved righteousness, and loving righteousness he has hated iniquity. There is but one state of mind involved in loving righteousness and hating iniquity. If a man loves righteousness, it is not necessary for him to conjure up some other state of mind in order to hate wickedness. It is all in the loving of righteousness. Mark which comes first — love righteousness, hate iniquity. It is a very common thing in this world for people to try to manufacture a love of righteousness, or a sentiment of love of righteousness, by crying out against iniquity; but that is not the way. No, first of all love righteousness, and hating iniquity necessarily follows. “Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows,” — in the presence of thy fellows or associates. {GCB/GCDB February 15, 1897, p. 24.5}

We have two things told us here about the kingdom of Christ: the scepter or power, and therefore the nature of his kingdom, is righteousness; and God has anointed him. What does anointing signify? — It signifies kingship. When he was anointed, he was anointed as king. God in anointing him king of this kingdom of righteousness used the oil of gladness; therefore his kingdom is a kingdom of joy. “The kingdom of God is righteousness, and peace, and joy in the Holy Ghost.” Those therefore who acknowledge the power of this kingdom will first of all be righteous people. “Thy children shall be all righteous.” There can be no question whether those who acknowledge the authority of Christ will be righteous. The authority is righteous, and whoever acknowledges that authority must be righteous. {GCB/GCDB February 15, 1897, p. 24.6}

But Christ’s right to the kingdom, as in the case of an earthly ruler, is demonstrated and sealed by his anointing. That is the thing which inducts him into the kingdom, and establishes him over the kingdom. He is anointed with the oil of gladness, the oil of joy; therefore, since that is the thing which marks his right to rule, his kingdom is a kingdom of joy. Since it is a kingdom of joy and gladness, those that belong to it will rejoice in God, will be joyful in the Lord, joy in the Holy Ghost. Can one, then, be a subject, a loyal subject, of Christ the king, and not be joyful? — No. Then if one is not joyful, there is something the matter. He is not recognizing the authority of the King. {GCB/GCDB February 15, 1897, p. 24.7}

Now, in the second chapter of first John, sixth verse, is a text that we have often read: “He that saith he abideth in him ought himself also so to walk, even as he walked.” Does it say obligation is laid upon him to walk as Christ walked? that he should make himself walk as he walked? Let us illustrate: We pass by a field, and we see a tree in the distance. Some one asks me what kind of a tree it is. I have heard that it is a beech tree. He says, If it is a beech tree, then it ought to have a certain shaped leaf, and a peculiar kind of bark. Does he mean that if that is a beech tree, it is the duty of that tree to get some leaves of that kind and put on? — No; if it is a beech tree, that is what it ought to have, because it must have that if it is that kind of tree. Suppose it is not a beech tree, then it ought not to have that kind. He that saith he abideth in Christ ought to walk as he does. That is, if a man says he is a Christian, he ought to have certain distinguishing characteristics. He ought to walk as Christ walked. Why ought he to do so? — Because he is a Christian, — because that kind of walk is characteristic of Christ. He abides in Christ, and he walks as he did; but if he is not like Christ, he is not abiding in Christ. {GCB/GCDB February 15, 1897, p. 25.1}

There are many people who think that the subjects of Christ ought to be glad, and so they try to be glad. Suppose we say, Let us be glad this afternoon. But you can’t be glad unless you are glad, and if you are not glad, then you cannot make yourself glad. A bird sings because it is glad — because gladness is in it. {GCB/GCDB February 15, 1897, p. 25.2}

*Question*: Now upon this point of being always joyful. We read in 1 Peter 1:4, 5, that we are begotten “to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations.” Is there not sorrow at times? {GCB/GCDB February 15, 1897, p. 25.3}

Well, read right on, and it will tell it: “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” {GCB/GCDB February 15, 1897, p. 25.4}

Here is the blessedness of the peace and joy of Christ, that you do not have to manufacture it. You cannot manufacture it. “Peace I leave with you, my peace I give unto you.” Has he given it to everybody here? — Yes. It does not make any difference whether they will take it or not. He has given it. {GCB/GCDB February 15, 1897, p. 25.5}

Now, here is a nickel. Brother Hyatt, I will give that to you for friendship’s sake. [Coin laid on table beside him.] Have I given it to him? He has not taken it; I do not know whether he will take it or not; but I have given it to him as a *bona fide* gift, and I leave it there with him, and I will never take it up again. Now, if you believe that I tell the truth, you believe that I have given him five cents. {GCB/GCDB February 15, 1897, p. 25.6}

Jesus says, “Peace I leave with you, my peace I give unto you.” To whom? — To everybody; and he has given it to us. There are some people that do not believe he has given it, and they do not take it, and there are some people who do not want it; but the fact remains that God has given his peace. But what about that peace? “My peace,” — the peace of God, which passeth all understanding. Read further than that: “Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” Do not worry. What was the characteristic of Christ’s peace? Some think that peace is a sort of happy-go-lucky feeling of complacency, an easy sort of lazy feeling, because the man does not have anything to prod him, and he lies in a hammock in the sunshine, and he has peace, — nothing to do, nothing to worry him. He is a man of peace. That is what men think of peace. That is not the way Christ did. From the cradle to the grave, the devil was seeking every possible opportunity to take his life. He had him in his hands once; that is, his agents did. They took him to the brow of the hill, and they thought they could end his life; and that very thing was being tried continually. But that was not the worst thing he had to bear. The scribes and Pharisees were continually nagging him, criticizing every word he uttered. He had lies told about him. They said, He has a devil; he is crazy; he is a fanatic; he deceives the people; he is leading them astray. And those things he had to endure. And not only his enemies, but even his brethren did not believe on him. And so wherever he went he found trouble always, — something to oppose him, something to come upon him. He was always in turmoil, he was always in trouble; but he was never troubled. {GCB/GCDB February 15, 1897, p. 25.7}

“In the world ye shall have tribulation,” but do not be troubled. Christ’s gift is of such a nature that a man can have trouble, and not be troubled; he can have affliction and sorrow, and not be sorrowful; he can have heaviness, and yet rejoice; he can have warfare, and be at peace. That is the peace that he gives. {GCB/GCDB February 15, 1897, p. 26.1}

No one was allowed to make any oil like the oil with which the priests were anointed. What do we learn from that? That was not merely an arbitrary thing. Do not try to counterfeit the grace of God. God gives the oil of joy. Do not try to manufacture an artificial joy. It was to show that it could not be done. {GCB/GCDB February 15, 1897, p. 26.2}

Now, continuing the study in Hebrews: “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.” The heavens and the earth shall grow old, they get old. What is their condition now? Old, worn-out, barren, bald we find the earth in many spots. It is worn out and grown old, so old that it trembles. It did not shake in the beginning when it was new, but now the earth shakes and trembles. {GCB/GCDB February 15, 1897, p. 26.3}

The earth shall wax old like a garment, shall be changed like a vesture. When a garment gets old you lay it aside. When you change an old coat, what do you have? — A new one. The earth and the heavens shall wax old like a garment, and they shall be changed; and then, of course, when they are old and are changed, the new heavens and earth will appear. “But thou art the same, and thy years shall not fail.” He does not get old. What a world of comfort there is in that! We change; He is the same. Though we believe not, he is the same. He abideth faithful, always the same. The devil makes us think that Christ changes as we change. But he is the same. {GCB/GCDB February 15, 1897, p. 26.4}

My ministering brethren, seek Jesus with all lowliness and meekness. Do not try to draw the attention of the people to yourselves. Let them lose sight of the instrument, while you exalt Jesus. Talk of Jesus; lose self in Jesus. There is too much bustle and stir about our religion, while Calvary and the cross are forgotten. — *Test. No. 31*. {GCB/GCDB February 15, 1897, p. 26.5}

February 16, 1897

**“Studies in the Book of Hebrews. No.—3” General Conference Daily Bulletin 7, 3.**

E. J. Waggoner

***(Thursday Afternoon, Feb. 11, 1897.)***

We should keep in mind the statements of the first chapter, because the second chapter depends upon the first, and the third chapter depends upon the second, and so on. Let the chapter divisions drop out as you study. {GCB/GCDB February 16, 1897, p. 33.1}

Before beginning where we left off yesterday, let us remember from the first chapter that God speaks in his Son, who is so much higher than the angels, high as they are, powerful as they are; that he sits at the right hand of God. Their work is to minister. They have been sent to men with messages from the Lord, with commandments and directions from the Lord. We read of that in the Old Testament, and whenever those commandments were disobeyed, those directions disregarded, every transgression and disobedience received a just recompense of reward. {GCB/GCDB February 16, 1897, p. 33.2}

But what does the Son speak to us? — Great salvation. Salvation began to be spoken by the Lord, and was brought to us, and confirmed by them that heard it. {GCB/GCDB February 16, 1897, p. 33.3}

Christ was upon the earth; his lips moved; men saw his lips move, and they wondered at the gracious words that proceeded out of his mouth. God was speaking. How often you hear these words: I do not speak of myself; I have not spoken of myself. God was in Christ speaking the word of reconciliation. Now Christ is gone above, and in his stead, as his representatives, he has put into us the word of reconciliation. Now who said that? Have I said it? — No, the Word says it. Then do not think of it as anything that you have heard me say; but here you read it, and you read it again, and read it alone at home, and when you read it, do not read Brother Kilgore, or Brother Loughborough, or Brother Olsen, or other ministers in there. It does not say the preachers. Who is he talking about here? — “If any man be in Christ.” Then it is any man that is in Christ. God has put into him the word of reconciliation. And we want to understand that here is the lesson for us to-day — that God does not know anything about classes and masses, and in the church he does not have high and low. But he has men, and they are all men: and to every one, according to his several ability, God has given the word of reconciliation. And it does not rest upon this man who is a preacher, any more than it does upon you, except as God may have given him greater ability and a wider field. The Word is one and the same for every individual who is in Christ, and that Word is the word of reconciliation. “Therefore if anyman speak, let him speak as the oracles of God.” And he can do it too, if he allows God to speak in him, not his own word, but the Word of God. {GCB/GCDB February 16, 1897, p. 33.4}

I thank God so often when I see and hear of the controversy about the priesthood in the churches that claim to have a sacrificing priesthood, and a clergy who have the right to speak the word, — I thank the Lord that he says to every one of his people, “Ye are a kingdom of priests, to offer up spiritual sacrifices.” {GCB/GCDB February 16, 1897, p. 33.5}

We read this morning, from the Testimonies, “The work of saving human souls is an interest infinitely above any other line of work in our world.” And when we think of the last verse of the first chapter of Hebrews, we can get some idea of the infinite worth of that work. Angels who excel in strength, angels whose might is that of the mighty winds, God has commissioned to be servants of those who have this work committed to them of saving souls. It is wonderful to think of. It is humiliating to me, and makes me feel ashamed to think how lightly I have esteemed it; to think that God has given to us the work of proclaiming the gospel, while these wondrous beings are ministers to us. He has committed unto us the word of reconciliation, even that same word that Christ proclaimed. And there is given unto us on this earth the identical work that Christ had. For “we pray you *in Christ’s stead* be ye reconciled to God.” And Christ has given to those mighty beings, simply the work of waiting upon, serving, helping us to whom this ministry is given. {GCB/GCDB February 16, 1897, p. 33.6}

There is something marvelous and altogether unnatural, unworldly, about the gift of God; for when he puts a man in high position — and he has put every one of us in a high position — it does not exalt him, but it humbles him. When the world puts a man in a high position, it exalts him. Why has not God given the angels the work of preaching the gospel and saving souls? — Because he has not put the world to come in subjection unto angels. Here is some glorious comfort for every one to whom God has committed the work of saving souls. Those who hear Christ, proclaim it with the power of God’s witnesses, — miracles, signs, and the gift of the Holy Ghost. He has given the teaching of the Gospel to men. He has put the world to come in subjection unto men. And it is an infinitely high work that God gives to man? — {GCB/GCDB February 16, 1897, p. 34.1}

What is man that thou are mindful of him? Or the son of man that thou visitest him? Thou madest him a little lower than the angels; and crownedst him with glory and honor, and didst set him over the works of thy hands. {GCB/GCDB February 16, 1897, p. 34.2}

Where do we find that testified? — In the first chapter of Genesis, and the eighth Psalm. Just think of those two passages; they are doubtless familiar. The Lord said:— {GCB/GCDB February 16, 1897, p. 34.3}

Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. {GCB/GCDB February 16, 1897, p. 34.4}

Note each statement. Let them have dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing. And it was so. So God did it. The Psalm says:— {GCB/GCDB February 16, 1897, p. 34.5}

What is man that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. {GCB/GCDB February 16, 1897, p. 34.6}

There is complete dominion given to man. “For in that he put all things in subjection under him, he left not anything that was not put under him.” We see that God gave Adam dominion over all the earth. Does that mean that God took a back seat, and abdicated in favor of man? — No. God could not give up his right, because all things existed only in him. It is the Word of God that upholds all things. And it is his power that rules all things. Therefore the dominion which God gave to Adam over all the earth, over the birds and beasts and fishes, was just as complete as God’s power, just as complete as God’s dominion; for he was ruling in Adam. All things stand by his Word. He spoke, and it was. So when we look abroad on the things of nature, we see evidences of his power. When we look over the meadow, we see the Word of God made grass. God spake, and, lo! that Word appeared as a tree, or as grass. {GCB/GCDB February 16, 1897, p. 34.7}

You may have seen pictures of voice forms, even human voice forms, that when a note would be uttered so that the breath which formed that note would impinge upon a membrane upon which were particles of sand, in every instance the sand that was set in motion by the vibration took different forms, shapes of things. This is simply an illustration, just a hint of the fact that God “spake and it was.” God spake, and his voice took all the infinite forms that we see in nature; and everything that we see, and every spot that our foot treads upon, was given by God to let us know that his Word is something, and not mere emptiness. {GCB/GCDB February 16, 1897, p. 34.8}

As the last act of creation, God made man. And as in all creation we see the Word of God made trees, grass, etc., in man we see the Word of God made flesh. He was the son of God. We find that in the third chapter of Luke. Sometimes we think those genealogies are pretty dry things, but the point of it all is in the very last word. {GCB/GCDB February 16, 1897, p. 34.9}

So here we stand looking at what ought to be, for we know that whatsoever God does, it shall be forever. Nothing can be added to it, nothing taken away from it. Now we are looking still, and we see man there, with all that God gave him. Now what next does the text say? — “Now we see not yet all things put under him.” Fallen as nature is, God has absolute control over the beasts and birds and fishes; even yet they will do his will. They do it as far as man will let them. Man is the only being that will not yield perfect obedience. And it is man’s interference and rebellion that stops them from obeying Him. We are looking at the earth; but what earth is it that was given to man? — The world to come. So unto the angels has he not put into subjection the world to come, but he has put it under subjection to man. That dominion which man had in the beginning over the beasts and birds and fishes, and over the earth, is the dominion which God has given to man over the world to come. So that in the world to come man again will have that complete and perfect dominion over everything that God has made; all will be subject to him as unto God, subject to him as head, because God is in him, and God will be all in all. Then the Word will be made flesh in its perfection just as it was in the beginning in Adam. “But now we see not yet all things put under him;” but on the contrary, we see just the reverse. In the first place, all things were put under man; in the next place, man is under all things. In the first place, man was on the top; now he is under. Fallen man has everything on him. He is bound hand and foot, delivered over to Satan; he is fallen. So while we are looking at man in the noble position in which he was made in the beginning, as we still look at him we see Jesus; because in the beginning the Word was made flesh, and so it is Christ, the Word, in Adam. There we see Jesus. Where? — Just in the same place where man fell; there we see Jesus, made a little lower than the angels because he took man’s place. When, in the beginning he was infinitely higher, for the suffering of death, to rescue man, to save man, to raise him up, he took his place. Now, if one will lift up another who falls, he must go where the man is. Wherever there is a fallen man, Jesus is there. But I am a fallen man, too. Just let each one of us take that to himself. The Lord has not cast off man. We read, “For the Lord will not cast off forever.” He does not cast off at all. No; man takes himself away; God does not cast off. And there is nobody that can pluck man out of his hands. There we are safe as long as we are willing to abide in him. {GCB/GCDB February 16, 1897, p. 34.10}

We see man perfect, with dominion; then fallen, with everything above him, and on him, and against him. Looking still there, we see Jesus as man, and for the suffering of death we see him crowned with glory and honor; that, by the grace of God, he should taste death for every man. Therefore, wherever you see a man fallen, — and he cannot fall lower than into the grave, — there you see Christ, who went into the grave and tasted the depths of sin and degradation for every man. So every man’s degradation and sin is on Christ — the man Christ Jesus. But the same man Christ Jesus is crowned with glory and honor. Now mark: A crown signifies a king or ruler. Where in this chapter have we first read about a crown? “But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; and crownedst him with glory and honor.” That is to say, you have made him king, a king of glory. Adam, the king of glory and honor; so long was he over all things. But when he sinned, then he lost the glory he had. But now we see Jesus crowned with glory and honor, and in the position that man was in, in the beginning. But he is crowned with glory and honor in the same nature as man had. So just as God made man, and crowned him with glory and honor, we now see the man Jesus, that Man who is in every man crowned with honor and glory; and he added all things unto him. {GCB/GCDB February 16, 1897, p. 35.1}

Now read the last words of the first chapter of Ephesians:— {GCB/GCDB February 16, 1897, p. 35.2}

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Verses 17-21. {GCB/GCDB February 16, 1897, p. 35.3}

But what was the name which Jesus always delighted to give himself while upon this earth? — The Son of man. The Son of man is come to seek and to save that which was lost. When ye hath delivered the Son of man. The Son of man shall go to Jerusalem, and they shall crucify him, and he shall be buried. And on the third day the {GCB/GCDB February 16, 1897, p. 35.4}

Son of man shall rise again. But and if ye shall see the Son of man. Ye shall see the Son of man coming in the clouds of heaven. All this time it is the “Son of man.” And this Son of man we see, because of his faithfulness, crowned with glory and honor, and having under him all principalities and powers and might and dominion, not only in this world, but also in the world to come. For unto the angels hath he not put under subjection the world to come, but he hath put the world to come in subjection to man, even Jesus, and ye are complete in him. Read in the second chapter, verses 1-6:— {GCB/GCDB February 16, 1897, p. 36.1}

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. {GCB/GCDB February 16, 1897, p. 36.2}

Where is he? — Far above all principalities and powers. Is not the work of saving souls far above everything else in this world? It has been said that “to be a Roman is greater than to be a king.” In this day, and in every age, to be a Christian is greater than to be a king of this earth. And now we have that Word confirmed unto us by them that heard him, “God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost,” according to his power, because under the angels he had not put in subjection the world to come whereof we speak. That simply says that the power, the honor, the glory, the dignity to accompany the preaching of the gospel which God has put into those who are reconciled to him, is the power and glory of the world to come. {GCB/GCDB February 16, 1897, p. 36.3}

**“Studies in the Book of Hebrews. No.—4” General Conference Daily Bulletin 7, 4.**

E. J. Waggoner

***(Friday Afternoon, Feb. 12, 1897.)***

What contrast in words is there in the beginning of this second chapter of Hebrews? The word of the Lord, and the word of the angels; and the word of the angels was steadfast. But what is the difference between the word spoken by the angels and the word spoken by the Lord? What word does the Lord speak? — Salvation. Did the angels speak that word? — No. See what the text says: “If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward,” then every neglect, every transgression, and every disobedience of the word which the angels spoke received a recompense of reward. {GCB/GCDB February 16, 1897, p. 43.1}

Now, what is the contrast? “How shall we escape if we neglect so great salvation?” And this great salvation was first spoken by the Lord, and then confirmed unto us by them that heard him. {GCB/GCDB February 16, 1897, p. 43.2}

Where do the angels come in in this work of salvation? They have a place, but not any place in the line of carrying the word. It first began to be spoken by the Lord, and then comes to us by them that heard it. Now, where do the angels come in in this spreading abroad of the word? — They do not come in. But what is their relation to it? — They are ministering servants, — waiters upon those who carry this word; and I say again, as I said yesterday, there comes over me every time I think of it, a most wonderful feeling of awe; it frightens me. And yet I am glad to think of the wonderful work committed to man, a work so great — just think of it! We need to dwell upon that to realize the glory of this ministry. {GCB/GCDB February 16, 1897, p. 43.3}

Now, that does not say that we are great. It is not saying that we are above the angels, because we are doing a work which is not committed to them, and a work that they cannot do. That work of salvation is spoken only by the Lord and them that hear him, but not by angels, because under them he hath not put into subjection the world to come. Then this proclamation of the word of salvation has an intimate relation with the world to come. And what is this world to come whereof we speak? — A new heavens and a new earth; the world has been put into subjection to man, according to the testimony of one who testified in a certain place about man, saying, “What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor.” A crown signifies a king; therefore when God made man he made him a king. He wore a crown of glory, signifying a kingdom of glory. O, the whole earth was full of the glory of God undimmed. Then man was a king of glory, and his kingdom was the earth. All things were put under him. There was nothing that was not put under him. Every living thing was put under him, and he was the ruler over all, and the earth itself was in subjection to him. But the power back of and in it all was God’s power, for God alone has power. {GCB/GCDB February 16, 1897, p. 44.1}

Man was made in the image of God, of the dust of the earth. “The Lord God formed man dust,” literally, not formed him of the dust, but formed him dust. He then breathed into his nostrils the breath of life, and man became a living soul. But the man was dust, and after he was crowned with glory and honor he was nothing but dust. Now this dust that God took and formed into this shape, and crowned with glory and honor, he put over the works of his hands put under him all things, gave him dominion over all things; and so it was dust that had dominion over all things. He was still dust; and how much more power had this dust that was formed in this figure than that dust that still lay on the ground? — It had no more power. And that is demonstrated in the fact that when the breath which God puts in there is gone, it is just as helpless as it was before, or as that other dust. Then the power is not in the dust; and here is just where the world — all mankind — make the mistake. Man sees his face and form in the mirror, and admires himself, and he will not believe that he is dust; or, if he does acknowledge that he is dust, it is a different kind of dust than any other kind. The failure to recognize this is what makes one man assume lordship over another, to think himself better than another man; and the Lord wants us to keep to first principles all the time. Man at the best is nothing but dust. We cannot dwell upon that too much, because the forgetting of it is what led to all sin in the beginning. Satan said to Eve that she would become like God. Now, if she had remembered the Word, and her origin, could she have supposed that that would be true? — No. It is the forgetting of it that lifts up man and makes him proud. Man in his highest state is nothing but dust. {GCB/GCDB February 16, 1897, p. 44.2}

What is the difference between that dust thrown out there, and this here? God has chosen to use this dust in a little different way from what he uses that dust. God had a purpose in that dust; it is worth something; it will produce fruit. Here is dust that God has caused to bring forth another kind of fruit. How much more right has this dust that can walk about instead of being blown about by the wind, to boast of what it does than that dust out there in the field has. Out there you will see some beautiful, fine, rosy-cheeked apples. But it is not supposable that that dust in the field should begin to boast: Why, I am better than that dust in the road; that dust in the road does not do any good, but lies there day after day, and does not accomplish anything. See what I have done. And yet it has just as much right to do that as we have to boast of anything we have done. {GCB/GCDB February 16, 1897, p. 44.3}

Here is a lesson of encouragement of what God can do. Man, placed over the works of God’s hands, crowned with glory and honor — only dust still — is an evidence of the power of God. {GCB/GCDB February 16, 1897, p. 44.4}

But now looking at that inanimate dust with all things put under him, what is the next thing we see? — The next thing is that all things are not under him. Still looking at that; what do we see? — We see Jesus. We see him made a little lower than the angels, right down where man fell. What has he now? — A crown of glory and honor. But before he got that crown of glory and honor, what did he have? — He took death; he tasted death. {GCB/GCDB February 16, 1897, p. 44.5}

First, we see man crowned with glory and honor, having dominion over the works of God, everything under him. We keep on looking, and we see not all things under him, but instead, we see Jesus down at the very place where man fell; and we keep on looking, and next we see him crowned with glory and honor. That is the order. He was made a little lower than the angels; he was man. So that when we consider him now, we consider him as man, and from this point through we have Jesus before us all the time, but always as man. Never forget that. When man in the beginning was made a little lower than the angels, and then Jesus made a little lower than the angels, what was the difference? — There is none. When God made Adam by his Word, the Word was made flesh. As God spoke all things into existence, his words went forth, and, lo! the earth appeared. His Word went forth; he spoke; he said, Trees, and they were there; he said, Grass, and it was; so that all these things that grow over the ground are visible manifestations of the Word. It is the Word of life, and these are simply some of the various forms of the life of the Word. And so with man formed there in the beginning. There we see the Word manifested as flesh. The power by which this was done was God’s power, and so God was in the Word, and the Word was in Adam, so that this power could be manifested in him, God dwelling in him and working in him; God taking this dust and using it to do these wonderful things. It is God that worketh in you to will and to do his good pleasure. Now, if God is there, and I am here, that is altogether too far away. It is God that worketh in me. The Word was made flesh, and the life of Adam was the life of God. He has no other life. Now the blessedness of this is, when man fell, the Word was made flesh. But suppose God had forsaken him, and had not been willing to make the Word flesh; what would have become of him? — He would have returned to dust. But God continues his life to man. So when man fell, God goes right down there with him. Is that so, or is it some fancy? Did God continue life to man, notwithstanding he had sinned? We are here, are we not? We are sinners. We are living, are we not? Whose life is it manifested in us? — It is God’s life. Then God continues his life to sinful men. When sin entered, death came; so when man sinned, death came upon him. God stayed with him; therefore, in that he stayed with man, although man had sinned, God took upon himself sinful flesh. And so he took upon himself death, for death had passed upon all the world. {GCB/GCDB February 16, 1897, p. 45.1}

Now, let us see further. All creation is continued until now “by the same Word.” Everything in this world is kept by the same Word. Although everything is cursed, and everybody can see that, it is yet a fact that it continues; it is an evidence that God is there, Christ is there, the divine Word is there bearing the curse. But in what thing does Christ endure the curse? Where is that point where the curse falls upon Christ? — Sinful flesh. Not only sinful flesh, but that which stands as the symbol of the curse that falls upon Christ — the cross. What is the evidence that he bears the curse? — “Accursed is every one that hangeth on a tree.” Death and the cross both together mean the curse; therefore wherever there is anything, there is the curse. Nevertheless, wherever there is anything, there is Christ. Wherever there is anything, then, that exists and bears the curse, there is Christ. But where Christ has the curse upon him, he bears the cross. Then do you not see the truthfulness of that statement which appeared from Sister White about a year ago, that “the cross of Christ is stamped upon every leaf in the forest?” And a little later than a year ago there appeared in a first-page article of the *Review and Herald* a statement that the very bread we eat is stamped with the cross. There is something wonderful in that. Perhaps when you read that in every blade, and every leaf, there is the cross of Christ, some of us read it over without thinking about it, and some of us simply said, with Nicodemus, how can this be? How soon do we find Christ crucified, then? — Just as soon as there was any curse. And he is risen again as well, because if you preach Christ crucified, his resurrection necessarily goes with that. {GCB/GCDB February 16, 1897, p. 45.2}

Now, see how God has proclaimed the gospel for our encouragement everywhere. People are inclined to get discouraged; Christians are likely to think, Well, the Lord has forgotten us. Did you ever think that way, as though the Lord didn’t care for you; — that he has left you alone? Is there any one who has not felt that way, discouraged, in short? I am not of much importance in this world, we sometimes say; I am of no consequence; I am only one very insignificant and despised, and justly despised; I could drop out, and it wouldn’t make any difference. He said that not a sparrow can fall to the ground without his notice; and why? — Because the life of God is there, and there is nothing that can come upon anything in this world that God does not feel. It touches him personally, because his life is all the sensibility that there is in this world. You are struck, you are beaten; you feel it. What makes you feel it? If you were dead you wouldn’t feel it. Why do you feel it? — Because you are alive. Where do you get life? — It comes from God. It is God’s own life isn’t it? Then is it possible for a human being to be touched, just touched — not beaten, bruised, or despised — and the Lord not feel it? Can it be so, whether saint or sinner? Can anything happen to any creature in this world does God not feel? Whither shall I go from his presence, and where shall I go to be away from the presence of God? We cannot get away, because God’s power is in everything; and therefore a sparrow cannot fall to the ground without the Lord knowing it. We live with all these infirmities. That is Christ in the flesh, then. Do you suppose that Christ would have endured all this, and stayed here all these years, with all this infirmity and wickedness and weakness and sin upon him, and then by and by step out and let it all drop? If he was to do that, he would have let it drop in the beginning; but the fact that he came in fallen humanity is an evidence of God’s presence, and his presence to give life. And so God on everything has put the stamp of the cross, — upon every leaf, upon every blade of grass, upon everything that we have to do with. He simply means that everywhere we go, and everything we have to do, and everything we eat, and the air we breathe, — through these he is simply preaching the gospel to us, giving the gospel to us. Encouragement, strength, salvation! {GCB/GCDB February 16, 1897, p. 45.3}

February 17, 1897

**“Studies in the Book of Hebrews. No.—5” General Conference Daily Bulletin 7, 5.**

E. J. Waggoner

***(Sunday Afternoon, Feb. 14, 1897.)***

Our text reads: “What is man, that thou art mindful of him? or the Son of man, that thou visitest him? Thou madest him a little lower than the angels,” etc. Here we are referred to the origin of man. When we read that God made man, to what are our minds instantly turned? — To the record in Genesis 2:7: “And the Lord God formed man of the dust of the ground.” {GCB/GCDB February 17, 1897, p. 56.1}

Wherever in the Old Testament it speaks of any one being broken to pieces by the Lord, we find coupled with that repentance, submission, or bitterness of soul, dust and ashes. When they humbled themselves before the Lord, they put dust on their heads. What was signified in this? — I am nothing but dust. In the fifty-first, the penitential Psalm, it says near the close: “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, than wilt not despise.” That word “contrite” means rubbed together until it is dust. The Lord, then, does not despise dust; because he can do a great deal even with dust. A good workman does not despise his material. Dust is one of the things which the Lord takes to do everything. Out of dust he made all things to grow. Out of dust he made man to rule over the works of his hands, therefore the Lord does not despise dust. {GCB/GCDB February 17, 1897, p. 56.2}

In Psalm 90:1-3, we read:— {GCB/GCDB February 17, 1897, p. 56.3}

Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, return, ye children of men. {GCB/GCDB February 17, 1897, p. 56.4}

The better reading is, “Thou turnest man to dust.” The original word is the same as that before translated dust. It does not mean, turning man to destruction, for that would reduce him to a condition from which he could not be brought back. The force, then, of this expression is, that to turn man to dust has something to do with salvation. The Lord turns man to dust in order to make him over. Thus he turns him to dust, and says, “Return, ye children of men.” When God sends the message of reproof, that breaks a man all to pieces, and gives him a broken and contrite heart. Then he is just where the Lord can create him a new man. But if a man does not believe this message which breaks him all to pieces, he becomes discouraged, and says, I am good for nothing. {GCB/GCDB February 17, 1897, p. 56.5}

Here is a man that knows himself to be a sinner, but he does not and will not believe that he can be anything different. All the talk about what God is able to do for him, and to make of him, is to him as an idle tale; he doesn’t believe that God can make him a righteous man, although he is contrite. That man may think he believes the Bible, but the fact is he does not believe the simple statement that the Lord can form man of the dust of the earth. Or if he does believe that, he believes that the Lord has lost his power since doing it the first time, and cannot do it again. But the Lord did that thing once, and he has not forgotten how. In the beginning he made man of dust. Now the man that doubts that God can take him where he is, and do what he pleases with him, does not believe that simple statement; and he needs to go back and learn the first principles. {GCB/GCDB February 17, 1897, p. 56.6}

I am reminded of an incident: A friend of mine was going through the potteries in England, where thousands of men are employed. Of course you know that in making vessels some will be spoiled. He saw an old man with a barrow full of those broken vessels, and he said, “Uncle, what are you going to do with those?” —“O, I am going to convert ‘em.” And he went up and threw them into a hopper, and they were all ground up, and converted into dust, ready to be made into new vessels. In the first place they were spoiled, and were perverted. Then they were turned to dust again; and new vessels were made of them. The potter was just as able to make new vessels of them as he was to make them in the first instance. {GCB/GCDB February 17, 1897, p. 56.7}

There is a lesson in this that the Lord wants us to learn — that he can make us over again, as well as he made us in the first place. But the trouble is that this dust begins to put on airs, and look down on other dust, and to forget that it is dust, or else to think that it is a little better quality of clay than some other. The man will not allow that he is dust, and he will not allow the Lord to use him. But as long as we acknowledge that we are dust, we have the blessed comfort that the Lord God made man of the dust of the earth, and crowned him with glory and honor, and set him over the works of his hands, and put all things in subjection under his feet; and that what God did in the beginning, he is able to do still, and does do it in the man Christ Jesus. The text shows us two things at once — utter helplessness and wonderful dignity. The dignity comes only because of helplessness. The lowest places mean high places with God. {GCB/GCDB February 17, 1897, p. 56.8}

God in the beginning made man of dust, and gave him dominion over everything. When God does anything, he does not undo it; and when he makes a gift, he does not take it back. God gave the earth to man, and he has not taken it back; it belongs to man forever. What world is it which God has given to man? — The world to come. What about this world? This is not the one. What does he say about us in this world? — “He gave himself for us, that he might deliver us from this present evil world.” What condition is it that calls for deliverance? — Bondage. The whole thing is turned upside down. In the beginning man had dominion, and now he has to be delivered from the thing which he ruled. “Ye are not of this world, but I have chosen you out of” it. {GCB/GCDB February 17, 1897, p. 57.1}

What is the only use, then, that the child of God has for this world? — It is only just a place to stop while waiting for the world to come. It is only a stepping-stone, which he is to get off from. Who has this world? — The devil is the only one. Often the professed people of God, who have a home and a right in the earth made new, and are heirs to the kingdom which God has promised to them that love him, try to get a foot-hold in the affairs of this world, which the men of the earth are always trying to do. While professing to be heirs to the kingdom of God, they are trying to share a second dominion, and get a part of the devil’s dominion. Now, there is a message which has been sent. I will not read it, but it is in regard to the people of God taking part in the turmoil and politics of this world. The word politics has nothing to do with Christ. There is no politics with God. Policy and politics go together, but God has nothing to do with policy. If we had read the Bible and believed the truth, it would not have been necessary for a message to be sent. It is the world to come that God has given to us, and God has sent Jesus to deliver men from this present evil world. Christ is the Word made flesh, made lower than the angels, that he, by the grace of God, should taste death for every man. By what comes death? — Sin. So he took upon himself sin. Man was made just as good in the beginning as the Lord knew how to make him. He was made perfect. The devil said, I will spoil that man; I will show that I am stronger than the Lord. {GCB/GCDB February 17, 1897, p. 57.2}

The Lord made man to rule over the works of his hands. Satan said, I have spoiled his plan; it cannot be done. The Lord said, Yes, it can; and not only that, but I will take a fallen man, with all his infirmities, and I will rule the world through even him. The devil is defeated. That is not a theory; it is practical for you and me. When the devil has me down, he cannot rejoice against me; for when I fall I shall rise again. And just as low as I fall, just so high I will rise above where I was before. The Word was made perfect flesh in Adam, but in Christ was the Word made fallen flesh. Christ goes down to the bottom, and there is the Word flesh, sinful flesh. Who has believed our report? To whom has the arm of the Lord been revealed? There is no form nor comeliness in him, nothing that we should desire in him. Who would believe that he could see him, that same being, — so marred, more than any man, — crowned with glory and honor. What goes with the crowning of glory and honor? — Kingship. Of what? — Glory. Of what? — Of the world to come. Then the man Christ Jesus has a right now to the world to come. In the beginning it was the Lord ruling through Adam; now it is the Lord ruling through the second Adam, and through far inferior conditions, doing what he would have done through the first Adam under the first conditions. This is the glory connected with what we read the other day in the first of Ephesians:— {GCB/GCDB February 17, 1897, p. 57.3}

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. {GCB/GCDB February 17, 1897, p. 57.4}

Who is it that has all this? — The man Christ Jesus. And you also hath he made alive in Christ, and hath raised us up with him, and made us to sit together in heavenly places in Christ Jesus. Unto the angels hath he not put in subjection the world to come, but he has to us; and that is the reason why the angels cannot preach the gospel. The heavens belong to the Lord our God; but the earth hath he given to the children of men. One man lost it; Another came and regained it. And he was lifted up; and you hath he lifted up to sit with him in the same place, “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world [that is a small thing], but also in that which is to come.” {GCB/GCDB February 17, 1897, p. 57.5}

How much of an idea can a man have of the dignity of his position as a prince of God, an heir of God, and joint-heir with Christ, sharing what Christ has of the world to come, sitting with Christ in heavenly places, if he spends time digging around in the muck-heap of the politics of the world. These two things do not go together. You would not think of the President of the United States running for town-clerk, while still President of the United States. Think of the President of the United States coming down and taking part in a village caucus or running for office in a school district; yet there is a congruity in that, because it is all a part of the same dominion. But here is a man quickened, made alive in Christ, in possession of the power of the world to come, and then taking hold upon this world, from which the Lord said he must be delivered. He says, I know God has made me a ruler over the world, but let me play with this bubble a little while. I know that I am going to leave it, but there is something so inspiring, so thrilling, in the beat of the big drum; so let me play a little while before I leave it. {GCB/GCDB February 17, 1897, p. 58.1}

Brethren, we do not begin to appreciate what the Lord has for us. That comes by the spirit of wisdom and revelation in the knowledge of him. We need to pray for the Spirit of God; praying that we may know the high calling and the riches of the glory of the inheritance. The man who has found a diamond mine, and knows the value of it, does not have to be pleaded with not to put clay in his pockets, in place of the diamonds. But the trouble with us is, we have gone daft. We have not come to our senses. We have not received the spirit of wisdom and revelation in the knowledge of Christ, so that we can appreciate the inheritance that God has given us. {GCB/GCDB February 17, 1897, p. 58.2}

The things that are seen, are not real; they pass away in a little while. But the things that are not seen, are real. God has given to man only eternal things to deal with; he gave him the eternal world. The center of man’s dominion was the garden of Eden; that was his home. No defilement came upon that, so that has continued unsmirched until now, and will so continue to all eternity. The central part, the homestead itself, has never been lost, never been cursed or defiled. And that is the thing we have to deal with; that is where our citizenship is. Some people think that Christians are the ones best qualified to rule in this world, but they are just the ones who are not. This world does not pertain to them, and they should leave the government of it to those to whom it pertains — to those who are of it. God has not given us any citizenship here; he has not given us anything to do with this world, except to get out of it, and take as many people along with us as we can: because it is a sinking ship, and going to perdition, and we are safe here only while we are saving or helping somebody else out. {GCB/GCDB February 17, 1897, p. 58.3}

February 18, 1897

**“Studies in the Book of Hebrews. No.—6” General Conference Daily Bulletin 7, 5.**

E. J. Waggoner

***(Monday Afternoon, Feb. 15, 1897.)***

We begin with the ninth verse: “We see Jesus.” Where are we looking? {GCB/GCDB February 18, 1897, p. 67.1}

(Voice) “To man in his fallen state.” {GCB/GCDB February 18, 1897, p. 67.2}

Yes, our gaze is directed to man’s first dominion; as we look we see him fall, and, still looking, we see Jesus taking man’s fallen condition, and crowned with glory and honor. We, as well as the rest of the professed Christian world, have been for the most part looking at what is rather than at what ought to be. When we have read of the dealings of God with his people in the Old Testament, we have lost sight of his design for them, and have seen what they took, rather than what God intended them to have. God’s design was one thing, and what they took was something else. If they had accepted God’s plan, and taken what he had for them, their history would have been vastly different. {GCB/GCDB February 18, 1897, p. 67.3}

God was with them all the time; he did not forsake them; but that was no proof that what they did was right. If it were, that would be an end to any improvement in Christian living whatever. “God has been with me in the past when I kept Sunday,” says one. That is all right. “God has been with me, and I won’t change.” He was with such, but he will not remain with them long if they proceed on that basis. If they think they have nothing still to receive, they are leaving the Lord. The Lord was with Israel that by all means within his power he might lead them to take what he had for them in the beginning. {GCB/GCDB February 18, 1897, p. 68.1}

Now we look at the wonderful dominion that God gave to man, every man, for Jesus in winning it back tasted death for every man, — and that is what we want to look at a great deal, — the completeness of the dominion, the dignity conferred on man. So wonderful was the honor placed on man, that although God himself is the supreme ruler of the universe, his purpose was that he would rule the earth only through man, and that he would not interfere outside of man. But man is dust. And here is a lesson of what God can do through dust. But while looking there we do not now see all things put under man, but we see Jesus — Jesus lower than angels, that is, man. The Word was made flesh. God was manifest in the flesh, in human flesh in the beginning, because the power that worked in Adam was God’s power. Then when man sinned, and repudiated God, God did not take him at his word, and leave him alone, but went down with him as low as he fell, and said, Poor man, I will help you; and He stayed with him. So we see Jesus lower than the angels; that is, we see him as man. But we see Him crowned with honor and glory as the son of man. Mark this, it is as the Son of man, not as the Son of God, that we see him crowned with glory and honor. It was not necessary for the Son of God to come to this earth to suffer in order that he might be crowned with glory; for he was the very shining forth of the bright glory of God. But he made himself of no reputation, emptied himself, and became man; took human flesh, in order that man might again be crowned with glory and honor. {GCB/GCDB February 18, 1897, p. 68.2}

“We see Jesus, who was made a little lower than the angels, because of the suffering of death crowned with glory and honor.” Notice that in this verse we have the whole of Christ’s work for man. We have his humiliation and death, and his resurrection and ascension. When Christ was raised from the dead, how high was he raised? Read again: “The exceeding greatness of his power to us-ward who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” Ephesians 1:19-21. {GCB/GCDB February 18, 1897, p. 68.3}

When Christ was raised from the dead he was raised to the throne of God. “And you hath he quickened who were dead in trespasses and sins.” He “hath raised us up together with him.” Christ was raised from the dead to glory just the same way as when the righteous are raised from the dead they are raised to glory. But even now through the power of the resurrection we are raised with him who sits in heavenly places as the man Christ Jesus. All this was done for Christ as man, for Christ as one of us. There is no question about that. We all understand that. If we do understand it, we understand a great deal. {GCB/GCDB February 18, 1897, p. 68.4}

I do not mean to say we comprehend it, but we understand it in the way that we understand any truth. “By faith we understand.” That does not mean to say that we can figure it out and explain it; that cannot be done. That cannot be known even in eternity; it cannot be explained. That is the mystery of God. Only the mind of God can fathom it; only God can understand it; but we can understand it and get the good of it by believing it, and it then becomes a practical experience to us. {GCB/GCDB February 18, 1897, p. 68.5}

Jesus by the grace of God tasted death for every man: “For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.” It became him; it was a fitting thing; it was a necessary thing, it was exactly the thing to do. Whom did it become? Look closely at that verse. He who brings many sons unto God, makes the Captain of their salvation — Christ — perfect through suffering. So we have in this verse God the Father, the many sons who are brought to glory, and the Captain through whose sufferings they are brought to glory. It became God to make their Captain perfect through sufferings. He tasted death for every man. It was a fitting thing to do, and the only thing that could be done to carry out the original plan of giving the earth to man, — that eternal purpose that could not be changed even by man’s fall. {GCB/GCDB February 18, 1897, p. 68.6}

All judgment is committed to the Son, to Christ, not because he is the Son of God, but because he is the Son of man. As we studied a few minutes ago, God has designed (and he does not change his purpose) to rule the world, the dominion which he gave to man, — not this world, but the world to come, — solely through man. Because dominion was given to man, therefore to man is given judgment. But do not forget that God’s people are not to rule in this world. It is not this world, but the world to come, that God has put in subjection to man, — a perfect world under the dominion of perfect man. Now just note in passing how the simple truth takes the bottom out of every false theory. {GCB/GCDB February 18, 1897, p. 69.1}

Take the theory that Christians are the people above all others that have the right to rule in this world, because they are the only ones that are fit to rule. But they are the only ones that have no right to rule in this world. They have nothing to do with it. To them is given the world to come. O, let us not be selfish; when God has given to us the world to come, let us not try to rob the people of this world of all the comfort they can get out of it. Do not rob them of it; it is not fair. Instead of Christians being the only ones who are to rule this world, they are the ones who are to keep their hands off. Let those rule it to whom it pertains. To God’s people pertains the world to come. Then what have we to do? — Our part is to get away from this world, and to gather into our arms as many poor souls as we can get, and take them along. {GCB/GCDB February 18, 1897, p. 69.2}

So in the pursuance of God’s original plan, the dominion being lost by man, man must win it back, because if some other being than man wins it back, then the plan is not carried out. But we say it is God in man. Of course it is, because it was God in man in the beginning. It is God in man all the time. Who could rule the world in the beginning? Man could not rule it; dust could not lift itself up to do anything; but God in man could do all things. So as by man came death, by man came also the resurrection from the dead. O, there is a wonderful honor God has placed upon man, but man must not think that he is God. He is dust, but God’s presence in him glorifies him. {GCB/GCDB February 18, 1897, p. 69.3}

“For both he that sanctifieth, and they that are sanctified, are all one.” Wherefore Christ is not ashamed to call them brethren. We have seen instances of men who were ashamed of their families — men who, having come into better circumstances, acquired a little bit of learning perhaps, or a little extra money, are ashamed to have it known that they belong to their family. They do, nevertheless; they are the same blood. But he who sanctifies, and they who are sanctified, are all one. Wherefore he is not ashamed to acknowledge the family relation. Do not you see that that binds the Lord Jesus to us, in indissoluble bonds? He acknowledges he is not ashamed to own us as brethren. What is the proof of it? — Saying, “I will declare thy name unto my brethren.” To whom is he speaking when he says, I will declare thy name? — Christ speaks to the Father, and says, I will declare thy name unto my brethren. Who is that? — It is we. Is it because we are so good that He is not ashamed to call us brethren? If we were good, would there be any use of saying that he is not ashamed? There must be something that, under ordinary circumstances, would make him ashamed. O, there is enough, under ordinary circumstances, to be ashamed of. But the proof that he is not ashamed is found in the fact that he says, “I will declare thy name unto my brethren.” {GCB/GCDB February 18, 1897, p. 69.4}

Now, what condition is it that would make it necessary that Christ should declare God’s name to any one? What is the only condition under which he should need to declare the name of the Father? — It is that they do not know the name. There would be no use in declaring the name if they knew it. Then those to whom he declares the name of God, are those who do not know the name of the Father, and they are his brethren. What do we call those who do not know the name of the Lord? — Heathen, are they not? Such we were before we were converted. You can remember the time when you did not know him. I can remember the time when I did not know him any more than if I had been born in the heart of Africa. I had heard the name, but I did not know him. Then those to whom Christ says, I will “declare the name of the Lord,” are the heathen people — not necessarily the heathen in Africa, but the heathen in America, or Europe, and all over the world. The Lord says, They are my brethren. {GCB/GCDB February 18, 1897, p. 69.5}

God would bring many sons to glory. He calls them sons. They are his sons, dishonored, disgraced. Adam is said in the genealogy in Luke, to have been the son of God. When he fell, what then? — A fallen son, a prodigal son. The prodigal son took his father’s goods, and then went and wasted it: but he was a son nevertheless. The father said, “This, my son, was dead, and is alive; was lost, and is found.” So we read, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” On whom? — On us — on poor fallen wretches. “Behold, what manner of love the Father hath bestowed upon us.” Who? — Me; that I should be called the son of God. That is love. Christ is up there in heaven. We are groping in darkness and ignorance, and he says to the Father, I will go down and declare thy name to my brethren. I will show my brethren who you are. They do not know you. They are aliens and foreigners. They have been misled, and have talked against you; I will go and declare your name to them. {GCB/GCDB February 18, 1897, p. 70.1}

And what is that name? In Exodus 34:6, 7, we read:— {GCB/GCDB February 18, 1897, p. 70.2}

The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin. {GCB/GCDB February 18, 1897, p. 70.3}

That is the name of the Lord. “The name of the Lord is a strong tower.” Now Christ says, “I will declare thy name unto my brethren.” It makes no difference what the color of the skin, where the men are born, what they have done, where they have lived, how poor, despised, and weak. Christ says, I will go and “declare thy name unto my [their] brethren.” So every follower of Christ will say, “I will go and declare thy name unto my brethren” in China, in India, in the slums of the city. We will go and declare his name to all of our brethren whom we can find. And that is the only thing that will put life into the missionary work. We are all brethren — there is no such thing as “foreign missionary work.” The field is the world. It is all the same field. In one sense we are all foreigners, pilgrims, strangers, in a foreign field; but there is no foreign field in the sense that one part of the world is foreign to the other. Christ regards himself as one with all mankind, and that is why he saves man; and we can really share his work of saving sinners only as we recognize our relation to them. {GCB/GCDB February 18, 1897, p. 70.4}

Take the tenth chapter of Romans for a moment, beginning with the sixth verse: “But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)” This text is quoted from Deuteronomy 30:12-14, when Christ is called the “Word:” — {GCB/GCDB February 18, 1897, p. 70.5}

It is not in heaven that thou shouldest say, Who shall go up for us to heaven, and bring unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. {GCB/GCDB February 18, 1897, p. 70.6}

Say not in thy heart, who shall ascend into heaven and bring Christ down. Why not? — Because he is already here. The coming down is the humiliation, the crucifixion: coming down, he humbled himself, and became obedient, even to the death of the cross. Or, say not, who shall descend into the deep, to bring Christ up. Why not? — He has risen. But where is this crucified and risen Christ? — “The Word is nigh thee.” How near? — “In thy mouth, and in thy heart; that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” {GCB/GCDB February 18, 1897, p. 70.7}

What kind of people are addressed when it is said, “Keep these commandments that I command thee this day? {GCB/GCDB February 18, 1897, p. 70.8}

(A voice) “Sinners.” {GCB/GCDB February 18, 1897, p. 70.9}

But they say they cannot do it. They may say, I do not know what the commandment is. The word is to those people who do not know it, or if they do know it, they do not do it; at any rate the word comes to sinners. Yes, God sends the word to all peoples, to let them know the eternal truth. He has come here, in the flesh. God is made flesh, and in that flesh he is glorified, because he has tasted death for every man. {GCB/GCDB February 18, 1897, p. 70.10}

Christ has come in the flesh, my flesh. Why? Is it because I am so good? — O, no; for there is no good flesh for Christ to come into. Christ has come in the flesh, in every man’s flesh. “That was the true Light, which lighteth every man that cometh into the world.” The life is the light, and lights every man. In other words, every man in this world lives upon the grace of God. “It is of the Lord’s mercies that we are not consumed;” and that is true of the man who blasphemes God. Where did that man get his breath? — From God. God continues breath to him in his wickedness, in order that the gift may reveal God’s goodness and he repent; for it is the goodness of God. He is kind to the evil and the good; he sends rain upon the just and the unjust; that is God. {GCB/GCDB February 18, 1897, p. 70.11}

He [God] giveth to all life, and breath, and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth, that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Acts 17:25-28. {GCB/GCDB February 18, 1897, p. 71.1}

What am I doing now? — Moving. How am I able to move? — By the power of God. It is God’s power by which I move. Now, as I am moving, making this motion [throwing out the arms], I am not doing any harm. But suppose I get nettled at some one, and I come so close to him that his head should be near where my fist is as I strike out, and I should hit him; would it be a different force which I use? — No; the strength that we use to fight even against God is simply the power of God in us, — Christ’s power in the man. The goodness and long-suffering of God is such that he will stay with us, and let his power be so prostituted and turned against him, in hope that we shall be brought to repentance. Here is the glorious truth — in him we move. If we are willing to allow God to use his own power, his own way, then all our movements will be just such as God prompts. Fourteenth verse:— {GCB/GCDB February 18, 1897, p. 71.2}

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their life-time subject to bondage. {GCB/GCDB February 18, 1897, p. 71.3}

Some one asks, Is the power of God in man when he sins? How are you going to find out? Look to the Word. The Word was made flesh. How many kinds of flesh are there? — One flesh of man. All men are of one flesh. We are all sons of Adam. We are all brethren. We are all relations, and we need not be ashamed to deny the relationship, because the best man is of himself no better than the vilest. Christ is not ashamed. Where does power come from? “Power belongs to God.” Is there any other originator of power, or source of power? — No; but there is perverted power. That is rebellion. Suppose the United States should have war with Spain; would that be rebellion? — No. They are two independent nations. But suppose the State of Nebraska should begin war with the United States. O, that is rebellion, because the United States are one power. Men are in rebellion against God because they have turned his power against him. But the fact that we are in rebellion against God, shows that we are his children, fallen, but living only by the power of his life. {GCB/GCDB February 18, 1897, p. 71.4}

I do not want any one to make a purely theoretical thing of this; it is the joy of salvation. It is the power of the gospel to me personally. It is everything to me. It is what gives me the hope of salvation, and courage to work for fallen humanity who are just as bad, some of them, as I was. I never saw any one in the world that I thought was any worse than I was. Here is a man that does not know the Word. He may say, I don’t know anything about it. He may say in his heart, How can I find the way? how can I know how to be right? I can’t find God. Say to him, Did you make yourself? — No.Do you support yourself, even when you say you are earning your living? Who gives you your strength? Now, there is one thing we need all the time to keep our lives going. It is air. Did you make this air? Where did you get the air you breathe? It is God’s air; it is the breath of God. {GCB/GCDB February 18, 1897, p. 71.5}

God put his own breath into man’s nostrils, in order that he might live. That is the way we continue to breathe. It is the breath of God that keeps us alive, the Spirit of God in our nostrils. Well, that man must acknowledge what is so patent that he cannot help but acknowledge it; namely, that he did not bring himself into existence, and that he cannot perpetuate his existence for one instant. He is brought face to face with the power of God in him, keeping him alive. It is Christ in fallen man, it is Christ in cursed man, it is Christ with the curse on him, it is Christ crucified. Christ taking fallen, sinful humanity upon him, is Christ crucified. Do not say in your heart, Who will ascend up into heaven to bring Christ down to me, that is to be crucified? No; he is here in the flesh. {GCB/GCDB February 18, 1897, p. 71.6}

“If thou wilt confess with thy mouth the Lord Jesus.” What is it to confess him? To confess a thing is not to make it so, but it is to acknowledge that the thing is so. Now the fact that we are to confess is, that Christ is come in the flesh. O, let me read a word here. Romans 1:18-20: “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness.” What is the truth? Christ says, “I am the truth.” Thus the truth that is stated is that “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men” who hold back Christ in them. “Because that which may be known of God is manifest in them; for God hath shewed it unto them;” for ever since the creation of the world, the invisible things of God are clearly seen, “being understood by the things that are made.” {GCB/GCDB February 18, 1897, p. 71.7}

Look at the trees; we see the power and the divinity of God in the trees and grass, and in every thing that God has made, and see it clearly, too. But I read that text for years, and forgot that I was one of the things that God made. Am I not one of the things of the creation, just as well as a tree? Then what is seen and understood in the things that God has made, even man not excluded? — His eternal power and divinity. So we are without excuse. Now if thou wilt confess with thy mouth the Lord Jesus, that he is in your flesh, — but do not stop with that confession, — “and shalt believe in thy heart that God has raised him from the dead,” lifted him up to his own right hand in the heavenly places, “thou shalt be saved.” That is Christ crucified, and raised in every man. When he will confess the truth, and believe the truth, then he has Christ in him, crucified and risen, with the resurrection power, to do whatsoever God says. I tell you there is power in the gospel that can lift a man out of the ditch to the throne of God, and I am glad of it. {GCB/GCDB February 18, 1897, p. 72.1}

Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people. Psalm 113:5-8. {GCB/GCDB February 18, 1897, p. 72.2}

Thank God for that! {GCB/GCDB February 18, 1897, p. 72.3}

“We love him because he first loved us.” “And this commandment have we from him, That he who loveth God love his brother also.” {GCB/GCDB February 18, 1897, p. 72.4}

February 19, 1897

**“Studies in the Book of Hebrews. No.—7” General Conference Daily Bulletin 7, 6.**

E. J. Waggoner

***(Tuesday Afternoon, Feb. 16, 1897.)***

This question was handed to me as I came in: “In Romans 13:1 (‘There is no power but of God’), does the word ‘power’ have the same signification as in other places?” I do not know why it should mean anything different in one place than it does in another. Power is power, and power belongs to God, and there is no other source of power. It does not seem as though it ought to be difficult for people who believe in God to believe that. Power, without any qualification or limitation, belongs to God, that is, it pertains to him; it is his attribute. Suppose we take it that God has power, but he has not all the power there is. If that were so, there would be another God, would there not? {GCB/GCDB February 19, 1897, p. 84.1}

(A voice) That would make it necessary. {GCB/GCDB February 19, 1897, p. 84.2}

Suppose we say he has some power in the universe, and that there is another being in the universe who has some power. Then the question will be, Which is the greater? There will be a controversy in the universe. Now just such a controversy has arisen — Satan has claimed equality with God, and has presumed to dispute the possession of power. But I thank God there is no question about the outcome, or about the facts. Power belongs to God, and therefore we do not need to wait until the end to find out who is going to come out ahead, in order to arrange ourselves on his side. But we know from the Bible and from the Word of God in all nature, that power, absolute and universal, all the power there is, belongs to God. Don’t you see that if it were not so, there would be some part of the universe over which God did not have any right to control. {GCB/GCDB February 19, 1897, p. 84.3}

(A voice) Yes. {GCB/GCDB February 19, 1897, p. 84.4}

And if we could find out who those certain ones are that have power that does not belong to God, we would not have any ground whatever to stand on in preaching the gospel to them. They would say, I never received anything from the Lord, and I don’t owe him anything. {GCB/GCDB February 19, 1897, p. 84.5}

Do you not see that the question of division of power is simply the question, How many gods are there? There is one God, and only one. {GCB/GCDB February 19, 1897, p. 84.6}

Well it is wonderful to me, every day I live, and the longer I live the more wonderful it is to me, into how small a space, and how simple a truth, all the truth is resolved. Whoever comes to the recognition of this fact, and holds himself to it as all the truth there is in the universe, — God is, and there is no other; and when we see God is, he that cometh to God must believe that he is. That is his name. — I Am. What? — I Am, absolute. When we come face to face with that, it is a wonderful thought. God is. Where? — He is. Go where you will in the universe, and there it can be said, He is. You know it says in the one hundred and thirty-ninth Psalm:— {GCB/GCDB February 19, 1897, p. 84.7}

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there [that is about the only space that some people believe that he has]; and if I make my bed in hell, [that is in the depths, the heart of the earth,] behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. {GCB/GCDB February 19, 1897, p. 84.8}

Why should any one try to minimize the power of God, or to claim that the power is divided between him and another being? Do you not see that in so doing a man is taking the foundation from under his own feet? What confidence can we have in God if he is not the only supreme, absolute, the only God, the only ruler in the universe? If any one can claim power aside or apart from God, we have no hope. {GCB/GCDB February 19, 1897, p. 84.9}

There is one being who has thought to divide divine honors with the Lord. He has said, “I will be like the Most High,” and he has instilled that spirit into mankind from the very beginning, saying, In the day ye eat thereof, ye shall be like God. I believe that was why our first parents cut loose from God. They thought that they could get along without him, therefore they did not need to obey him. It is all involved in that; Satan said, I have power outside of God, I am independent of him. Satan made them believe that God was arbitrary, and was trying to keep them from heaven, so that they would not know, and so he could arrogate all honors to himself. Then they ate so that they might get the power that God had been keeping back from them. But they failed, for power belongs only to God. When they put forth their hand to take that which was to give them power to make them like God, thinking that they could maintain their existence independent of him, in that very day came death. Then they found that there was no power but God, and that the devil had lied to them. {GCB/GCDB February 19, 1897, p. 84.10}

Now, God in his mercy and long-suffering allowed his power to be prostituted, allowed men to use his power, even against him. Why? — Because he is merciful and loving, sending his rain on the evil and the good; his sunshine on the just and the unjust, in order that the goodness of God might reveal the truth, the power that belongs to God. {GCB/GCDB February 19, 1897, p. 85.1}

That lesson that we came to study yesterday in the second chapter of Hebrews, is so important that we must spend time upon that, studying the Scriptures and showing how plainly it is revealed, that God is in Christ, in everything, because God is manifest only in Christ. {GCB/GCDB February 19, 1897, p. 85.2}

And so it makes no difference which term we use in speaking, God, or Christ, it is that power, because Christ is the power and the wisdom of God. Wherever Christ is, there is the power of God. Wherever the power of God is, there is Christ. {GCB/GCDB February 19, 1897, p. 85.3}

So that we may see that we are not wandering from this study in Hebrews, we will read, beginning with these verses:— {GCB/GCDB February 19, 1897, p. 85.4}

But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil: and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels. {GCB/GCDB February 19, 1897, p. 85.5}

He goes right back to the beginning. Unto the angels hath he not put in subjection the world to come; therefore, since Christ’s sacrifice has, so far as we are concerned, to do with this world, he took not on him the nature of angels, but he took on him the seed of Abraham:— {GCB/GCDB February 19, 1897, p. 85.6}

Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. {GCB/GCDB February 19, 1897, p. 85.7}

What we read yesterday in the tenth chapter of Romans, we will look at again. “The righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down.)” That is, Christ came down voluntarily. He humbled himself, and became obedient unto death, even the death of the cross. “Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)” Or, when the gospel is preached through Christ, the word can be said to every soul, Now you do not need to say, Where will I find him? This is just where perhaps nine hundred and ninety-nine thousandths of the preaching of the gospel does not reach the people, — because it fails to make the connection between God and the people. Yes, believe on the Lord. But, what? Where is he? Where may I find the Lord? How can I know about Christ crucified and risen? It does not say that. The Word is Christ. Now do not say, Who came to bring the Word to us, or Christ to us, in order that we might be made righteous to keep the law. No; what saith it? — The Word is in them. It is in thy mouth. Or, in thy mouth, and in thy heart, literally. {GCB/GCDB February 19, 1897, p. 85.8}

What is the word of faith which we preach? — “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” Now, what is the great fact, the great truth, about the Lord Jesus that is to be confessed with the mouth? Why, that the Word was made flesh — that is the thing to be confessed, Confess the Lord Jesus. Why confess Christ? — Because to confess a thing is to say it is so. To confess the Lord Jesus in the flesh, is to confess that Christ is the power of God; and that is to confess that this is not of men at all. This life I have is not my life. It is God’s. {GCB/GCDB February 19, 1897, p. 85.9}

It is God’s in the most absolute sense. The breath of God, and the Word — these are even in thy mouth. It is the manifestation of God’s power. Then when a man confesses that, he simply gives up, he renounces all his assumptions to power, and of right to rule; all ownership of himself that he has claimed to have, he gives up, and he is the Lord’s because this life is the life that God has given. It is the breath that God has lent. I am living upon his bounty; not only so, but it is his life within. {GCB/GCDB February 19, 1897, p. 86.1}

Knowing that fact — that Christ, the Lord, the power of God, is in my flesh — now I will believe in my heart that God has raised him from the dead; that is, gives him the victory over the infirmity of the flesh, even over death. Then I have Christ crucified and risen again in the flesh, and when I believe in that Christ risen to the right hand of God, that lifts me up so long as I believe. With the heart man believeth unto righteousness. {GCB/GCDB February 19, 1897, p. 86.2}

Here is a message to God’s people; and when you read this you will see that it is not by chance that we are taking up these things to-day. {GCB/GCDB February 19, 1897, p. 86.3}

Let us turn to the fortieth chapter of Isaiah:— {GCB/GCDB February 19, 1897, p. 86.4}

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. Verses 3-5. {GCB/GCDB February 19, 1897, p. 86.5}

Now, what is this voice crying in the wilderness, “Prepare ye the way of the Lord.” — The voice was that of John the Baptist. (See John 1:19-23.) {GCB/GCDB February 19, 1897, p. 86.6}

But did John the Baptist finish the message? — No. Read further:— {GCB/GCDB February 19, 1897, p. 86.7}

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand forever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. Verses 5-10. {GCB/GCDB February 19, 1897, p. 86.8}

In the last chapter of the Bible we read: “Behold, I come quickly, and my reward is with me.” But here it reads, “Prepare ye the way of the Lord.” Then the work of John the Baptist was to prepare for the second coming of Christ; as well as for the first. And that message is to be given to-day. He is to come and rule with a strong arm; “and his work [is] before him.” That is the last message. It must be. The last message is the Lord’s coming, and his coming is near. We often speak of the third angel’s message going with power, or with a loud voice, “the loud cry.” What have we here? — “Lift up thy voice with strength; lift it up, be not afraid.” Then this is the loud cry of the third angel’s message. This is what we have here in the fortieth chapter of Isaiah. It is the last message going with a loud cry, saying, “Say unto the cities of Judah, Behold your God.” Where? says one. I cannot see him; where is he? Get your eyes open then. That is the last message, Behold your God. Where? — In the things which he has made. Now, this is an essential part of the message. We have seen where it points to — the end. That is the Lord’s coming with power, and it is the message proclaimed with a mighty voice. What shall I cry? What message shall I give? — “All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand forever.” {GCB/GCDB February 19, 1897, p. 86.9}

What is the message, then, — the last message to be given to the people? — Behold your God; the mighty one. All flesh is grass, but the Word of the Lord abides. In short, man himself is nothing; God is everything. Now take this simple statement: “All flesh is grass.” Is that true? We try sometimes to evade that, saying, All flesh is like grass. But “all flesh is grass.” {GCB/GCDB February 19, 1897, p. 86.10}

Take the first chapter in Genesis. We have not half begun to learn that chapter. If we knew the first chapter of Genesis thoroughly, there would not be much of the Bible that we could not see through clearly. Let us read in three different places here in this chapter. First, the eleventh verse:— {GCB/GCDB February 19, 1897, p. 86.11}

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. {GCB/GCDB February 19, 1897, p. 86.12}

From where does the grass come then? — Out of the earth. He said, Let the earth bring it forth, and the earth obeyed. The earth had no power of itself to bring forth grass, but when he put his Word into it, then the grass came; and so it is that grass still grows. The Word abides forever; it still says, Bring forth grass, and the grass grows by the power of that Word. The twenty-fourth verse:— {GCB/GCDB February 19, 1897, p. 86.13}

And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind: and it was so. {GCB/GCDB February 19, 1897, p. 87.1}

The same thing, just the same thing that was said of the grass. Let the earth bring forth the grass, now let the earth bring forth the beast. Grass and beast came from the same place. “And the Lord God formed man out of the dust of the ground.” Grass, beast, man, comes from the earth. Man, just like others, is grass. All flesh is grass; it grows out of the ground — by what power? — The power of God. By that power we live. All are of dust, and all return to dust again, Then there is not so much difference between the grass of the field and us. Christ said, “Consider the lilies of the field;” but, there is another lily, for “Israel shall grow as the lily.” {GCB/GCDB February 19, 1897, p. 87.2}

Where does man get his support? Where does his life come from? Where does man get his food? There is not anything that man eats that does not come from the ground. The beasts of the field eat the herbs. All flesh is grass. There are many forms of grass, not only the grass we tread upon, but the wheat is one form of grass; herbs are only different forms of grass, and God has given them to man to eat. The trees are of the same nature as grass, so we have creation all as grass; but the Word of God abides. {GCB/GCDB February 19, 1897, p. 87.3}

We may learn lessons from the grass. How often we have gone out just as the grass or the Indian corn was beginning to spring forth, and as we passed along we noticed a big clod of earth detached and rising up. It might weigh several pounds. And then we had the curiosity to look under it; and what did we see? — just a little blade of grass, perhaps a blade of wheat, so tiny and small it had no color to it yet; — just a little white mass of fiber and water; that is all, nothing to it. It was just standing upright, and not only standing upright under that clod of earth, but it was steadily pushing it out of the way, and was just keeping its place and going right along, regardless of this clod. It is safe to say that a blade of grass pushes away a weight ten thousand times its own weight. If a man had as much power according to his size and weight, he could lift a mountain: he could take up Pike’s Peak, and throw it off as a lad would a football. {GCB/GCDB February 19, 1897, p. 87.4}

But when you take it out of there, it will not hold itself up. It just yields — it is gone. If you even remove the clod, it cannot stand. That blade of grass is not such a little thing after all, but it is undeniable that there was a wonderful power manifested in that blade of grass. But what was that power? — God’s own life, his own personal presence there, doing in the grass just what he designed for the grass; it was God that was working in it, both to will and to do of his own good pleasure. {GCB/GCDB February 19, 1897, p. 87.5}

Not only his power, but his wisdom. How often we have seen a tree sending its roots all off to one side, no roots on the other side at all. Why did it do that? — O, because there was a stream of water over here; but on the other side it was dry and barren. How did that tree know that there was water over there? Not only so, but if a root of the tree in going along on its wonted course to find water, finds an obstruction in the way that it cannot pierce, it will go down under and come up, and go on there. Is that chance? There is no chance about it. {GCB/GCDB February 19, 1897, p. 87.6}

Botanists tells us, and we know it, that each different kind of plant requires a different kind of food. There are little fibers sent out from the roots; these fibers are the mouths by which it takes up its nourishment. These fibers gather around a portion of earth. But those who have observed closely will tell us that these roots will discriminate and go out to find the soil they need for their nourishment. How do they know how to do this? That is what the birds and beasts do. They go where they can find the proper food for their nourishment. Man does the same thing. We have seen the power that was in that blade of grass, and it was the power of God, and that is Christ, But Christ is not only the power of God, but he is the wisdom of God; and so both the power and the wisdom of God are in that blade of grass. The plant acknowledges its helplessness. The plant never assumed to be something it was not made to be. The plant never got out of its place. If we pull it out of its place it is good for nothing. When it was in the place where God put it, it was all right. It is utterly subject to God, and therefore the power of God is manifest in it to bring it to the perfection as grass of the field, with the life of God in it, and that same life of God in it gives it the power to get the water and the nourishment that it needs. When an animal does that thing, we call it instinct. What is it? It is the life which God gives. It is the measure of life which God gives for the beast according to his kind to direct it, and the beast in the perfect state of nature when connected with men, does those things which are necessary for his strength, and health; the wisdom which God has given, is for his perfection as a beast. {GCB/GCDB February 19, 1897, p. 87.7}

But when man does these things, it is not God any more, is it? No, it is because I am so wise, and I have such keen perception. No, no, it is the life of God. Whatever wisdom a man has, the strength he has, comes from Him. “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this,” — that I am the Lord? — No; “that he understandeth and knoweth me that I am the Lord.” In pursuance of this thought, that all flesh is as grass. We are all plants together, with one life in us all. Now we noticed that plant that was in the ground with a clod of earth upon it. It had no power in itself whatever to lift off that clod, but there was a mighty power in it, and it is so that if any man in proportion to the grass had proportionate power in him, he could lift the Alps. Our Saviour said, “If ye had faith as a grain of mustard seed,” ye could lift a mountain. Now was that guess work? — All that is faith, absolute dependence upon God. Instead of being frightened or discouraged or disgusted because we are only grass, that is our hope. What God can do with the grass of the field he can do with us if we will have the faith. God will do for us what he does for that. {GCB/GCDB February 19, 1897, p. 88.1}

What life therefore is manifested everywhere in the universe? — The life of Christ. Christ in the flesh crucified and risen, Christ in the flesh crucified in me, because if Christ is crucified some distance from me, even though it be close beside me, it is far away. I cannot make the connection. But when I know that that life which was offered, and which was powerful enough to gain the victory over sin and death, that very same life is in me, and confess it and believe it, everything that that life can do is mine. Take a verse that is familiar to us all: “Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God, yea, thy law is within my heart.” That is to say, thy law is my life, and that is exactly what is in the last verse of the twelfth chapter of John: “And I know that his commandment [that is in man] is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.” And this is life eternal, that we might know the only true God, and the Son whom he has sent. To know him and Christ is eternal life; therefore the law of God is simply life. It is the law of life — the law of the spirit of life in Christ Jesus — which has made us free from the law of sin and death. So the law of God is simply the life of God; it is his life. Then there cannot be anything arbitrary about it. People think of the laws of God as something that he made as an earthly ruler would make laws; that is, God made man, and then he thought, Now, what law would I better make for his guidance that is good for man? But God did not do that way. The law was his life. He put the life into the man as his law, and so long as that man would consent to be absolutely controlled by him, he would be a holy man, a godly man. {GCB/GCDB February 19, 1897, p. 88.2}

We speak of the laws of nature and the laws of God; or, of the natural law, and the moral law. What is the difference between them? Natural law, that is, we see a plant, and it grows in a certain way, and it always grows in the right way; it will grow in the way that God has made it. It lets God live his own life in it. Then what are called natural laws are simply the life of God manifested in the things we see, — the being that is perfect after its kind. It is the same life in the grass, in the vine, in the oak tree. But God made the grass after its kind, and the vine to be another thing after its kind, and the oak tree to be another thing after its kind; and the same life in all brings each to perfection after its kind. And he made man after his kind — to be grass, it is true, dust, but to have the supreme position on earth. And the life of God in the man, if you will yield to it as implicitly as the grass and the trees, will bring him to perfection after his kind, to the perfection that God has designed for him. {GCB/GCDB February 19, 1897, p. 88.3}

Now what would be the case if this grass should begin to assume that it would be an oak tree; it will not be grass, but it will grow into an oak tree, and claim to be something it is not? — Then God’s plan is not perfected in it. It resists God’s life. It says, I don’t want to be this way; I want to be that way, and I will make myself that. And the whole thing is frustrated. So we see that the law is one, and that it is God’s life, and it is not an arbitrary arrangement, but God is the author and source of life, and his life works in all his creatures so far as they let him. But now we see not all things put under him. We see a curse; and why? — Because the curse came upon the earth. But first the curse came upon man, and then upon the earth because of man’s sin. What was the curse that fell upon man? — Death. {GCB/GCDB February 19, 1897, p. 88.4}

Because of sin, came the curse and death. Death in the absence of life. So death fell upon man because he rejected the life of God. He said, I will be God; I will not be dependent upon him; I will take this thing, this fruit — and you know that was the only thing he could see in the garden. He thought God had deprived him of everything because this one thing was kept back. He thought that all the other was nothing; he thought he must have that in order to live. So he said I will take of this one tree, which will put me in my right, and give me my power, so that I can be independent of God, and I will cast him off. What did he get? — He got the absence of life. God in his mercy did not take man at his word, and let him be utterly separated from him, because, if he had, he would have continued in death. But he continues his life to man in his weak and fallen state. But now he is fallen. We do not see the perfection of life. We see the curse upon the earth, because of man’s sin. {GCB/GCDB February 19, 1897, p. 89.1}

Thorns and thistles are simply evidence of weakness, of the diminution of the life-power. The weakness of man, as well as of beasts, is evidence of the reduction of the life-power, that is the absence of Christ. Christ has taken all our weakness upon himself, so that when we accept him and know him, and have a knowledge of him, then we are made new creatures: “If any man be in Christ, he is a new creature.” Instead of bringing forth thorns and thistles and briers to be rejected, he brings forth fruit unto everlasting life, to the glory of God. {GCB/GCDB February 19, 1897, p. 89.2}

*“Build a little fence of trust around today;  
Fill it in with living deeds and therein stay.  
Look not through the sheltering bars upon tomorrow;  
God will help thee bear what comes of joy or sorrow.” {GCB/GCDB February 19, 1897, p. 89.3}*

February 22, 1897

**“Studies in the Book of Hebrews. No.—8” General Conference Daily Bulletin 7, 7.**

E. J. Waggoner

***(Wednesday Afternoon, Feb. 17, 1897.)***

We are studying God, the power of God. What words in the second chapter of Hebrews have brought this subject before our minds? — “We see Jesus.” That covers the whole thing. And in what capacity is he presented there for us to see? — “A little lower than the angels.” He is as man. Under what circumstances are we directed to look at him? under what circumstances is he set forth? {GCB/GCDB February 22, 1897, p. 99.1}

(Answered by the congregation) “Crowned with glory and honor.” {GCB/GCDB February 22, 1897, p. 99.2}

But before that, what? {GCB/GCDB February 22, 1897, p. 99.3}

In death, crucified. The suffering of death is first. He tasted death for every man, so that in these words, “We see Jesus,” we are to see him in the capacity of man. But under what circumstances are we to see Jesus tasting death for every man? When we preach Christ, as Paul says, “We preach Christ crucified.” But that expression, “Christ crucified,” embraces the resurrection as well; and the resurrection embraces “crowned with glory and honor.” {GCB/GCDB February 22, 1897, p. 99.4}

Yesterday we went to the fortieth chapter of Isaiah, and in that chapter we found the message which says, “Prepare ye the way of the Lord” — “All flesh is grass.” But that is not all, because if that were all, it would leave us nowhere. There is another part of it — The Word of the Lord endures forever. And the message then is summed up thus: “Say unto the cities of Judah, Behold your God.” And thus: “We see Jesus;” “Say unto the cities of Judah, Behold your God.” {GCB/GCDB February 22, 1897, p. 99.5}

The lesson therefore that we are to learn now — and I do not see any use of our going further along in this book at present until we can grasp that lesson, or until we can learn to obey this injunction — is, “Behold your God.” Let us look at the fortieth chapter of Isaiah a few moments further:— {GCB/GCDB February 22, 1897, p. 99.6}

The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. {GCB/GCDB February 22, 1897, p. 99.7}

Here is a message that the one who proclaims it need not be afraid to declare: “Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God.” This last message, then, is to point out God to the people so that they can see him. {GCB/GCDB February 22, 1897, p. 99.8}

It will not be necessary for anybody to point out the Lord when he comes, and tell people to see him. They will see him without his being pointed out. “Every eye shall see him.” It will not be necessary then for you to call some one’s attention, and say, Behold your God, because they who know the Lord will be looking for him, and they will know him. It will not be of any use then to say to sinners, “Behold your God,” for it will be too late. Therefore this message, “Behold your God,” is to be proclaimed before the Lord comes; so that when he does come, his people will know him, and they will say, “Lo, this is our God, we have waited for him.” It would not be right to say to those who knew not God, “Behold your God,” for he is not then their God. Every man in the world has made gods to himself, has served gods of his own, but the Lord knows that we are ignorant, and he has compassion upon us even though we have said in our hearts, We do not want the Lord. We have said by our actions, We do not care to have him over us. Our works have denied him, but God does not take us at our word. He says, They are poor, ignorant children. They do not know what they are talking about. The Son says, I will go and declare thy name unto my brethren. “And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee.” Psalm 9:10. Every one who knows the Lord must trust him, must love him, because he is trustworthy and lovable. {GCB/GCDB February 22, 1897, p. 99.9}

Now as the message to be proclaimed for these last days is to prepare a people for the Lord when he shall be revealed, and every eye shall see him, we know it will be right to say, Behold the Lord. The work of those who profess to give the message or accept the message is to say to the world, Behold your God, and to give the message to all. Has the Lord cast off all the poor, ignorant weak people in the world — the heathen — whether in this or some other country? — No, he loves them and counts them still his children. You know the story in the fifteenth chapter of Luke. The prodigal son took his father’s goods, and went off and wasted them. The father did not cast him off; but that he loved him and longed for his return is shown by the fact that when he saw him afar off he ran to meet him, and said, “This my son was dead, and is alive again. He was lost and is found.” So all the time he was gone he had never forgotten him; he still regarded him as one of his children, and longed for him to come back. Now this is the way the Lord looks at all the people on the earth. He calls them his children, and he longs for them to return and to learn of him. {GCB/GCDB February 22, 1897, p. 100.1}

The devil has deceived the world. He has borne false witness against God, and he has made all, to a greater or less extent, believe that God is unjust and overbearing, and that he does not concern himself particularly with the affairs of men. Now we are to go to the world and say to them, Behold your God. But before we can do that, it will be necessary that we ourselves know him. Suppose I go out with that message, and say, Behold your God, and some one asks, Where is he? but I do not see him, what shall I do? We must be able to show God. Where can we see and learn of God? — In the things that he has made. His eternal power and divinity are seen in the works of his hands. So when we learn to see him in his works, then we can say to the people, Behold your God. {GCB/GCDB February 22, 1897, p. 100.2}

But God is revealed in Christ. Because all these things that were made, were made by Christ the Word. Very well, but Christ as he is present before the world, is presented as Christ crucified and raised again. He is the One of whom we are to say, This is our God. We must cause the people to see him crucified for them, and risen again for their justification. Just as we have read in Romans 10:6-9. It does not say, Who shall go up into the heavens, to bring Christ down to us that we may see him; it does not say, Who shall go into the deep to bring Christ up from the deep, that we may have the benefit of his sacrifice; but, The Word, Christ, the Word of faith which we preach, is nigh thee. {GCB/GCDB February 22, 1897, p. 100.3}

Have we not an illustration of that in the sermon of Paul before the Athenians? They were groping after God, feeling after him in their ignorance. He said, God is not worshiped with man’s hands. He is not far from every one of us. Did he mean by that that he was a little way off? — No; in him we live, and move, and have our being. Then he is so near that he is identified with us. God, the Lord, the Word that was made flesh for us, has identified himself with man so closely that the bonds can never be broken, never be dissolved; he is one with human flesh, and will be through all eternity. {GCB/GCDB February 22, 1897, p. 100.4}

Now I say that when we can see that this is a living reality to us, there is courage and strength for us. Why, here I am, a sinner myself. I want to put my sins on the Lord, I want to be led of him; not only the sins that I have committed, but this sinful disposition. How am I going to do it? — “Cast all your care upon him.” How are we going to cast upon him all our care? This is a practical question. {GCB/GCDB February 22, 1897, p. 100.5}

How many actually know how to cast their cares upon the Lord? Shall I try to gather them all up in a bundle, and throw it on the Lord? — No, we cannot do that. If we remember the first words that we learned in the book of Hebrews, we have it — “upholding all things by the word of his power.” He bears all things. All things are included. Sin is included; yes, he bears our sins; he bears all the sorrow and infirmities of the world. But suppose I do not believe that fact, — and there are many who do not, — does that make any difference? Now, there is the statement: He bears all things by the word of his power. But if I do not believe that, will that make any difference with the fact? God is true, though every man is a liar. Who is the liar? — He is a liar who does not believe the Word of God. That is the liar always, because whosoever does not believe God, makes him a liar; that is, whosoever does not believe the Word of God, virtually says, God is a liar. When any one says, God is a liar, what is he doing? — He himself is lying. And who is it that says, God is a liar? — Every one that does not believe. {GCB/GCDB February 22, 1897, p. 100.6}

Let us see. There is a word here in the first epistle of John, second chapter, and twenty-first verse. It will come right in here very well: “Who is a liar, but he that denieth that Jesus is the Christ?” Well, now, it is easy enough to say that Jesus Christ is the Son of God; but it is one thing to say it, and another thing to know it, to believe it. What is meant by that, that he is the Christ? — The Anointed, the Saviour. What is his work as the Christ? — It is to save, to come into personal touch with the individual, to bear sins; yes, to bear our sins. How many sins does Christ bear? — The sins of all. You have that in the first part of the second chapter: “He is the propitiation for our sins,” — and then we forget the rest of the verse, very likely, — “and not for ours only, but also for the sins of the whole world.” John said, “Behold the Lamb of God, which taketh away the sin of the world,” literally, “that beareth the sins [plural] of the world.” What brought death? — Sin. He tasted death for every man. Therefore, how many sins did he have upon him? — The sins of every man. {GCB/GCDB February 22, 1897, p. 101.1}

Now we are coming to the same thing again. He bears the sins of every man. That is a fact. Now, I hope it is a fact that we have believed that so much that we have been content that he should bear them, and not we. Does it lessen the load in the least if we continue to bear them all? — No, he bears them anyhow. If we deny this, there is no faith in Christ at all, because there is the simple statement, He was manifested to take away our sins. He takes them away by bearing them away. He hears them, and takes them away. If we do not consent that he shall bear them, if we are not willing to acknowledge that he does bear them, but allow them to be upon ourselves, then, of course, we make him a liar, and that makes us liars, and we get no practical benefit of the arrangement. {GCB/GCDB February 22, 1897, p. 101.2}

But now he bears the sins of the world. Take ourselves, even before we were converted; did he bear our sins then. — Yes. Well, did you ever commit a sin, or have a sin or a sinful habit that was somewhere off away from you? If that sin had even been one foot away from you, if there was a clear space between you and the sin, you could have gotten along pretty well. The trouble was the sin was right in you all the time. And because we were sinful, there was sin in us, and we ourselves were sin. We had the burden of it; but all the time what was true of Christ? — He was bearing our sins. Where was he, then? — In us; he was living in us — not in a general way. Christ is not in us in a general way, but personally and individually. {GCB/GCDB February 22, 1897, p. 101.3}

We must find out for ourselves whether we believe the simplest things which the gospel presents. Christ bears the sins of the world, and he has done so from the beginning. You have heard the story often about the man who was going along the road with a bag of corn on his shoulder, and a neighbor came along with a wagon, and asked him to come and ride. So he got up and sat in the seat behind; and pretty soon the driver looked around and saw the man with the bag of corn still on his shoulder, and he said, Why don’t you lay that down? — O, it is too much for the horse. It is enough for him to carry me without my load. {GCB/GCDB February 22, 1897, p. 101.4}

Now, if we carry our sins, does that lessen the load from the Lord? — No; he still carries them. This is no speculation. We are trying to come to practical facts, and if we believe them, and do not hold them off, we will find all the good there is in them. He bears the sins of the world. But now there are many people who never become rid of their sins. There may be some here. If there is one here who has never known what it is to get rid of his sins, then I hope this lesson will help him to see clearly and understand how to let the sin go, and get rid of it; because I have no message whatever to the people to say in a general way, Come to the Lord and accept him as your Saviour, and let your sins be on him, and he will save you. It is easy to say that, but people do not understand it. Where is he, that I should come to him? Where can I find him? They do not see that. Poor people by the thousands, who are honest, and earnest, and eager to get rid of sin and to live righteous lives, accept him; they think if they will believe something, why the Lord will bless them — and he does. The Lord in his infinite mercy takes the slightest whisper, the slightest impulse, even the thought that is afar off, and meets it, and works on account of it. But yet we know — I know, and you know from your own experience — that there are many people who confess Christ, profess to be Christians, who have no clearly defined idea what it is to come to the Lord, to find the Lord, and to know him, and to be personally acquainted with him. {GCB/GCDB February 22, 1897, p. 101.5}

Now what we want is to stop trifling. If the Lord is so near, and to be found, we want to find him; and he says: Seek ye the Lord while he is near. While he may be found, call upon him. While he is near, O, so near that you do not have to go across the room; you do not have to go anywhere at all but here; he is within you. He was so near me all those years that I did not know anything about him, and he was bearing my sin. Why? — Because the Lord Jesus is in everything that he has made. He upholds all things, because he is in them. He is cohesion even to inanimate nature. It is the personal, powerful presence of God that keeps the mountains together, and the stones from crumbling to pieces; because God is there with his personal power. And we saw yesterday about the grass, and the trees, and the rootlets, — that they take up the nourishment that is adapted to them, and leave to one side that which is not fitted for them. That fine discrimination which takes what is necessary for them, and leaves the other aside, we saw was nothing but the power of God doing for them just what we say is instinct in the animals; and when it comes to man, we call it reason. That is God’s personal presence. Now if we acknowledge that he is in us, that we are as grass and plants, and acknowledge that as truly as the grass itself does, then this power of God will lead us to make just the same right choice as does the grass, the rootlet, and the tree, in choosing that which is necessary for them. {GCB/GCDB February 22, 1897, p. 102.1}

“But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness.” But the trouble is, people will not acknowledge this. They are not willing to acknowledge that they have no power, and so reason that they do not need the Lord, and do not let the Lord take possession of them. In the first chapter of Romans, after stating that that which may be known of God, his eternal power and divinity, is manifested since the creation of the world in the things which he has made, we have this:— {GCB/GCDB February 22, 1897, p. 102.2}

So that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. {GCB/GCDB February 22, 1897, p. 102.3}

They (the heathen, the people) became vain in their reasonings, and their fleshly heart was darkened. And so we read in 2 Corinthians 10:4, 5, — {GCB/GCDB February 22, 1897, p. 102.4}

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. {GCB/GCDB February 22, 1897, p. 102.5}

This means that what we deify as human reason, is simply folly. “Professing themselves to be wise, they became fools.” So that deified human reasoning, apart from the Lord, is simply folly. If men would reason rightly, they must leave themselves in the hands of God, whose power works in them, for him to be their reasoning: for he chooses for them. The word “heretic” means one who chooses for himself. Now that does not mean that the man who does not choose the thing which I say, is a heretic, — that the man who does not choose for himself aside from the church, is a heretic. No; the whole church may be heretics, yet they may be orthodox according to the creed. The man is a heretic who chooses for himself, instead of letting God choose. When we believe that all flesh is grass, we simply allow God in us to choose for us as he chooses in the rootlet and the plant, to select that thing which is necessary. The rootlet will go a long distance in search of what it needs, and will find it every time. It will go a long distance to find moisture, and leave the dry place alone. It is passive in the hands of the Lord, and the Lord chooses for it, and it is simply right. {GCB/GCDB February 22, 1897, p. 102.6}

We are to learn this truth, to behold God in the things he has made. Thus we are to behold God in us. In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh. Then if we believe the Word, we must believe that the Word is flesh. And that truth which, accepted, will lift sinners out of sin, and put them up on high, is a recognition of the simple fact that God is in them; that he is their life, he is their strength; that nothing is apart from God. {GCB/GCDB February 22, 1897, p. 102.7}

Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. Isaiah 43:24. {GCB/GCDB February 22, 1897, p. 103.1}

It fills me with shame and regret, and at the same time, with a most wonderful love for the Lord, to think that in all the sins I have been committing all those years, I was making the Lord bear them: that I was worrying him with them. Because he does not love sin. It is distasteful to him; it is disgusting to him; and yet he allowed his life to bear these sins, and was worrying with them. But it should fill everybody with love to think of his long-suffering, that in order to deliver us from these sins, he is willing to stay with us year after year, with these things that we are piling upon him, and still remain there, waiting and waiting for us to recognize that fact that he is here, so that we will let him bear them, and we be freed from them. Now take the fourth chapter of Ephesians. We will begin with the fourth verse:— {GCB/GCDB February 22, 1897, p. 103.2}

There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. {GCB/GCDB February 22, 1897, p. 103.3}

The best Greek translation, if I remember correctly, leaves that word “you” out, and reads, “Who is above all, and through all, and in all.” Suppose we take it as it reads, “Who is above all, and through all, and in you all.” There is not half of you here that believe it even that way because we have that miserable Pharisaic idea, that God is in us as soon as we are good enough for him to come into us, — God is in us because we are not like those sinners. Is that not the Pharisaical prayer? — Yes. As Christians, we believe that Christ comes to dwell in us, and yet we think of it as in a sort of general way afar off. But here he is above all, and through all, and in you all. Is it true? — Yes; the spirit of God standing here and speaking to this congregation says, “And in you all.” He is not in us all because we are good, because we can thank God that we are not as this poor sinner. He is above all, and through and in all. {GCB/GCDB February 22, 1897, p. 103.4}

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) Verses 7-10. {GCB/GCDB February 22, 1897, p. 103.5}

We here have the death and resurrection of Christ brought to view. The same thing that we have before us all the time. Now while it is a fact that God, yea, the Lord Jesus Christ, is in all things, he does not fill all things yet, because men are fighting against, and holding down, and opposing the truth. But the purpose of God, in the crucifixion and the ascension, is that he might fill all things as in the beginning, absolutely fill them. But because of man’s sin, God does not absolutely fill from creation, and the fullness of God is not seen. In the beginning, the absolute perfection of God was seen in everything he had made. Now it is not. But God’s purpose is that they shall be restored, and he ascended on high so that he might fill everything. Now going back to the third chapter:— {GCB/GCDB February 22, 1897, p. 103.6}

For this cause I bow my knees unto the Father of our Lord Jesus Christ, ... that Christ may dwell in your hearts. {GCB/GCDB February 22, 1897, p. 103.7}

Thus we see that Christ may dwell in our hearts. But in the tenth of Romans the words are addressed to those who do not know the Lord, but who are groping about, and asking, Where shall we find him? “The Word is nigh thee, even in thy mouth and in thy heart.” Then why did the Spirit, through the apostle Paul, pray that Christ may dwell in the heart? When speaking to sinners, he says, The Word, Christ, is in thy heart. But Paul prays that Christ may dwell in your hearts by faith. There is a difference, and that is a great difference. Before, Christ was in my heart, and I did not know it. Christ was in my flesh, he was my life, in him I moved and had my being. It was his power that caused my blood to circulate; his life was all that I had, but I did not know it, I did not care anything about it. But do you not see that as soon as a man recognizes that fact, believes that fact, and lives in daily conscious recognition of that fact that Christ is in him, that Christ is his life, that he has no life or power whatever but the life and power of Christ, it makes a vast difference with that man’s life? He will say, O, I do not belong to myself at all; I thought I had a right to do as I please, but I have not; this is not my power or strength. {GCB/GCDB February 22, 1897, p. 103.8}

God is the only one who has a right to control a man. And when Christ dwells in the heart by faith, then the petition will be fulfilled: “That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, the length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.” Instead of repressing him, with unrighteousness, and simply allowing him to give us enough of his life to sustain our daily physical lives, we will take enough of his life to keep us going, and allow him to fill us with all his fullness. There is a vast difference. Crucified and risen in the flesh, in every man’s flesh, I carry to the people that message, Behold your God, crucified and risen, not far from you, but in your mouth and heart; believe that he is your life, that he was crucified and has risen to deliver you from death and sin. When we recognize that, then he will fill us. If we do not, then the Scripture is fulfilled, “Man that is in honor, and understandeth not, is like the beasts that perish.” {GCB/GCDB February 22, 1897, p. 104.1}

But God has made man for a higher position than that of the beasts. If we simply allow him to live in us this physical life, we get no more from him than the beasts get. But God did not make us to be beasts; he made man for his own companionship. He made men to be like him, because they are like him. We are his offspring, his children, made to be associates, friends, and to be associated with him, — I do not know how to express it so that you will not get a wrong idea, — but it is to be on terms of equality; and although he is so far above us, he does not make us feel that he is coming down or condescending to talk with us; and when we get into heaven, although we may recognize to all eternity that he is infinitely beyond every other being in the universe, we will feel no more restraint in coming into his presence than we would to go into the presence of our earthly parents. We will be as a child coming to its father, without any reserve or restraint. That is what he made us for. {GCB/GCDB February 22, 1897, p. 104.2}

Now if you are content that he should give us no more of his life than he gives to the beasts, then our reasoning faculties become like those of the beasts. Those men who, when they knew God, glorified him not as God, did not honor him, but became vain in their reasonings, and became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man — they forgot God, and they worshiped the idols of their own hands. And the one hundred and nineteenth Psalm says of these idols and these men, “They that make them are like unto them.” So that when these men became vain in their own reasoning, they became like the gods they worshiped. It has been a wonderful help to me to think that there is not a thing that touches humanity — there is not a thing that touches me, there is not anything that I feel, that oppresses me, that hurts me, or causes me pain, physical pain, or any other kind of pain, — there is nothing of which I am conscious, or that affects my system that I am unconscious of, but that it touches the Lord Jesus Christ. If I am sick, every pain that racks my body touches the Lord, and he feels it, because if I were not alive, I could not feel it. It is my sensitiveness, it is my sensibility, my nerves, the life that is in me, that feels that pain. He is my life. He feels it. There is something in this that can lift a man up, and enable him who is weak to become strong. As Paul says, “When I am weak, then am I strong.” The sin that I have committed, he felt it more than I did, because I enjoyed it, and he did not. I loved the sin, but he did not love it; it was disgusting to him, but he felt it all. Then I say, Lord, I have done this thing; if you will bear this thing, and you do bear it, just take it. Let it drop on him; he will carry it. He came in the flesh in the person of Jesus of Nazareth, to show us how perfectly in the flesh he could resist sin. {GCB/GCDB February 22, 1897, p. 104.3}

Now it does not mean anything in this world to me, or to anybody else, to look at him, and see how he does this, if he does not do it in me. Suppose we look to him for an example; but if Christ is simply an example for us to look at, and we see Jesus of Nazareth, how good he was, how kind he was, how wise he was, — if that were all, I would have no hope. It would be only discouragement; but when he says, Behold your God, where are we to behold him, afar off? — No, right here. {GCB/GCDB February 22, 1897, p. 104.4}

One Being from the beginning to the end allowed God to perfectly fill him. That is the reason why he was so prudent, and did just the right thing, and thought the right thing. He always knew when to answer questions, and when not to say anything. He was just right because God filled him, and that is an illustration of just what he can do. Now, he says that same power is in my flesh. “The Word is in thee, even in thy heart.” All right. I have seen what he can do. Now, I will simply believe, and let him do that in me; and then Christ dwells in my heart by faith — and faith is the taking and appropriating of the thing; it is not professing to believe to-day, and doubting to-morrow. The just shall live by faith. We would not live very long if we breathed to-day and stopped breathing to-morrow. {GCB/GCDB February 22, 1897, p. 104.5}

February 25, 1897

**“Studies in the Book of Hebrews. No.—9” General Conference Daily Bulletin 7, 10.**

E. J. Waggoner

***(Thursday Afternoon, Feb. 18, 1897.)***

That same lesson that we had before us yesterday and the day before we still have: “We see Jesus,” or the message, “Behold your God;” and we need to continue it until we do see him. We will read in the second chapter of Hebrews so that we may have this portion of the Scriptures fresh in our minds, and simply branch out to other scriptures to see more clearly the facts. {GCB/GCDB February 25, 1897, p. 155.1}

Now, I take it that all here reverence the Word of God, so that whenever the Word comes to us there is nothing to do but to accept it. But accepting it is not simply nodding one’s head and saying, “That is so.” That is not accepting it. A person would starve to death accepting food in that way. If one brings me food and puts it on the table, and I say, “Thank you. I believe that is good food. It looks good. It seems to be the finest kind of food. I thank you,” — I would starve to death if I never did anything more. That is not accepting it. {GCB/GCDB February 25, 1897, p. 155.2}

Now, the Word of God does not come to us to be looked at, admired, or wondered at; much less, of course, to be discussed and dissected; but the Word of God is life, and it comes to us to be life to us, and we accept it only when we let the life develop to its fullest extent, so that we may have through that life all that God designs for us. {GCB/GCDB February 25, 1897, p. 155.3}

We read the scripture, We see Jesus, who for a little while was made lower than the angels, because of the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. Here we have the whole story of the gospel, — the Word made flesh, crucified, and risen in the flesh. That is the thing. Christ crucified and risen again in the flesh. That is clearly brought to view in that verse. There is no doubt about that. {GCB/GCDB February 25, 1897, p. 155.4}

We all agree that in this we clearly see Christ crucified and risen in the flesh, because we see him a little lower than the angels, that is, as man. That is the Word made flesh. We see him tasting death for every man. That is the crucifixion. We see him crowned with glory and honor. That is the resurrection, the raising up to the right hand of God. He tasted death for every man. Then for how many did he receive the life again? — For every man. {GCB/GCDB February 25, 1897, p. 155.5}

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. {GCB/GCDB February 25, 1897, p. 155.6}

He is not ashamed to call who brethren? — All he died for. What is the proof that he was not ashamed to call some persons brethren? — Saying, “I will declare thy name unto my brethren;” and the fact that he says, “I will declare thy name unto my brethren,” shows these brethren to be in what condition? — Ignorant of his name. They do not know God’s name. So Christ in heaven, looking down upon all the poor, debased, oppressed people on earth, who knew not God’s name, called them brethren: and in his love and pity he said to the Father, “I will declare thy name unto” them. {GCB/GCDB February 25, 1897, p. 155.7}

In the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same. {GCB/GCDB February 25, 1897, p. 155.8}

What for? — “That through death he might destroy him that had the power of death.” It is not enough for him to destroy death. He must destroy him that had the power of death, that is, the devil. And what else? — “Deliver them who through fear of death were all their life-time subject to bondage.” A bondage of fear then. {GCB/GCDB February 25, 1897, p. 155.9}

Let us turn to the eighth chapter of Romans, and the tenth verse and onward:— {GCB/GCDB February 25, 1897, p. 155.10}

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit [what spirit?] of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ. {GCB/GCDB February 25, 1897, p. 155.11}

We are heirs. Mark, there are two different propositions — “Heirs of God, and joint heirs with Christ.” What is the difference of heirship with those who are joint heirs? — No difference. Now there is one of the most glorious lessons in this that the Lord ever told me. Children and heirs of God! I do not know how many have read that as simply meaning that we inherit God’s property. But the text says that we are heirs of God himself. Most of us perhaps have had poor parents; they could not leave us any property at all; but in spite of that, did not they leave us an inheritance? What is the principal thing, the chief thing that we inherit from our fathers? {GCB/GCDB February 25, 1897, p. 155.12}

(Voice.) A name. {GCB/GCDB February 25, 1897, p. 156.1}

Well, the mere title of course is nothing. It is the characteristics, the tendencies, the turn of mind, — that is what we inherit; so that every person in this world has an inheritance from his parents. We have read already in the first chapter of Hebrews, that Christ, the only-begotten Son, has by inheritance a better name than the angels, a shining forth of his glory, and we are joint heirs with Christ. O, we are coming here to the thing, if you will just hold your eyes upon it. That shows us a wonderful possibility. Heirs of God! You remember there is a Psalm which says, “The Lord is the portion of my inheritance.” I inherit *him* through the same Spirit of God. Through the eternal, divine Spirit we are made heirs, heirs of God. Then what does this mean? Inherit the characteristic of God? Is that too strong? {GCB/GCDB February 25, 1897, p. 156.2}

(A voice) That is just what it is. {GCB/GCDB February 25, 1897, p. 156.3}

I cannot explain it, because I cannot understand the Spirit of God. I cannot understand God’s own existence; but here we have the statement, we are heirs of God, and joint heirs with Christ. Then whatever Christ receives from the Father, that also, when we accept his Spirit, we inherit in him. Therefore whatever characteristics, whatever disposition, whatever thing the Son inherits from the Father, we as joint heirs, heirs of God himself, inherit in him. {GCB/GCDB February 25, 1897, p. 156.4}

It is a mystery, but yet it is a fact that we have all received certain dispositions and tendencies from our parents. This inheritance is seen outwardly in the color of the hair and eyes, in the features, and in our movements and actions. These are our earthly birthright. Now just as we receive these earthly things from our parents, even so from our heavenly Father through the Spirit we receive his characteristics. That is our heavenly birthright. {GCB/GCDB February 25, 1897, p. 156.5}

We get this lesson in the fifth chapter of Romans: “For as by one man’s disobedience [what was the result?] many were made sinners.” By whose sin were many made sinners? — Adam’s. Then we come into the world sinful, don’t we? The inheritance we get from our parents, — their characteristics, their tendencies, their evil traits, — you can see in any child. You can see the father in the child again, and all the evils that his parents committed, not only father and mother, but grandfather and grandmother for generations back. All the evil that they did for generations stamped that impress upon them, and that evil has stamped its impress upon us. We need not argue that. We know it. We all recognize that fact, because it has been discouraging, I doubt not, to many of us; and we have often taken it perhaps as an excuse for a failing, saying, “I inherited it.” We say, “I cannot change this, because it is a part of my nature. I inherited it from my father or my grandfather.” Take the tendency to drink. It is handed down through generations. It comes often from generations back, but it surely shows itself. Now these things are not fictitious: they are ourselves, aren’t they? They are a part of our being, — they make us what we are: and we cannot change that. We know that we do not have to try to do these evils. They come out spontaneously. {GCB/GCDB February 25, 1897, p. 156.6}

Now take the whole verse. We have no difficulty with the first part, and if we accept the conclusion, we shall be happy:— {GCB/GCDB February 25, 1897, p. 156.7}

For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Verse 19. {GCB/GCDB February 25, 1897, p. 156.8}

How is it that by the disobedience of one we have been made sinners? — We have inherited it. And now, by the offer of one in the flesh, we are to be made righteous in the same way. We have the contrast. Just as we came to be poor, fallen, sinful creatures, even so we shall be made righteous. What is righteousness? — Doing right. Then many shall do right; that is clear. And how will many do right? — By the obedience of One. Well, then, if I am made righteous by his obedience, if I do right by his obedience, where does he obey? — In me. What am I doing? — Letting him, submitting to the righteousness of God. Now there was read here the other day a few words from a testimony, and I will call attention to one sentence, which is as follows:— {GCB/GCDB February 25, 1897, p. 156.9}

I have the Word of the Lord plain and decisive that all who see the necessity of organization must themselves become an example by being organized. {GCB/GCDB February 25, 1897, p. 156.10}

What now is the first thing for us to consider? We have nothing to do with what others do, or with general organization, but the only thing that concerns us is our own individual organization. {GCB/GCDB February 25, 1897, p. 156.11}

How are we going to be organized? How is it going to take place? Are we going to do it? Shall I organize myself? — No. It is that same figure that we have already had. I am a living organization, am I not? Is not this body organized? — Yes; the various organs of my body are working together in perfect harmony, and every part is working. That is organization. They are working together perfectly, without any friction, without any lack of harmony, all agreed. What did I do to get myself organized in this way? — I was born so. Then how am I going to get that organization which the Lord wants me to have? — Be born again: become now, not an heir of my earthly ancestors, but an heir of God. That is clear. Is it clear to you? Now, which would we rather have while here studying, — which would you, as a company, rather have, an hour every day spent here in just a pleasant lesson (I do not say that you would get that if I conducted the class), or that as a result of the Bible study we should be organized, made free? Let us see how many there are here who believe that the Lord designs them to be different from what they are, and has something higher and better for them than they have ever received from him, namely, his fullness; who believe that there is a lack; who believe that there is that for us that we have not, the lack of which hinders us in our daily living, and in our work as we may be connected with the cause. Now let us see an expression. How many think that this is so? How many know that this is so? (The larger part of the congregation raised their hands.) {GCB/GCDB February 25, 1897, p. 157.1}

It seems to be quite general. Why is it so? — Because we are not organized. And what are we going to do to get that organization? How are we going to get it? — By yielding to the Lord. How long do we suppose the Lord wants us to wait for that? In other words, is there a point of time in the future that God has fixed when all these blessings, and the fullness of the blessing, will come upon us, so that we must not expect it yet? What time does the Lord give to man? — To-day: now is the accepted time. We shall come across that later, as we study the next chapter of Hebrews. The Spirit says, to-day, “To-day, if ye will hear his voice, harden not your hearts.” “Take heed, brethren, lest there be in any of you an evil heart of unbelief.” Notice, it does not say, an evil heart of stealing; an evil heart of fighting, an evil heart of blasphemy, but an evil heart of unbelief. “But exhort one another daily, while it is called to-day.” One day comes after another, but each day as it comes is “to-day,” and that is the only time God has given. The glorious fact, therefore, is that even this very day, if we are willing really to hear the voice of the Lord, we may as individuals be organized on the Lord’s perfect plan. We read in the sixty-first of Isaiah:— {GCB/GCDB February 25, 1897, p. 157.2}

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. {GCB/GCDB February 25, 1897, p. 157.3}

Now the Lord speaks that word “liberty,” and when the Lord says a thing, what is there? — The thing itself. The Lord says to all captives, “Liberty.” Then what has everybody? — Liberty. The chains are broken, and there is nobody that need sit in bondage, because liberty has been given him. Everybody that sits in bondage is, therefore, a willing slave, a willing captive. Nobody need be bound. That is good. The Lord has spoiled principalities and powers; yes, has disarmed them, triumphed over them. He has entered into the strong man’s house, and bound him, and spoiled his goods, taken away his armor in which he trusted. Then, when Christ in us obeys, — mark, when Christ in us obeys, — how much power has the devil against us? — None. When we allow Christ to fill us through the Spirit, so that we are filled with all the fullness of God, then we have power “over all the power of the enemy.” What is our part? — Submission. {GCB/GCDB February 25, 1897, p. 157.4}

Now, that same work of submission is enough for you and me all the rest of our lives. To submit, to give up, and to keep giving up, or rather, to keep given up, as new experiences arise, is all we have to do; and it will occupy all our time. There is work enough for us, then, to hold still, and let the Lord fill us with his Spirit, and work us. That does not mean laziness; it is passive activity, if you please; it means being just as active as the Lord himself was; because Christ himself living in us will be just the same as he was when he was here on the earth. {GCB/GCDB February 25, 1897, p. 157.5}

So work. O, there is work enough for us to do. “This is the work of God that ye believe,” and believing is receiving: “For as many as received him, to them gave he power to become the sons of God, *even to them that believe* on his name.” So that believing Christ is receiving him. Well, we will go further:— {GCB/GCDB February 25, 1897, p. 157.6}

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. {GCB/GCDB February 25, 1897, p. 158.1}

The Spirit of God is poured out upon all flesh just as freely as the air we breathe; but just as people shut the air out of their houses, just so they shut out the Spirit of God. Every man in the world may be filled with the Spirit. The Spirit of God is poured out upon all flesh just as freely, and without measure, for every one. God wishes us to be filled with the Spirit, as our lungs are filled with air. This reference to the air reminds me of the creation of the first perfect man. God made him of dust. And what did he breathe into his nostrils? — The breath of life. Just simply breath. His own breath he breathed into him, did he? — Yes. But what was that breath? — Life. God breathed his breath into man, and man went on breathing. Breathing what? — The breath of life. What was that breath of life, — what do we breathe? {GCB/GCDB February 25, 1897, p. 158.2}

(A voice) Air. {GCB/GCDB February 25, 1897, p. 158.3}

What is air, then? — It is God’s breath. If we knew this not only physically, but spiritually, we should be much more alive than we are. Read in Exodus 14:21, of the time when the children of Israel were at the Red Sea:— {GCB/GCDB February 25, 1897, p. 158.4}

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. {GCB/GCDB February 25, 1897, p. 158.5}

Moses stretched out his hand over the sea, and what was the result? — The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. Now what a wonderful change there was by a little shifting of the wind. The wind shifted so strongly that night that a thing happened that never happened before nor since. But let us read the inspired words of Moses the next day: “With the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap.” Exodus 15:8. So then the air or wind is the breath of God’s nostrils. That breath God breathes into us day by day, every minute, yea, many times a minute, — his own life. Very good. When God made that first man, and breathed into his nostrils the breath of life, what kind of man was he? — A living man. Yes, but as to his character? {GCB/GCDB February 25, 1897, p. 158.6}

(A voice) Good. {GCB/GCDB February 25, 1897, p. 158.7}

The Lord God saw everything that he had made, including man, and behold, it was very good. The life that God breathed into man was God, and so long as man continued to acknowledge that his life, his breath, came from God, he remained good. Suppose that at every breath we acknowledged him, then what kind of beings would we be? — Good. We would not say that we were good, but the Lord himself would say that. We can never say of ourselves that we are good, and we do not need to, for the Lord is the only true judge of goodness, and no one is good except whom he calls good. {GCB/GCDB February 25, 1897, p. 158.8}

Now we come to the last part of the text quoted in Isaiah: “Trees of righteousness, the planting of the Lord, that he might be glorified.” The tree is organized, is it not, perfectly? Every tree is organized, and all on one general plan, although you cannot find any two alike. It is the infinite variety of God, but it is all perfection. Now we are to be called trees of righteousness, the planting of the Lord, that he might be glorified. In the natural tree we see the manifestation of the life of God, in its selection of proper nourishment. The roots take up that which is good for it, and reject that which is not good. It is a present thing. What gives life to everything on this earth? That is, what is the immediate cause? What is it that all vegetation depends upon? — The sun. Christ is the Sun of righteousness. We are to be trees of righteousness, therefore the sun that is shining upon us is the Sun of righteousness, and that is not far removed from the sunshine that we see, because that teaches us of it. More than that, it is the glory of God. It is the shining of God upon us. But now we speak simply of light which comes to us in this world. What is it that is the life of the tree? — Sunshine. If light does not shine upon the tree, it will not grow. There will be no life there. So Christ says, “I am the light of the world.” {GCB/GCDB February 25, 1897, p. 158.9}

Light is life. “In him was life, and the life was the light of men.” His life comes to us now, and life is power. You can see that in the sun; the power of the sun draws innumerable tons of water into the skies every day. Light is life and power in the tree. Why is it that the tree grows, and is just what it ought to be? — Because every ray of light that shines to it is received. This brings the sap, the nourishment, food, to every part of the tree, and causes it to grow. The tree simply takes every ray of light that comes to it. Suppose we were to do just the same way, then we would grow trees of righteousness. {GCB/GCDB February 25, 1897, p. 158.10}

The tree does not reject the sun nor a single ray of light, but all that comes to it, it takes gladly and absorbs, taking it into itself. That light is life, so that the tree is perfectly organized. Just so with us, if we will simply drink in the light, and that is the life of Christ. Then God will live in us, and will chose for us just the same as in the tree. We do not know anything, but he will think for us. What does he say? — Call upon him while he is near. How near is he? — “In thy mouth and in thy heart.” “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.” If a man forsake his ways and his thoughts, what is there left of him? — Nothing. {GCB/GCDB February 25, 1897, p. 159.1}

What ways and what thoughts, then, are to be ours? — God’s. Can I do as God does? — No. Can I set myself to thinking God’s thoughts? — No. But he will think in us just what he wants us to think. He will not think for us such infinite thoughts as he thinks for himself, for he has not made us infinite; but he will think in us everything that he desires us to think, and will work in us perfectly to will and to do his good pleasure. Then we will be organized, reorganized, made new. It is God thinking and acting in us. We read yesterday: “Because that, when they knew God, they glorified him not as God, neither were thankful: but became vain in their reasonings, and their foolish heart was darkened.” Romans 1:21. (“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down *reasonings* and *every high thing that exalted itself against the knowledge of God*, and bringing into captivity every thought, to the obedience of Christ.” The wisdom of this world is foolishness with God. Then when men think for themselves, not perfectly submitting to God, that he may think in them, just to that extent they are fools, no matter how learned. But when a man will yield soul and body to God, the Spirit of God will cast down these human reasonings, which are but vain imaginations, and the wisdom of God alone will be manifested. Now if God should think in every one of us assembled in General Conference, would there be any mistakes made? Would there be any hap-hazard work? — No. He would think the same thing in all of us. All are made in different phases. He has made no two trees of the forest alike, and he has made no two of us alike; but coming together with God thinking in each of us, there would not be any human wisdom, but only the wisdom of the Spirit of God. Then everything would be done exactly right, and nothing would be done that ought not to be done. The command to us is explicit: “If any man speak, let him speak as the oracles of God.” — When? Is it only when he gets up and gives testimony in meeting? Is it not just as well when he engages in business? — Certainly; for there is no limit. Then of course we must speak differently from what we have been speaking, for we must confess that many things have heretofore been spoken at random. How often we hear the brethren say, when they are not sure about some action or suggestion, “We have acted according to the best light we have.” Now what is “the best light we have”? — It is Christ, the light of the world, the wisdom of God; and he says, “Whosoever followeth me shall not walk in darkness, but shall have the light of life.” Then whoever follows absolutely the best light he has, need never be in doubt. {GCB/GCDB February 25, 1897, p. 159.2}

Now one question: Since such certainty is possible for us, do we not assume a great and fearful responsibility when we venture to go ahead in what we call the Lord’s work, without knowing to a certainty that it is God himself that is doing it. Dare we do so in this Conference? Shall we not rather allow the Lord to organize us, by filling us with his Spirit? Then Christ will be our wisdom and our strength, as well as our righteousness. {GCB/GCDB February 25, 1897, p. 159.3}

March 2, 1897

**“Studies in the Book of Hebrews. No.—10” General Conference Daily Bulletin 7, 13.**

E. J. Waggoner

***(Sunday Afternoon, Feb. 28, 1897.)***

We have come to the closing verses of the second chapter of Hebrews; there is where we have read to:— {GCB/GCDB March 2, 1897, p. 208.1}

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. {GCB/GCDB March 2, 1897, p. 209.1}

What for? — That he might destroy him that had the power of death. And do what? — Deliver. Deliver whom? — Those who were all their lifetime subject to bondage. And what was their bondage? — Fear; they were frightened, terrorized. Who is it that has the power of death? — Satan. How does he go about? — As a roaring lion. There is something fearful, something terrorizing, about a lion’s roar. So he terrorizes and holds people in bondage by his roaring. What brings death? — Sin. How does sin bring death? Does it pick it up and carry it along as something apart from itself? “Lust, when it hath conceived, bringeth forth sin, and sin, when it is full grown, bringeth forth death.” So sin carries death in itself, for sin is death. It is fear that brings men to bondage. Christ died that he might deliver from what? — From fear of death. {GCB/GCDB March 2, 1897, p. 209.2}

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. {GCB/GCDB March 2, 1897, p. 209.3}

What is the particular thing we shall consider about him? — He is faithful. He suffered, being tempted, but he was faithful to him that appointed him. We are to consider him on that account. It is the same thought that is expressed in the twelfth chapter, where it says:— {GCB/GCDB March 2, 1897, p. 209.4}

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood. {GCB/GCDB March 2, 1897, p. 209.5}

Consider him, lest ye be weary and faint in your minds. Now, if we had to consider Christ simply as he was eighteen hundred years ago when he was tempted and did not yield, but was faithful, — if it were simply to look at his example, and try to imitate it, would we not become weary and faint? {GCB/GCDB March 2, 1897, p. 209.6}

How can you be like him? {GCB/GCDB March 2, 1897, p. 209.7}

(A voice) “By beholding we become changed.” {GCB/GCDB March 2, 1897, p. 209.8}

Of what was he made partaker? {GCB/GCDB March 2, 1897, p. 209.9}

(A voice) Flesh and blood. {GCB/GCDB March 2, 1897, p. 209.10}

To what was he like? — His brethren in all things. And where is he still? {GCB/GCDB March 2, 1897, p. 209.11}

(A voice) In our flesh. {GCB/GCDB March 2, 1897, p. 209.12}

“The Word was made flesh, and dwelt among us.” When did the Word cease to be made flesh? {GCB/GCDB March 2, 1897, p. 209.13}

(A voice) He was made so; and whatsoever God does shall be forever. {GCB/GCDB March 2, 1897, p. 209.14}

Very well. The Word was made flesh, and suffered. We have one perfect instance of it in the flesh, without any failure, simply to show what it is possible for God to do in flesh. Now we read that he suffered, being tempted. There is a verse that comes to my mind, 1 Peter 4:1:— {GCB/GCDB March 2, 1897, p. 209.15}

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. {GCB/GCDB March 2, 1897, p. 209.16}

How can we arm ourselves with the same mind? The Word tells us: “Let this mind be in you, which was also in Christ Jesus.” Just let it be so. There is one of the let-it-be’s, one of God’s creative words. Where do you find that word first? — First chapter of Genesis. “Let there be light.” “Let the waters be gathered together.” “Let the earth bring forth grass.” “Let the waters bring forth abundantly.” And what invariably followed? — “And it was so.” So when we have the Word of the Lord, “Let this mind be in you,” what will be the result if we receive it as God’s Word? — It will be so. I say, Lord, amen, even so, let it be; and it is so. That is not simply a form of speech. {GCB/GCDB March 2, 1897, p. 209.17}

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. {GCB/GCDB March 2, 1897, p. 209.18}

We might feel like saying about this as the Jews once did to Christ’s words: “This is an hard saying; who can hear it?” Who can hear it? “He that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.” Of course that depends on a person’s mind as to whether that is a desirable position or not. I can speak for myself that I know a good deal about the time as a matter of fact, when I did not regard that as desirable at all in ceasing from sin. Afterward I did not want to sin very much, but just a little. That seemed all right; I thought that was desirable; it was pleasing to me. I did not want to be a very bad sinner — in fact, I did not want to be called a sinner at all; but I did not want to cease from sin. Now, that is my public confession. I do not know whether any of you would duplicate it or not. {GCB/GCDB March 2, 1897, p. 209.19}

(Voices) I can. {GCB/GCDB March 2, 1897, p. 209.20}

Now here is a way by which if any one thinks more than that is desirable, that may be obtained; and if he does not think it is desirable, of course he will never obtain it. Christ hath suffered, being tempted, and is able to succor them that are tempted. Whoever arms himself with the same mind, by letting it be in him, and desires to be freed from sin so greatly that he is willing to endure suffering in the flesh in the struggle, may cease from sin. Christ suffered for us in the flesh being tempted. That is to say, his resistance of sin was so real, so powerful, the sin that was presented to him to resist was so strong, that it drew on the very fibres of his body, his very existence. How did he resist? — By faith. He struggled, — there was that which caused him suffering in the flesh because of the sin in the flesh. {GCB/GCDB March 2, 1897, p. 209.21}

Now let us read Isaiah 40:1, 2: “Comfort ye, comfort ye my people, saith the Lord.” Here is a message of comfort. We have referred to this chapter several times before, and we have found that its special application is now, because it contains the message that is to prepare the way of the Lord when he shall come with his reward. So to us apply the words, “Comfort ye, comfort ye my people, saith your God. Speak comfortably to Jerusalem,” literally, “speak to the heart of Jerusalem,” that is, so that they will understand, “and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins.” What has she received double? — Mercy; because when the Lord pardons sins, gives grace to pardon, he does not measure it to fit the exact size and need. No, “where sin abounded, grace did much more abound.” There is more than enough. “Return unto your God, and he will abundantly pardon;” as the margin has it, “multiply to pardon.” “Cry unto her, that her warfare is accomplished.” Here is something that is to be told to the people — Your warfare is accomplished. Does that mean that men may now sit down and have an easy time? — Oh, no; far from it; it means action. It means the taking of the victory that has been gained. Christ has accomplished the warfare; therefore what are you to do? — Rejoice in it. How can you rejoice in it? — By faith. Well, what is meant by that — by having victory in him? We get victory because his victory is our victory. His victory is our victory, because he gained it for us, and we get the benefit of it by allowing him to dwell in us in his fullness. The enemy is just as powerless against Christ in us, as he was against Christ eighteen hundred years ago. {GCB/GCDB March 2, 1897, p. 210.1}

Christ has gained the victory, — complete, perfect, absolute. He did no sin. He did not know sin in the sense of doing it; but he knew it in the power of it. Christ knows the power of sin better than anybody in this house, because he resisted to the utmost, and we have not. Now when one sets out to resist sin to the utmost, he will know the power of sin as he never knew it before, because if he lets himself be swept along, he will never know the power at all; but when he sets out to resist sin to the utmost extent, he will know the full power of it. Christ knows the power; he has gained the victory, complete, spoiled principalities and powers, and taken the weapons from the enemy. If we are in bondage, then, what are we in bondage to? — Sin. What is it that puts us in bondage? — Fear. There is no need of it, because liberty has been proclaimed, and when the Lord proclaims liberty, there is liberty. The Lord stands and cries to the captives, “Liberty.” Now when the Lord cries, Liberty, there is liberty. But to how many has he proclaimed liberty? — To all that are bound. Christ has brought liberty, absolute freedom. Men were in bondage to sin; Christ has brought absolute freedom from sin to every individual in the world; and he has taken the one who had the power of sin, the author of sin, the originator of sin, and spoiled him, made a show of him; so that he had no power at all in Christ’s hand. With Christ how much power has Satan? — None at all. His power is gone. In any contest with Christ he has no power at all. He is helpless. {GCB/GCDB March 2, 1897, p. 210.2}

Here is a contest, here is a battle; two armies drawn up; here is one army well armed; that is, they have access to the best armor, their magazines are full, they are well equipped, and everything is perfect. The other army has nothing, and they are cowed, defeated. What would you think of this well-equipped army to let itself be taken captive by the other? It would be very foolish. {GCB/GCDB March 2, 1897, p. 210.3}

The message is that the warfare in every particular has been accomplished, has been fought, and won, absolutely. That is a thing for us to believe. Now if we believe that all the time, who is going to be foolish enough to be defeated? For do you suppose — is it possible that any man, believing and knowing that a foe with whom he had to contend was completely defeated, would be taken captive by him? — He could not. {GCB/GCDB March 2, 1897, p. 210.4}

Now arm yourself with the same mind. The devil has learned perfectly Christ’s power. He has contested that, he knows it. He knows perfectly well that he cannot affect him in the slightest particular. Then when it is demonstrated to the devil’s satisfaction that we are armed with Christ’s mind, that we have encased ourselves in him, he will know that he can do nothing with us. {GCB/GCDB March 2, 1897, p. 210.5}

I do not mean to say that the devil will go away, and never come back again, because he has had so much experience with human kind that he knows that if he finds them on their guard one time, the next time he will very likely find them off. Because here is the way with us: when we have gained one victory, we get so elated over it that we begin to spend all our time thinking about it, and then we lose the next one. We think, “Now I am getting pretty good. I have learned how to do it; now I can gain victories all the time; I am all right.” But are we good? — No; it is not I who gained the victory, but Christ. We have no right to take credit to ourselves. No man can ever in his Christian experience say that he is better than he once was; but he can acknowledge Christ’s presence and power in him, and give to him the glory. Suppose I gain a victory, it is Christ who did it; it was not I. I could not do it; but the thing is done. Because the work is all of God, no man can boast. We are not to keep looking back to see how much progress we have made, but keep looking forward and upward to see how much greater things God has to show us. {GCB/GCDB March 2, 1897, p. 211.1}

Now, about arming ourselves with the same mind. “Let this mind be in you.” That is, let Christ himself be in you; let Christ dwell in you. On these words, “Comfort ye,” turn to the fourteenth chapter of John, sixteenth and eighteenth verses: “I will pray the Father, and he shall give you another Comforter.” Now that word Comforter is from the very same Greek word that is used in 1 John 2:1: “If any man sin, we have an advocate with the Father.” That word “advocate” is identical with this word “Comforter.” So that verse should read, “If any man sin, we have a Comforter with the Father, Jesus Christ the righteous.” Now returning to the passage in John: “And he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.” Christ says: I will not leave you orphans: I will come to you. Now, when does he mean that he will come? {GCB/GCDB March 2, 1897, p. 211.2}

Elder A. F. Ballenger: “When spoken, when did it mean?” {GCB/GCDB March 2, 1897, p. 211.3}

Well, we can answer that. It meant the same thing to those who heard it that it does to us. The same thing that was spoken to them is spoken to us, for the Word is a living Word. Now when will Christ come, when does he come, and how does he come to us according to this promise? — By the Spirit. Christ’s promise to send the Holy Spirit was his proof of the statement that he would not leave us lone orphans, but would come to us. The Spirit, then, is Christ’s representative on earth, and Christ comes and dwells in us by the Spirit. So he says, he shall take of mine, and show them to you. We are well provided with comfort. We have a Comforter with the Father, Jesus Christ the righteous; that assures an open communication at the end of the line; and we have also “another Comforter” with us, to abide with us forever, so that the communication is open all along the line. “For through him we both have access by one Spirit unto the Father.” The Spirit dwelling in us brings Christ himself to dwell in us; and he in whom Christ dwells by the Spirit, is armed with the same mind that Christ was, is he not? {GCB/GCDB March 2, 1897, p. 211.4}

*Question*:— These two Comforters agree, do they not? {GCB/GCDB March 2, 1897, p. 211.5}

Of course they do. It is all the same comfort; for it is by the other Comforter that Christ dwells in us. Do you believe it? {GCB/GCDB March 2, 1897, p. 211.6}

(A voice) Yes, it is so. {GCB/GCDB March 2, 1897, p. 211.7}

How do you know it is so? The world cannot receive him, but you know him. How do you know him? — “He dwelleth in you, and shall be in you.” When Christ is made in us righteousness, what is that righteousness? — Absence from sin; “what fellowship hath righteousness with unrighteousness?” Then Christ is made unto us freedom from sin; are we willing to accept him as that? But this is not all. He is made unto us wisdom. What fellowship has wisdom with ignorance? “In him are hid all the treasures of wisdom and knowledge.” Jesus Christ is the wisdom of God and the power of God. Then how can a man, if he believes the Lord, and believes that this is all for us, — how can we (it is a practical thing for us here as delegates) — how can we go on in the dark as to what we ought to do, any more than we can go on living in sin? Christ may dwell in our hearts by faith, so that we may be filled with all the fullness of God. That is a good deal. Then why should we not allow God to manifest himself in us for all that he desires to do with us? Remember that we are not able to say anything as of ourselves, but “our sufficiency is of God.” While a man holds himself to this, there is no danger at all. There is no danger in truth. There is no danger in accepting the truth. There never was a man in this world who was fanatical because he believed the Bible. {GCB/GCDB March 2, 1897, p. 211.8}

We have the promise of wisdom. Not only is Christ our righteousness, but our wisdom. What, then, is the use of our coming together and guessing about things? What is the use of a company of delegates coming together, and using their own human judgment, and then calling their conclusions the will of the Lord? Brethren, there is no need of a single mistake being made in this Conference. There is no need of a single thing being done from first to last that will ever have to be taken back. But I am afraid there will be; for there has never yet been a Conference among us where there was nothing done that had to be taken back. As I have been absent and have read the Conference reports in the BULLETIN, and seen that this one was to go here, and that one to go there, and then in the next number seen the recommendations reversed, and then when the Conference was over, and we received the *Review*, and would find that some of the recommendations were rescinded and others changed, I have wondered what was the use of wasting so much time in making the first decisions. There never has been a time in our history when mistakes have not been made; but that is no reason why we should go on at haphazard. “If any man speak, let him speak as the oracles of God.” That would save much time in our councils. Whoever talks in this Conference, recommending any plan, ought first to be so well acquainted with God that he knows his will in that particular, and then the brethren will recognize it as such, and there will be no discussion over it. And thus, when we act, we may know that it is just the thing that God would have us do. Now when there is a possibility of knowing just exactly what the Lord would have done, what fearful responsibility rests upon the man that goes ahead and does not know. If we say that we don’t know how to speak as the oracles of God, he tells us that he will pour out his Spirit upon us, and make known his words unto us. What, then, is the thing for us to do, brethren? {GCB/GCDB March 2, 1897, p. 212.1}

March 3, 1897

**“Studies in the Book of Hebrews. No.—11” General Conference Daily Bulletin 7, 14.**

E. J. Waggoner

***(Monday Afternoon, Feb. 22, 1897.)***

Hebrews 3:1-6: Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. {GCB/GCDB March 3, 1897, p. 232.1}

We will spend a few moments in seeing what the text says. Who are we to consider? — Christ, the Apostle, and High Priest of our profession. What was the characteristic of him? — He was faithful. He was as faithful as whom? — As Moses. That was a good recommendation for Moses. To whom was he faithful? — To Him that appointed him. And who was he that appointed him? — God, the Father. And Moses was faithful — where? — In all his house. In whose house? — The house of God. In what capacity was he faithful? — As a servant. Christ was faithful in what capacity? — As a son. Over what? — Over his house. Christ is a son over whose house? — God’s house. Not over his own house, but over God’s house, the same house in which Moses was faithful. In the Revised Version the word “own” is very properly omitted. {GCB/GCDB March 3, 1897, p. 233.1}

Moses was faithful in all God’s house as a servant, and Christ was faithful as a son. Christ was faithful as a son over God’s house, and that house was composed of whom? — Of us, provided what? — Provided we hold fast the confidence, and the rejoicing of the hope, firm unto the end. Very good. Now, what is the prominent thing that we have here before us in these verses? — Faithfulness? Yes; the faithfulness of Christ, that is one thing; another thing is God’s house. How many houses has God? {GCB/GCDB March 3, 1897, p. 233.2}

(Congregation) “One.” {GCB/GCDB March 3, 1897, p. 233.3}

We can settle that, that God has but one house, without our own authority, by seeing what the house of God is. What is the house of God? — The church of God. Where do you find that? — In 1 Timothy 3:15, we find the statement that the house of God is the church of the living God. The house of God is the church of God. What other name have we besides the church, for God’s house? — The body. We have that stated in the first chapter of Ephesians. The church is the body of Christ. How many bodies are there? — One body. This statement is found in the fourth chapter. That being the case, the matter is settled. The house is the church, the church is the body, and there is only one body. Then how many houses? — Only one house; one church. Therefore the house in which Moses was so faithful, is identical with the one in which Christ is faithful. The church in the wilderness is the same church that God has to-day. {GCB/GCDB March 3, 1897, p. 233.4}

In 1 Peter 2:4, 5 we read that, coming to Christ “as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as living stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.” Coming to whom? — To Christ. What is he? — The living stone. You read of that stone in the twenty-eighth of Isaiah: “Behold, I lay in Sion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation.” Not only is he the corner stone, but the whole foundation. “For other foundation can no man lay, than that is laid.” And what is that? — Jesus Christ. So the foundation is Christ. Now, coming unto him as unto the living stone, what is wrought for us? — “Ye also as living stones.” What is the nature of the foundation? — It is a live stone. When any one comes and settles down upon that stone, what effect does it have upon him? — It makes him living. Every stone that is put upon that stone becomes living. It partakes of the nature of the foundation. The Life of the foundation comes up into it. “Ye also as living stones, are built up a spiritual house.” {GCB/GCDB March 3, 1897, p. 233.5}

Now turn to the second chapter of Ephesians, and you find the nature of this house. It is a stone house, but such a stone house as you nor I nor any one else ever saw any man build. In Ephesians we have another part of this story:— {GCB/GCDB March 3, 1897, p. 233.6}

[Christ] came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. {GCB/GCDB March 3, 1897, p. 233.7}

A household consisting of sons and daughters is often spoken of in the Bible as a house. We speak of the house of David. “And are built upon the foundation of the apostles and prophets;” that is the foundation laid by them, “Jesus Christ himself being the chief corner stone.” Now notice that as the stones become alive as soon as they are placed upon the living Stone, so the house is alive and grows. In Christ “all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” That is the same thought that we had yesterday — Christ dwelling in our hearts by faith; the reception of the Spirit of God brings Christ into the heart. In promising the Spirit, he says, I will not leave you comfortless; I will come to you. And so he says in the fourteenth chapter of John, that not only I, but my Father also will come and dwell with that man, and abide with him. So here we have the statement that we are builded together for an habitation of God through the Spirit. What is the habitation of God — what is the place where God dwells? — The temple. The house, or, in other words, the church, the body as a whole, is the temple of God. But in order that it may be so as a whole, what is necessary? What do we have in the third and sixth chapters of First Corinthians? — “Know ye not that ye are the temple of the Holy Ghost?” or, “that ye are the temple of the living God?” So that when these different living stones — the different individuals — becomes thus filled full, then the whole mass of living stones is filled, and the whole thing becomes the temple of God. When does this take place, that is, at what time? Is it in the future that the church is to become the temple of the living God, an habitation of God through the Spirit? {GCB/GCDB March 3, 1897, p. 233.8}

(Voices) It is now. {GCB/GCDB March 3, 1897, p. 234.1}

Are you sure of that? You must not be hasty in that statement. Let us examine. It says, “ye are.” “Ye are builded.” Shall we take it that after the house is built, the Lord will come and look it over, and if it suits him he will move in? — No; he is the foundation; he is there first, and the house is built on him, and in him, and through him, and he is in the house. That is a fact. {GCB/GCDB March 3, 1897, p. 234.2}

Now, if we are all agreed that the house of God, his temple, his church, is for his present habitation, let us see what are the characteristics of God’s house, his temple. In the temple of God, as the prominent feature of it, is the throne of God. God’s throne is in his temple, and the temple itself is a living temple. Here we have the temple of God, a living house, composed of living stones, in which God himself dwells by his Spirit; and you have said that that must be the case now. {GCB/GCDB March 3, 1897, p. 234.3}

Let us turn to the first chapter of Ezekiel, and notice the statements that are there made concerning the throne of God:— {GCB/GCDB March 3, 1897, p. 234.4}

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin’s captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. {GCB/GCDB March 3, 1897, p. 234.5}

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf’s foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. {GCB/GCDB March 3, 1897, p. 234.6}

Now I behold the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, those went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. {GCB/GCDB March 3, 1897, p. 234.7}

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. {GCB/GCDB March 3, 1897, p. 235.1}

Here, then, we have the best description that human language could frame, of the throne of God. Now, if every one of us, or the whole body, the church, is the temple of God, then of course the throne of God is in his temple. And what kind of a temple is it? — A living house. What is the characteristic of his throne? — It is a living throne, composed of living creatures. It is all alive. From the throne of God comes life, the river of life. That is the source of life, infinite life. The throne of God is life because just the same as when we come to the living foundation we are made alive, so everything that is in God’s presence must be living. His presence gives life, and his throne is a living throne, for his house is a living house. {GCB/GCDB March 3, 1897, p. 235.2}

Take the twentieth verse: “Whithersoever the Spirit was to go, they went.” Who went? — The living creatures that form the throne. Whithersoever his Spirit is to go, they go. How long did it take for the order to reach them, and for them to go to this place or that? Does it say anything about any order being given? — No. Then what was it — whithersoever the Spirit was to go, their spirit was to go? How could that be? What does that show us? — That the spirit that was in them was the Spirit of God. There is but one Spirit in the whole. Whithersoever the Spirit was to go, their spirit was to go because the Spirit of life was in them; so that God’s throne is, we may say, alive with his presence, just tingling, active with the presence of his Spirit pervading it all. God thinks, he wishes to go; and instantly he is there; for we must not think of God as shut up to one fixed place — the throne went and came back like a flash of lightning. They went hither and thither; but they turned not when they went; whithersoever the Spirit was to go they went. That is the perfection of motion. That is the perfection of organization. {GCB/GCDB March 3, 1897, p. 235.3}

Now what do we have on earth as the most perfect human organization? — A well-drilled army is the most perfect organization on earth. You take the German army, for instance. A man in one place can give the word, can press an electric button, and the whole mass of troops will instantly be in motion. They may be around the barracks, but they will instantly fall into their places, every man in his place, and they will march at the word of command. There you will see them marching like one man, and suddenly they stop; or, they wheel and go in another direction, just as though there was but one man. What causes these different movements? — The word of command. How does it come about that all these men move together as one man? — By organization. Yes; but the drill comes in this: those men there in the ranks have been trained to hold their minds ready to listen to the word of command, so that, when the officer thinks a certain evolution, and puts his thought into a word, and as soon as the word goes out, what does it produce? — It produces that same thought in the mind of each man in the ranks. For some thought must precede the action, so that they think his thought, only it takes an appreciable length of time for his thought to become theirs. But their minds are subordinated to his mind. {GCB/GCDB March 3, 1897, p. 235.4}

Now, suppose those soldiers were simply dreaming of their own affairs, some of one thing and some of another, would they have that perfect drill? — No, sir. When a body of men are drilling, their bodies are set; there is a sort of stolidity there, so far as that is concerned. They are simply there as machines, with no business to have any mind at all; the less mind of their own that they have, the better machines they are; and that is all they want to be, so that the mind of the commanding officer will be put into them, and they move. He thinks for them. Just as he thinks, they do. That is the perfection of military drill; that is the most perfect organization that is known. {GCB/GCDB March 3, 1897, p. 236.1}

(Voice) No, sir. The church of Christ is the most perfect organization on earth? Is it not? {GCB/GCDB March 3, 1897, p. 236.2}

The church of Christ is not a human organization. The army is the most perfectly organized thing that the human mind can conceive or bring to perfection. When the word is given, then the next one gives the command to the different parts of that division, and they move all together, perfectly and harmoniously. But it is only a machine, consequently there is no individuality; there is only one mind in the whole army. That is accomplished by hard work, — a hard, arbitrary thing; and after years of that, the fact is seen that the man is useless for anything else — for any other kind of work. He must take orders from somebody else; he is simply a machine. That is the result of one human mind being subject to another human mind. {GCB/GCDB March 3, 1897, p. 236.3}

But here, on the other hand, we have God’s organization, his house, the perfect body. Do we find in it one man’s mind controlling another man’s mind, as in the army? — No. There we have mind acting upon mind; here in this we have, it is true, only one mind, but it is the mind of God, the Spirit of God. “Whither the Spirit was to go, they went; and they turned not when they went,” because the Spirit of life, the Spirit of God was in them. That is the perfect organization. You said that this thing of God dwelling in his temple, in this living house, is a thing not for the future, but for the present time. Do you hold to that still? — Yes. Another question: Do you see any such perfection of organization anywhere on earth where men without drill as in the army, move as one man? — No. What is the conclusion, then? {GCB/GCDB March 3, 1897, p. 236.4}

Let us consider the matter closely. Here are two statements which you yourselves have made: You have said, having read the scriptures as to what the temple of God is, what it is for, — the habitation of God through the Spirit, — that the time is now, has been a long time, of course, when God would dwell in his people in this living house. We have read here what is the characteristic of that temple of God, when God dwells in it, as shown by the movement of his throne, — perfect, spontaneous action, because the Spirit of God was their spirit. They had the same Spirit, his spirit was through them, so that when the Spirit thought, they thought the same thing. Then you have stated, as a second thing, that you never saw on earth any such unity, any such perfection of movement, in any body of people. {GCB/GCDB March 3, 1897, p. 236.5}

(A voice) Were not the apostles thus united at the time of Pentecost? {GCB/GCDB March 3, 1897, p. 236.6}

O, yes; but we have not seen them. What now is the conclusion? — Simply this: That God is not dwelling in this temple in his fullness, or else we are not letting it be built into a temple just as he wants it. I was reading a statement here just after class yesterday, which I will read to you:— {GCB/GCDB March 3, 1897, p. 236.7}

To the prophet, the wheel within the wheel, the appearances of living creatures connected with them, all seem intricate and unexplainable. But the hand of infinite wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel works in perfect harmony with every other. I have been shown that human instrumentalities seek after too much power, and try to control the work themselves. They leave the Lord God, the mighty Worker, too much out of their methods and plans, and do not trust everything to him in regard to the advancement of the work. {GCB/GCDB March 3, 1897, p. 236.8}

When is it that we leave God too much out of our plans — under what circumstances? — When we do not trust everything to him. {GCB/GCDB March 3, 1897, p. 236.9}

No one should fancy that he is able to manage these things which belong to the great I AM. God in his providence is preparing a way so that the work may be done by human agents. Then let every man stand at his post of duty, to act his part for this time, and know that God is his Instructor. {GCB/GCDB March 3, 1897, p. 236.10}

Again:— {GCB/GCDB March 3, 1897, p. 236.11}

Christ breathed upon his disciples, and said, “Receive ye the Holy Ghost.” Christ is represented by his Holy Spirit to-day in every part of his great moral vineyard. He will give the inspiration of his Holy Spirit to all those who are of a contrite spirit. Let there be more dependency upon the efficiency of the Holy Spirit, and far less upon human agencies. I am sorry to say that at least some have not given evidence that they have learned the lesson of meekness and lowliness in the school of Christ. They do not abide in Christ, they have no vital connection with him. They are not directed by the wisdom of Christ, through the impartation of his Holy Spirit. Then I ask you, How can we regard these men as faultless in judgment? They may be in responsible positions, but they are living separate from Christ. They have not the mind of Christ, and do not learn daily of him. Yet in some cases their judgment is trusted, and their counsel is regarded as the wisdom of God. {GCB/GCDB March 3, 1897, p. 236.12}

That means every one who is not thus moved by the divine power. {GCB/GCDB March 3, 1897, p. 236.13}

When human agents choose the will of God, and are conformed to the character of Christ, Jesus acts through their organs and faculties. {GCB/GCDB March 3, 1897, p. 236.14}

There we have exactly the thing we have read here in the Bible. God acts through the organs and faculties of the members of his church, when all are subject to him. Have we had that as yet demonstrated among us? I do not know the heart of any man. I do not say that there have not been many who have let the Lord use their organs and faculties completely; but have we, in this our work, seen Christ in our little experience, acting through the organs and faculties of the mind and body of his people in this way? {GCB/GCDB March 3, 1897, p. 236.15}

They put aside all selfish pride, all manifestations of superiority, all arbitrary exactions, and manifest the meekness and lowliness of Christ. It is no more themselves that live and act, but it is Christ that lives and acts through them. {GCB/GCDB March 3, 1897, p. 237.1}

In closing, I would like to ask, What practical use are we going to make of this lesson? What must we seek in order to be God’s perfect temple? {GCB/GCDB March 3, 1897, p. 237.2}

March 4, 1897

**“Studies in the Book of Hebrews. No.—12” General Conference Daily Bulletin 7, 1.**

E. J. Waggoner

***(Tuesday Afternoon, Feb. 23, 1897.)***

“Behold I and the children which God hath given me.” That is one of the quotations in the second chapter of Hebrews. Let us finish the statement: “Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion.” Isaiah 8:18. {GCB/GCDB March 4, 1897, p. 247.1}

Yesterday we considered briefly the house of God, the temple of the living God, God’s church, God’s building — ourselves — “for an habitation of God through the Spirit.” There is a good deal of talk in the religious world about the Real Presence. There is such a real presence, the presence of God, and that real presence is to be in every child of God, and in the church. That real presence is through the Spirit. We saw by studying the vision which Ezekiel had of God and his throne, the nature of whatever place where God dwells in: wherever God is, there is life. Even when God came down upon Mount Sinai it could not stand still. The whole mountain was moving. It could not keep still while God was upon it, for there was life there. The whole throne is a living throne, composed of living creatures, and they come and go like a flash of lightning. {GCB/GCDB March 4, 1897, p. 247.2}

Now note, every one of these living creatures was different from every other one — different faces, different appearance, different shape, and they were sent with their faces different ways; but in spite of that there was not a shadow, a suggestion, or a thought of any lack of unity in their movement. Just as one body they moved this way or that way. They turned not when they went. And why? — For “whithersoever the spirit was to go, they went.” But how could that be? — “The spirit of life,” as it reads in the margin, “was in them.” So, necessarily, “whithersoever the spirit was to go, they went,” because the Spirit was in them. We contrasted that with the highest manifestation of human organization possible on earth — an army — that all move as one man. But there must be a word of command. But how is it that these men, that those evolutions, those movements, can be made, accomplished with these men? {GCB/GCDB March 4, 1897, p. 247.3}

(A voice) They have the mind of the commander. {GCB/GCDB March 4, 1897, p. 247.4}

Yes, but how did they get that? — They are drilled. Did they drill separately? — O, no; first they had to be all brought to one place, under one man. They get orders from him, get accustomed to the word of command, and then by continual exercise get so that they move almost involuntarily at the word of command. {GCB/GCDB March 4, 1897, p. 247.5}

Now then, God has an army on this earth, because we read here of the “Captain of our salvation.” God is “the Lord of hosts.” He has a body on this earth, but he does not gather all his children together in one place to drill them, and he is not obliged to. That is an advantage of God’s organization over human organizations; for, further, every man in that human organization must look to one man and recognize his authority, and submit his mind to that other man’s mind. But every man’s mind is to be submitted to God alone. God is supreme; God has the sole right to control every man’s mind, because the mind of God is the only true, correct, and wise mind. {GCB/GCDB March 4, 1897, p. 247.6}

Talk about the harmony of reason and faith! They are just as wide apart as it is possible for two things to be. Faith is the utmost nonsense to human reason; it is foolishness, utter foolishness; and human reason is the baldest kind of nonsense to faith. They never can come together in this world. The weapons of our warfare are such as cast down human reason, “casting down reasonings.” In the text it is called imaginations. It is all right either way, only the word is properly “reason.” But human reason is only a figment, because there is nothing to it, so that when the human mind reasons, undirected by the Spirit of God, it is only imagination. {GCB/GCDB March 4, 1897, p. 248.1}

The Spirit of God, when allowed to work, casts down imaginations and every thing that exalts itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ. Reason rests with God alone, and when a man puts himself fully into the hands of God, to be controlled, body, soul, and spirit, utterly controlled, — saying, I am only dust, and have nothing to do with myself; I belong to the Lord; now let him be my thought in my brain, and be my movement, my action; then that man’s action will be right, and his thoughts will be right. “Commit thy ways unto the Lord, and thy thoughts shall be established.” {GCB/GCDB March 4, 1897, p. 248.2}

Now, I say the Lord has a body on this earth. He has left here, as he has gone away, some of his children. He has left us here to represent him here on this earth, as individuals, as a church. {GCB/GCDB March 4, 1897, p. 248.3}

We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God. {GCB/GCDB March 4, 1897, p. 248.4}

Now we may say we do that, but we do not do it at all, unless the same condition obtains in us that obtained in Christ. As preachers we may get up before congregations and say, We are ambassadors for Christ; and “we pray you in Christ’s stead, be ye reconciled to God;” but we are not doing that unless we are occupying the same position that Christ occupied. What was that? — He allowed God to dwell in him. How fully? — “It pleased the Father that in him should all fullness dwell.”” Now the Spirit’s desire for us is, — {GCB/GCDB March 4, 1897, p. 248.5}

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Ephesians 3:16-19. {GCB/GCDB March 4, 1897, p. 248.6}

When we stand in that place, we are indeed ambassadors for Christ, and God beseeches men by us. {GCB/GCDB March 4, 1897, p. 248.7}

The people on this earth say a great deal about organization. We cannot show them anything in that line. We do not begin to have so complete and perfect a system of organization as the Salvation Army has, or the Jesuit body of the Roman Catholic Church. We cannot teach the world anything about that. In the armies of the earth there is organization and uniformity of action as perfect as can be. The people know all about that, and they know how it is done too. But when God’s people, here and there, and all over the world, a people professing in an especial way to be the people of God, having a special message to give to the people, — when they as individuals are filled with the Spirit of God, so that that picture of the throne of God is duplicated here on earth, God enthroned in the hearts of his people, so that whithersoever the Spirit is to go they go, do you not think that the world will see something wonderful in it? Will not God’s children be for a sign, and a wonder to the people? {GCB/GCDB March 4, 1897, p. 248.8}

How is that brought about? What rules and regulations have you by which that is accomplished? — None. There will be the wonder. Let us read a few verses in the fifty-second chapter of Isaiah:— {GCB/GCDB March 4, 1897, p. 248.9}

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.... Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name [that is what we have been studying here] therefore they shall know in that day that I am he that doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. {GCB/GCDB March 4, 1897, p. 248.10}

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. [That means all of us.] {GCB/GCDB March 4, 1897, p. 249.1}

Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. {GCB/GCDB March 4, 1897, p. 249.2}

How do we get this cleansing? O, we know that. We confess our sins, and “the blood of Jesus Christ cleanseth us from all sin.” “Now are you clean through the word that I have spoken unto you,” but not if we let the word lie, neglecting it. {GCB/GCDB March 4, 1897, p. 249.3}

For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward. Behold, my servant shall deal prudently. {GCB/GCDB March 4, 1897, p. 249.4}

That has been to me a blessed assurance of late, — “Behold, my servant shall deal prudently.” Who is the servant of the Lord? O, you say, this is Christ. True, but “as he is, so are we in this world.” Are we not servants of the Lord, too? Are we one with the Lord Jesus Christ? Then is not this promise to us? because whatever is to Christ, is to us, for we are heirs of God, and joint heirs with him. There is no promise to Christ, then, that he does not pass along and share with us. “Behold, my servant shall deal prudently.” That will be characteristic of the servant of God. He will deal prudently. I am glad for that, because I know that I am one of the most imprudent persons in the world; and when I read that God, through faith, brings strength out of weakness, then I rejoice for this promise that “my servant shall deal prudently,” and I am glad that God can work prudence even in me. {GCB/GCDB March 4, 1897, p. 249.5}

He shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he astonish many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. {GCB/GCDB March 4, 1897, p. 249.6}

Here is the arm of the Lord revealed in the sight of the nations as power, so that all the ends of the earth see the salvation of God; so that nations shall be astonished, and kings will simply shut their mouths in wonder and amazement. What has not been told them, what they could not dream of even, they will see. They will see a power, without seeing the source of power. They will see a mighty power, and yet no great appearance or show of power. They will see perfect unity of action, and yet no man possessing or claiming authority. {GCB/GCDB March 4, 1897, p. 249.7}

Now, let me call your attention to the fortieth chapter of Isaiah. See another thing that is going to be done. We might study a long while before we could exhaust that fortieth chapter of Isaiah. It tells about — {GCB/GCDB March 4, 1897, p. 249.8}

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. {GCB/GCDB March 4, 1897, p. 249.9}

That is, there is to be no crookedness in this work. It is to be perfectly straight and level. There is no going around in any crooked way, but it is to be done straight and plain before us. God’s work is a straight work. It is not to get around something, nor to follow up men in all their devious ways of error. Not to follow men wherever they may go in their crookedness, and try to expose them, but to go straight ahead. The work of the Lord is a straight work. We are to mind our own business, and let other people do the dodging around. This tells us of the same thing that the fifty-second chapter did:— {GCB/GCDB March 4, 1897, p. 249.10}

The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of Jehovah hath spoken it. {GCB/GCDB March 4, 1897, p. 249.11}

Now the lesson: Whose voice was heard in the wilderness? — John the Baptist’s. But he did not complete this message, because it is to continue until the work is done — until the Lord comes. “Prepare ye the way of the Lord.” He is coming. How is he coming? — He is coming with a strong hand, and his arm shall rule for him. Behold his reward is with him, and his work before him. He has not come yet. The work is going on still; that voice crying in the wilderness is still sounding, although not yet very loudly. {GCB/GCDB March 4, 1897, p. 249.12}

It is clear enough without any further spending of time, that our work is identical with that of John the Baptist. “Prepare ye the way of the Lord.” Let us then read one verse in the third chapter of Matthew:— {GCB/GCDB March 4, 1897, p. 249.13}

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. {GCB/GCDB March 4, 1897, p. 250.1}

Now, in the first place, as to John the Baptist himself, what kind of man was he? What characterized him? — He was filled with the Holy Ghost. What, therefore, must characterize those who proclaim this message, “Prepare ye the way of the Lord, and make straight in the desert a highway for our God.” — They must be filled with the Spirit of God. Which is the greater, the beginning of a thing, or the end of a thing? — The end. Then just as surely as the Bible is true, when those who profess to give this message begin to give it, when, with the fullness of the Spirit and of the power of God, they proclaim this message of truth, people will flock to hear it by the thousands; in other words, the whole world’s attention will be called to it, and they cannot help themselves. They will be compelled to hear it. They will not all accept it, we know that. But there will be a power which will attract the attention of the whole world, and the one thing that will be talked about from the lowest south to the highest north, and around the world everywhere, will be the truth of the Lord’s coming, and the preparation to meet him. That will be the one thing that will absorb the attention of the world. They will be obliged to talk of that, because that will be the thing that will come to them with greater force than any other thing in the world that they hear. I do not say that it will continue very long, because when it goes with that power, then men will decide very soon, either one way or the other; they will yield to it, or else throw it away and give themselves no more concern about it. That is going to be done; that must be done. It will be done. I read another text. Isaiah fifty-five:— {GCB/GCDB March 4, 1897, p. 250.2}

Ho, every one that thirsteth, come ye to the waters and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. {GCB/GCDB March 4, 1897, p. 250.3}

Here is something that speaks to us. {GCB/GCDB March 4, 1897, p. 250.4}

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.... Behold I have given him [the one in whom the covenant was made] for a witness to the people. {GCB/GCDB March 4, 1897, p. 250.5}

Who is given for a witness unto the people? — Christ. Who is the commander? Who is the one who has authority? — Christ has authority and power. I have given him for a witness; for a leader. Is he accepted as being leader, and is he commander? {GCB/GCDB March 4, 1897, p. 250.6}

(A voice) Yes. {GCB/GCDB March 4, 1897, p. 250.7}

That remains to be seen. What does a commander do? — He gives orders. And to whom does he give orders? — To those who are to receive the orders. He gives the orders so that they can be understood, and if he is indeed the leader and commander of the people, then what about his commands? — They are obeyed; and that determines whether he is leader and commander, or not. {GCB/GCDB March 4, 1897, p. 250.8}

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. {GCB/GCDB March 4, 1897, p. 250.9}

Now mark, they do not run unto us because of us, not because of our good, our glory, because we have none; but nations that know not us will run unto us because of the Holy One of Israel in the midst of his people, and because his presence in the midst has glorified the whole. We have it in the sixtieth chapter of Isaiah:— {GCB/GCDB March 4, 1897, p. 250.10}

Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. {GCB/GCDB March 4, 1897, p. 250.11}

The same story is told all the way through. There is the work of the people of God. That is the way the truth is to go. It does not say that all these kings and nations and Gentiles that run will accept it, but an ensign is to be lifted up, as a standard, something that will *per force* attract the attention of every man, from the greatest king to the lowest peasant; they will look at it, and when they see it they can do as they please. That will be the proclamation of the truth to the world. Now we go to the world. {GCB/GCDB March 4, 1897, p. 250.12}

*A. F. Ballenger*. — “And get up a debate to get a crowd.” {GCB/GCDB March 4, 1897, p. 250.13}

Yes; and we preach certain points of doctrine. We sharpen them to a very fine point, so that we can stick them into people, and prod them. Then we say that they have had the truth; they have had the light. Have they had the truth? — No. They have not had the truth unless they have seen the power and glory of the Lord Jesus Christ through the Spirit. When the truth has come to them in that way, then indeed they have had the truth, and they are responsible to God as to whether they accept it or reject it; and it will not be long until that is done. {GCB/GCDB March 4, 1897, p. 250.14}

I wonder if you believe these things. What are we here for, any how? to listen for an hour or three-quarters of an hour, and then go away and say, perchance, That was very clear to-day; that seemed to be quite plain; that was a very good lesson? Brethren, how long before we are going to wake up? How long are we going to play at believing the Lord. {GCB/GCDB March 4, 1897, p. 251.1}

Now I read yesterday, very hastily, because the time was about expired, one or two sentences, and I will read one or two of them again:— {GCB/GCDB March 4, 1897, p. 251.2}

Christ breathed upon the disciples and said, Receive ye the Holy Ghost. Christ is represented by his Holy Spirit to-day, in every part of his great moral vineyard. {GCB/GCDB March 4, 1897, p. 251.3}

But is he represented by his Holy Spirit in every one who professes to be laboring for him, in every part of the great moral vineyard? That is the question. It is for me as well as for you. {GCB/GCDB March 4, 1897, p. 251.4}

He will give the inspiration of his Holy Spirit to all who are of a contrite spirit. Let there be more dependence upon the efficiency of the Holy Spirit, and far less upon human agencies. — *Special Test*, No. 3, p. 48. {GCB/GCDB March 4, 1897, p. 251.5}

It is speaking about men who do not abide in Christ, are not directed by the wisdom of Christ and the impartation of the Holy Spirit, and cannot be trusted as faultless in judgment. There is no man on earth whose judgment can be trusted. Christ alone is the leader; he can be trusted. Let him through the Spirit dwell in us, think in us, act in us, and then there will be a difference. {GCB/GCDB March 4, 1897, p. 251.6}

Yet in some cases their judgment is trusted, and their counsel is regarded as the wisdom of God. When human agents choose the will of God, and are conformed to the character of Christ, Jesus acts through their organs and faculties. It is no more themselves that live and act, but it is Christ that lives and acts in them. {GCB/GCDB March 4, 1897, p. 251.7}

Now I ask you if in that condition there will be any mistakes, and wrong moves made? Here on another page I read thus:— {GCB/GCDB March 4, 1897, p. 251.8}

The Lord is soon to work in greater power among us; but there is danger of allowing our impulses to carry us where the Lord would not want us to go. {GCB/GCDB March 4, 1897, p. 251.9}

We must not go a long distance without knowing where we are. Does it say that? — No. It says, “We must not make one step that we will have to retrace.” Then we must do nothing of which we are in doubt; we must not do one thing that there is a possibility of our having to retrace. That is plain and reasonable. Very good. Now suppose here is a subject right here in Conference that we do not know whether it is right, or whether it is wrong. This is a practical question for us. Here is a matter of business, a resolution, or a nomination, or whatever may come up for consideration. We say we will do the best we can, but we are not absolutely sure as to whether it is right or wrong. Then we do not know but that we shall have to retract the action sometime. Then hadn’t we better know, or wait until we find out? Let me read another statement:— {GCB/GCDB March 4, 1897, p. 251.10}

**ONLY GOD’S PLANS TO BE FOLLOWED**

You are not to limit the Holy one of Israel, whose power is of old, and whose ways are past finding out. If you mark out ways whereby you expect God to work, you will be disappointed. The kingdom of heaven cometh not with observation. {GCB/GCDB March 4, 1897, p. 251.11}

Yes; it comes in just the very opposite way to what we expect it. How is the arm of the Lord to be revealed? — “For he shall grow up before him as a tender plant, and as a root out of a dry ground.” You do not expect a tree to grow to any proportions out of the dry ground, in the sand. But that is the way the Lord does. The Lord says that his power is such that he takes the base things of the world, and things despised, yes, and the things that are not, and brings to naught the things that are. That is the power of God. He works just exactly contrary to the manner in which man expects him to work, just contrary to human plans and human organization; because, as we said, human reason and faith are direct opposites. {GCB/GCDB March 4, 1897, p. 251.12}

You are to leave God to work in his own way, and you must walk, not by sight, but by faith. God has a work to be done, and it is a very solemn, sacred work. It is not wise to follow plans of your own devising. {GCB/GCDB March 4, 1897, p. 251.13}

Then are we going to walk as wise men, or as fools? Here is something for every delegate here to consider, for all of us to get. We all agree that we have before us here in these scriptures what is to be the work of God. {GCB/GCDB March 4, 1897, p. 251.14}

How many times does the testimony say the Lord is soon to work with greater power? How many times have we said that there is coming a time when the power of the Pentecost will be seen? Is this going to come? — O, yes; but the way we do would remind one of what an old Baptist said in the days of Carey, when he was talking about going to the heathen. Said he, “Young man, when the Lord wants the heathen to be converted, he will convert them without any help from you or me.” Are we not really saying that when the Lord wants to work with power, — that we will wake up some morning, and find him working with great power? I do not know of any way for us to expect the Lord to work with greater power for us as a people than for us — as many as want to be in the work then — to let ourselves be in his hand as dust. We do not know anything at all. We are utterly helpless. Now let the Lord come in, and build us up anew, — organize us on his own new divine plan, on the model of the divine temple, and live and act and think through us in his own way. And when that is done, there will be mighty power. Now, if that is true, and that can be done, then are we obliged to wait ten years? or shall we plan beforehand, and let all the people know that at the next General Conference we are going to have the power of the Lord? Isn’t it time now for the Lord to work? {GCB/GCDB March 4, 1897, p. 251.15}

I will read, if I can readily find it, a statement here:— {GCB/GCDB March 4, 1897, p. 252.1}

Unless those who can help in——[that means everywhere,] are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about his work to meet their narrow ideas. {GCB/GCDB March 4, 1897, p. 252.2}

Now, brethren, the Lord does not ask us to go back to the past, or to doubt that he has been with us. He is with us. Thank the Lord, he has been with us all these years; but that does not mean that he has approved everything we have done. God has been with even the heathen. Shall the heathen therefore say, “I am all right”? If God had not been with me, I would not be living. But what has the Lord been with us all these years for? — O, he has been calling for us, and pleading that we would let him work in us. He has been with us; I thank him for that. He has been with us, and because he is with us still, brethren, let us give him full control of our minds and bodies, to work in us in any place where he may call us to work. {GCB/GCDB March 4, 1897, p. 252.3}

Let me tell you that the Lord will work in this last work very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. {GCB/GCDB March 4, 1897, p. 252.4}

I do not want to be one of them, do you? How are you going to know when the angel joins with the third angel, and the message goes with a loud cry? If we keep on as we have been going, we will not know. Is it not time, then, for us to stop, to call a halt, until we do know where we are, and let the Lord begin to use us now? It is our right and privilege, and I thank the Lord it need not take long. {GCB/GCDB March 4, 1897, p. 252.5}

How much more do we know, how much more does any man here think he knows, than the twelve apostles did after they had been personally with the Lord for three and one-half years? If any man thinks he knows as much, let him raise his hand. Either you do not think so, or you are modest. How many think we are better able to devise plans and carry them out than those twelve men were? Yet the Lord told them, “Tarry ye in the city of Jerusalem, until ye be endued with power from on high.” {GCB/GCDB March 4, 1897, p. 252.6}

Now if they did not know enough to go about the work after they had been with Christ, and had done a work that we have never done, — worked with power, cast out devils, raised the dead, performed many miracles, and done more powerful preaching than any of us have ever done, — I say, if it was necessary for them to wait until the Spirit of God filled them that they might have wisdom to go forth to the work, what are we claiming if we presume to go forth to the work without doing the very same thing? It was not very long that they had to wait, only ten days. {GCB/GCDB March 4, 1897, p. 252.7}

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together. Acts 2:1-6. {GCB/GCDB March 4, 1897, p. 252.8}

When they got the Spirit, they had no difficulty in finding a congregation. “Behold, I and the children whom thou hast given me are for signs and wonders from the Lord of hosts, which dwelleth in Mount Zion.” {GCB/GCDB March 4, 1897, p. 252.9}

**“Studies in the Book of Hebrews. No.—13” General Conference Daily Bulletin 7, 15.**

E. J. Waggoner

***(Wednesday Afternoon, Feb. 24, 1897.)***

At the beginning of our work here I felt and expressed myself thus — That I had no heart whatever to go on in simply an ordinary Bible study. You know that in the study of the Word of God there is life and salvation; but just to take an hour and sit here and study certain words, and then go away again, and think no more of it, — I could not endure that. Just as an ordinary study it seemed as though it would be a waste of time, for we had not very much time to spend, and I knew from the beginning we needed something we did not have. I knew that in the book of Hebrews, in the first few chapters especially, there is life and truth, and that in small compass is the special message for this time. We have passed over a certain portion, but I had no heart to go further until we had taken in the truth of what we had studied. Each day it has seemed as though I could not go on; I did not know what there was for us. But each day, as the time came for the lesson, the Lord gave me the message. Well, I am glad we are where we are, — as far as we are. So this afternoon I thought, “What shall we have? What can we do?” And I said to the Lord, “Tell me what the message is, and whether we shall have anything or not.” Then came these words, “I will put my trust in him.” This is a part of our lesson in Hebrews, the words of Christ. Yesterday we were brought face to face with the fact that the Spirit of God is to do the work, and not we; face to face with the fact that God is waiting to fill his people with the Spirit, that we may accomplish in the earth the work that he designs us to do. There are so many things that we need to know; but I thank the Lord that it need not take us long. But when we receive the Spirit of God, we must receive it understandingly. We are not in the condition that the disciples were when the Spirit was poured out at Pentecost. We are a long way from it. But then I thank the Lord that it need not take us long to get there. {GCB/GCDB March 4, 1897, p. 253.1}

The next summer after the Minneapolis meeting, there was a good brother whom I met for the first time, who, at the close of a meeting, said that he had received help and light; that he had been misinformed, he was sure, in regard to the Minneapolis meeting, and the work which had been done, and he was glad to be able to see some things for himself; glad to see and receive justification by faith. Then thinking how it sounded for a preacher to say that he had learned to accept justification by faith, he added, “Of course, we have always believed in justification by faith, but we have not known what it was.” Well, brethren, I have seen a good many hundred people since that time who believed in justification by faith but did not know what it was, and that among Seventh-day Adventists. There are a great many who think they believe it, and who do believe it, who have accepted it to a certain extent only, as a theory. They have taken it as a new article of faith. There is no such thing as a “theory” of justification by faith. It is a fact, that is all; and there are wonderfully few people who allow the fact to get into them for all it is worth. {GCB/GCDB March 4, 1897, p. 253.2}

Now these words that came to me here, “I will put my trust in him,” cover the whole ground. That text is everything. Justification by faith is not simply one series or line of truth to be presented to the people. It is the whole truth; it is the third angel’s message; there is nothing else. Is there anything else in this world we want except righteousness? Does not that include everything? Because righteousness, we understand is not simply to be a streak in a man’s life; it is not simply something for Sabbath. What is righteousness? — Doing right; doing the right thing, instead of the wrong thing — that is righteousness. Not only doing a certain thing right instead of doing it wrong, but always doing the right thing instead of the wrong thing. Is not that simple enough, plain enough as to what righteousness is? {GCB/GCDB March 4, 1897, p. 253.3}

Now, of what is a man’s life composed? — His actions. A man’s life is composed of his actions; of what he does. If he acts right, he is right. We are not now going into the cause of the thing. We are considering the thing itself; we are not now considering how, why, or whence, righteousness comes, but simply considering the fact and how much it includes. If a man’s actions be right, he is a man, a righteous man. {GCB/GCDB March 4, 1897, p. 253.4}

Let no man deceive you: he that doeth righteousness is righteous. {GCB/GCDB March 4, 1897, p. 253.5}

That is right. But if he acts wrong, then he is not right, that’s all. These are facts; simple, plain, self-evident truths. They do not need any argument. A man’s life is composed of the actions he performs. That is all the Lord brings to the judgment, — the things that men have done. Now to how much of a man’s life may the adjectives “righteousness and unrighteousness” apply? — To every act of a man’s life. Is that clear? Then righteousness by faith, or in the absence of that, unrighteousness without any help whatever, has to do with a man’s whole life; with every act, doesn’t it? {GCB/GCDB March 4, 1897, p. 253.6}

(A voice) Yes. {GCB/GCDB March 4, 1897, p. 254.1}

Well, that is righteousness. Is a man a righteous man, and can he be a righteous man, and do right things in some particulars, and then in other particulars go wrong? — No. No; the man is composed of his acts, and righteousness or unrighteousness has to do with all the acts of man. “He that doeth righteousness is righteous.” The righteous man does the right thing under all circumstances of life, and does it in the right way. {GCB/GCDB March 4, 1897, p. 254.2}

Now then, we say we accept the doctrine of righteousness by faith. What does that mean? — Right doing by faith. I know that that language to some seems the wildest nonsense; because the idea of righteousness by faith, of course, is nonsense to some. But many have said that righteousness by faith is a good thing in itself, but it must not be carried to an extreme. That is to say, righteousness by faith is a good thing, but do not be too righteous; do not be too good. Faith in God is a good thing, but do not carry it too far. Don’t trust him too much. Now, does this idea of carrying righteousness by faith to an extreme mean anything else than that righteousness is a good thing and faith is a good thing, but that you may have too much of them, and so get on dangerous ground? I am not imagining anything, but simply repeating what I have heard: “Faith is a good thing, but do not carry it to extremes.” Brethren, how many of you have supposed that fanaticism is simply an excess of faith? I won’t ask you to hold up your hands, but I am sure that I have seen a good many who have supposed that fanaticism was simply an excess of faith; haven’t you? Some of them are in the house now. Let me tell you that as long as a man sticks to this word, “I will put my trust in him,” so long as he holds to that, you can’t make a fanatic out of him, no matter how much you try. He can’t be made fanatical. Fanaticism comes from letting go the Word of God, and substituting one’s own ideas; but nobody in the world was ever fanatical because he believed the Word of God too much. We need to be so well acquainted with the Lord that we will not be afraid that he can’t manage his own business; that he does not know how to do it. {GCB/GCDB March 4, 1897, p. 254.3}

Is it misstating or overstating the ideas that have obtained in the minds of many people among us, to say that they thought that righteousness by faith was a good thing in its place, but that when you come to the steady practical work of the cause, it did not work? Is not that so? That has been a prevailing idea. Now, in the first place we must consider, Do we accept the facts of righteousness by faith? Do we accept the truth that there is no other way of becoming righteous, except by faith? Is there any other way of being righteous? — No. To every act in a Man’s life the term righteous or unrighteous may be applied; then if a man would be righteous, to how many acts of his life must faith come in as the source? — All of them. Righteousness by faith, then, does not mean that it is something that we will have at some point of our life, the goody goody part, but when we come to business, we want something better. {GCB/GCDB March 4, 1897, p. 254.4}

Faith is not something to be put to one side and sneered at; faith is not imagination; faith is not fancy; faith is not sentimentalism; faith is not guess work; faith is an eternal fact. Therefore if a man be in business, and he would be a righteous man in business, that business, being an act, must be done by faith. Righteousness by faith therefore means, the life of Christ coming in to direct everything that man does, and especially in the cause of God, because as a matter of fact, if we are Christians we do not do anything that is not in the cause of God. As Christians we do not have two parts to our lives; it is all Christian, and if we say we have given ourselves to the cause of God, then we have no business to be in the cause of God a part of the time, and then a little part of the time do something else. Therefore as we are altogether in the cause, in the work, I say righteousness by faith means nothing less than that by faith everything that is done shall be done. It means that the Lord shall act. It means that we shall trust the Lord so that we shall understand; because, “by faith we understand.” {GCB/GCDB March 4, 1897, p. 254.5}

The word of God is true. Man is nothing. When God speaks, we are to take his word. It does not make any difference how it comes, when or by whom it comes, we are to say, That is true. Brethren, God has placed authority in the church. That authority is his word illumined by his Holy Spirit. That is the authority. That is the only authority there is. Christ is the leader of the church. “Behold I have given him for a witness to the people, a leader, and a commander to the people.” He is the leader; we will follow him. His word is authority, and it alone is authority. When we take the word of God, it does not make any difference if some man in higher position says, “It does not mean that,” or, “We cannot apply it; it would do all right in an ideal state, but God must take us where we are, and it cannot be applied here. It cannot be applied there.” {GCB/GCDB March 4, 1897, p. 254.6}

With all respect to that man, I do not believe a word of it. I know that the word of God is not visionary, and fanciful, simply dissolving into blue clouds and then into nothing, but God’s word is for us to live upon. Brethren, there is that in that word, in the light which God gives to us, — there is that in that word, which will direct us in every thing which we have to do in this world, no matter in what capacity we act. There is instruction in this word for everything that we should do. Numbers who do not believe the truth do not have one iota of effect upon the truth. If ten thousand men do not believe the truth, that does not make it any less the truth. If somebody else cannot see it, that does not make it any the less true that I can see it. {GCB/GCDB March 4, 1897, p. 254.7}

And so God’s blessing is upon us, and God is among us; and things that we ought to have known, every one of us, years ago, and have not known, and have deprived ourselves of, and in consequence have been weak, because of our not taking God by his Holy Spirit, — if we only get the key, if we only get the root, if we only get the thing for all that it is worth, we will have eternity for here and everywhere. Dependence upon God is everything. Righteousness by faith is the key that will unlock all these things. So God in his infinite mercy will teach us in a little while — O, how good he is! — that which we have been holding off for years; he will teach us, and we may go forth from this meeting with the power of God to proclaim the truth to the world. So, brethren, let us put our trust in him. {GCB/GCDB March 4, 1897, p. 254.8}

March 5, 1897

**“Studies in the Book of Hebrews. No.—14” General Conference Daily Bulletin 7, 16.**

E. J. Waggoner

***(Thursday Afternoon, Feb. 25, 1897.)***

Judging from some of the testimonies I have heard, we are just now where we can begin to study some of the things which we have been passing over. It would, of course, be very pleasant to me if we could pass along, and in the period of time that is allotted to us, go quite through, or nearly through, the book of Hebrews. But it would not be profitable simply for the sake of going over so much ground, if that were all. It would be a grand thing if we were in the condition to take hold and appropriate the matter as we go along. But what we are here for in this Conference is practical results; not for a show at study, but to get something that will be of practical benefit that we can take away with us. Now, you cannot take anything away with you that you do not take inside of you. You cannot take it in your pocket or anywhere outside, but in you. Because the Word of God is life. Who would undertake to go outdoors and gather up a quantity of sunshine so that we could have it in our rooms to-night? But you might just as well think of doing that, as to think of carrying the light of God to people in any other way than in you. {GCB/GCDB March 5, 1897, p. 264.1}

The text we had yesterday was: “I will put my trust in him.” Have we learned that lesson yet? I will put my trust in whom? — In God. These are the words of Christ. He says, “I will put my trust in him.” In God and in whom else? {GCB/GCDB March 5, 1897, p. 264.2}

(A voice) In Christ. {GCB/GCDB March 5, 1897, p. 264.3}

Yes, but that is the same thing. But the way it usually goes is, I will put my trust in God and — {GCB/GCDB March 5, 1897, p. 264.4}

(Voices) Self. {GCB/GCDB March 5, 1897, p. 264.5}

In God and somebody else, and usually more in man than in God, because we cannot see the Lord. Do you know that heathenism is the most easy and natural thing in the world, and we are not so far from the heathen. People want to trust in something they can see, and they cannot see the Lord, so they do not know about trusting him. They want to trust in something that they can see; so you hear people talking as though it were the height, the extreme height of trust in the Lord, when we cannot see what he is doing. What wonderful trust! Somebody wants to borrow some money of me, and I let him have it. I trust him with it, but I keep watch of him. He goes down the walk, I follow him. What are you doing? — I am trusting that man. He turns a corner; I follow him. What are you doing? — I am trusting him. He goes into a house; I go as far as I can, and watch the door. What are you doing? — I am trusting that man where I can’t see him. That is no trust; it is distrust and suspicion. It is an insult to him; but no one thinks of treating a man in such a way. It is only God whom they feel free to insult, because they cannot see the Lord, and he does not resent their treatment as men would. {GCB/GCDB March 5, 1897, p. 264.6}

I say we have a good deal to learn in that text, “I will put my trust in him.” What are the grounds of our putting our trust in the Lord? If you are going to trust your money to any man, you inquire something about his financial standing. You wish to know in regard to his honesty. You must have some grounds for trusting him. Now what ground have we for putting our trust in the Lord? — He is strong, he is wise, he is stronger than we are, and he knows more than we do. He is almighty and all wise. How many believe that the Lord knows more than they do? We tell the Lord that we cannot do anything without him, and then go right on doing things without him. We have taken as an article of our creed, that without the Lord we cannot do anything. We all profess to believe that without the Lord we cannot do anything, and then we go right along and begin figuring and planning without taking the Lord into the account at all. Now, how much sense is there in that? {GCB/GCDB March 5, 1897, p. 264.7}

We have a lesson of trust in the fiftieth chapter of Isaiah. To show who it is that is speaking, so we will have no difficulty on that question, read the sixth verse: “I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and speaking.” Who is speaking? — It is Christ. Now come back to the fourth verse and onward:— {GCB/GCDB March 5, 1897, p. 265.1}

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. {GCB/GCDB March 5, 1897, p. 265.2}

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. {GCB/GCDB March 5, 1897, p. 265.3}

For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. {GCB/GCDB March 5, 1897, p. 265.4}

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow. {GCB/GCDB March 5, 1897, p. 265.5}

The tenth verse tells when to trust, and it is the only time when we can trust in the Lord. It is when we cannot see; and how much of the Lord’s way, how much of the Lord can we see any time? — Nothing. Clouds and darkness are round about him, but here we have the Lord, and we are to trust in him. The Lord hath given me the tongue of the learned, that I should know how to speak the right thing at the right time: “The Lord hath opened mine ear, and I was not rebellious, neither turned away back.” Notice the simple statement in Psalm 40:6-9:— {GCB/GCDB March 5, 1897, p. 265.6}

Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God, yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. {GCB/GCDB March 5, 1897, p. 265.7}

Now turn to the book of Luke. The second chapter tells of the birth of Christ, the presentation in the temple, the return to Nazareth, of course after they had been in Egypt. “And the child grew, and waxed strong in spirit, filled with wisdom.” Or, literally, “becoming filled with wisdom.” The child grew, and waxed strong in spirit, becoming filled with wisdom. Now in the remaining part of the chapter we have that wonderful story of the trip to Jerusalem, and of Jesus talking with the doctors in the temple. We see in the pictures always, “Jesus disputing with the doctors,” which shows that people who make pictures do not always know the Bible, because we have no record of his disputing, and it would have been most unseemly in a boy of twelve. He was there to improve every opportunity he could to learn something; but, although he was not there as a teacher, yet he could teach the doctors something, and he did that in the questions he asked, and in his answers. Do you suppose, can you suppose, that in the attitude of Jesus there in the temple, when twelve years of age, there was anything out of place, out of keeping with the proper conduct of a child twelve years old to those who were aged? anything immodest, or forward, or assuming, or bold in his character? — No. Just as a little boy he wandered in where the law was being taught, because his tastes led that way. They wondered at the answers he gave them, so clear, so deep, and they wondered that the questions he asked them opened up things even to their minds. But yet there was nothing that was not perfectly in keeping with the actions of a proper child, twelve years old. {GCB/GCDB March 5, 1897, p. 265.8}

**“Studies in the Book of Hebrews. No.—15” General Conference Daily Bulletin 7, 16.**

E. J. Waggoner

We may begin here as though we were leaving off at the close of the hour. If any one has any questions to ask, perhaps it would be better for them to be given now. So if there are any practical questions upon any of these points we have been considering — practical questions, not speculations — we should be glad to consider them. {GCB/GCDB March 5, 1897, p. 269.1}

*Elder Lane*. — I was asked yesterday if I thought you were teaching that although we lived very near to God, and had much of his blessing, we would ever come to understand the minds and very motives as Christ did. This was a question which resulted from the statement you made that Christ had no more than we may have. It says in regard to him that he knew what was in man. So if we have enough faith, can we reach that same point? {GCB/GCDB March 5, 1897, p. 269.2}

Twelfth chapter of 1Corinthians. I do not know anything, I have no opinion whatever, except what I read; and all can know what is written just as well as I. {GCB/GCDB March 5, 1897, p. 270.1}

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. {GCB/GCDB March 5, 1897, p. 270.2}

But to every one the Spirit is given to profit withal. Therefore when the people of God come to be the people of God indeed, — come to give up their own way, their own devices, their own schemes, for the Lord himself to be their wisdom, God himself to be in them by his Spirit, in his fullness, — then the gifts of the Spirit will be in the church because every living soul will have some gift of the Spirit. The Spirit divides to every man severally as he will. Discerning of spirits is one of these. I know of but one man in the world since the time of Christ, who had all the gifts of the Spirit at one time. That was the apostle Paul; he had the whole series, an apostle, a teacher, an evangelist, a prophet, a discerner of spirits, talking with tongues, interpretation of tongues, the gift of miracles, the gift of healing — all found in that one man. I never read of another man who had such an abundance of gifts. But God takes everybody, every individual, and gives to every one his work. He gives to every man according to his several ability, according to the work God designs he shall do. The fullness of the Spirit in him will make him competent for that work. God will give to every soul just the gifts that are needed for every occasion. {GCB/GCDB March 5, 1897, p. 270.3}

We do not need to explain as to the operation of the Spirit. The essential thing for us is the acceptance of the Spirit. Then whatever the Spirit is pleased to work in us, we will give God the glory. But we will not choose. We have the statement, “As he is, so are we in this world.” “God was in Christ, reconciling the world unto himself.” He has put into us that same word of reconciliation. “So then we are ambassadors for God, as though God did beseech you by us,” in his stead. The same work, you see, the very same work is given to us, that was given to Christ: “As my Father hath sent me, even so send I you.” To fit him for his work, “in him dwelt all the fullness of the Godhead.” So the inspired prayer of the disciple for us is, — {GCB/GCDB March 5, 1897, p. 270.4}

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. {GCB/GCDB March 5, 1897, p. 270.5}

There is no difference; the same things are given to us, that were given to Jesus, for we are joint heirs with him. That is not lowering Christ. It is not depreciating Christ, but it is the Spirit endeavoring to give us a conception of the wonderful height to which God lifts man. The Spirit desires that the eyes of your understanding may be enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe. He wants us to see and know these things. Is there another question? {GCB/GCDB March 5, 1897, p. 270.6}

(A voice) How could Jesus trust in God when he was a very small child, if all the wisdom he had was acquired? {GCB/GCDB March 5, 1897, p. 270.7}

I cannot explain it; it is enough for me to know that he did. Of course the question hinges on that word if — if all the wisdom he has was acquired. {GCB/GCDB March 5, 1897, p. 270.8}

*Elder Fifield*. — It seems to me that some of the most perfect trust there is, is that of the child. The Bible says, Except ye be converted, and become as little children. {GCB/GCDB March 5, 1897, p. 270.9}

Of course children trust. But we get the idea that because children are small, and do not bother themselves about things as we do, they do not trust, when they have a great deal more than we do. Men build up doubt by their vain reasonings and philosophies only to knock it down again; but the child is not so foolish as to build up a great pile of stuff that he has to knock down again. {GCB/GCDB March 5, 1897, p. 270.10}

But to return to that point, as to Jesus’ acquiring knowledge. It is a vital one, just as any other. On that depends whether we are going to get all the benefit of Christ, or whether we are going to dig a ditch and make a separation. Now, if he was such a monstrosity that as a child he had enough knowledge to fit out a full-grown man, what likeness is there between him and us? What benefit can we get from his experience? What a big advantage he had over us then. Could I get any benefit from his experience in such a case? — No; it would simply be discouraging. But it says that he was tempted in all points like as we are. “It behooved him in all things to be made like unto his brethren.” There is the benefit, the advantage. {GCB/GCDB March 5, 1897, p. 271.1}

Elder Jones suggests that the words in Psalm 22:9, 10, make it plain. The Lord kept him as a child, as a youth, and as a man; and he will do the same thing for us, if we put our trust in him. {GCB/GCDB March 5, 1897, p. 271.2}

Now take the case of Solomon, who, according to the Bible, was the wisest man that the world ever saw. There was none like him before or after, and all the world came to see the wisdom of Solomon. How did he get his wisdom? — God gave it to him? Did he go to bed one night, and wake up the next morning a wise man? He himself has told us how he got his wisdom, and how we may get it. It is true that he sought the Lord. The Lord said, What will you have? He said, I will have wisdom. The Lord says to us, What will you have? We desire wisdom, too. We are in continual need of wisdom about something or other. How shall we get it? — “If any man lack wisdom, let him ask of God who giveth to all liberally, and upbraideth not, and it shall be given him.” But let him be watchful about one thing. Let him ask in faith. How does faith come? — By hearing. Hearing what? — The Word of God. Let him ask, then, according to the Word of God. If he asks according to the Word of God, there is no doubt about his getting wisdom. Solomon asked for wisdom, and he got it. Turn to the second chapter of Proverbs, and we shall find out how he got it. There is only one way. The old proverb used to be that there is no royal way to knowledge. But there is. That is the only way there is to learn. Solomon was a king and he has given us the royal way to wisdom. And this is not simply Solomon’s opinion. It is the Spirit of God speaking through Solomon, and what the Spirit of God spoke to Solomon, he speaks to us. Let us read it:— {GCB/GCDB March 5, 1897, p. 271.3}

My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea every good path. {GCB/GCDB March 5, 1897, p. 271.4}

How did Solomon get his understanding? — He dug for it. He cried for it day and night. That is the way men seek silver and gold. That is the way the millionaires get their money. They put their minds on that one thing to the exclusion of every other thing day and night, because they would rather have money than anything else. Now, we would rather have wisdom than anything else, because the wisdom of God is salvation, and the salvation of God is everything. We have the key to the whole universe then. Solomon studied. He asked the Lord, and then studied, and the Lord gave him light. He studied God’s Word, “for the Lord giveth wisdom, out of his mouth cometh understanding.” So Solomon got his wisdom from the Word of God, and he did not have nearly so much of the written word as we have. But there was not another thing that Solomon had to make him the wisest man the world ever saw. Do you believe it? It was just by the study of the Word of the Lord. {GCB/GCDB March 5, 1897, p. 271.5}

Some of you do not believe it, because you have read the Old Testament through, and you did not find very much in it. I have traveled across Nevada and Colorado, and I never saw any silver or gold in either State. Shall I say that I do not believe there is any gold or silver in these States because I never saw any there? But it is there nevertheless. {GCB/GCDB March 5, 1897, p. 271.6}

I was not looking for it when I was there, and did not dig for it. Other men have found lots of it there. Some men may say that they see wisdom in the Bible, but only in certain directions; it does not tell a man how he ought to do in a Conference. It does not tell a man how he ought to do in his own affairs. How do you know it does not? You may say you have not found it there. It is one thing to say it is not there, and another to say you have not found it; because it has been found. Solomon found it there. And the Lord found it there, because he was greater than Solomon. Jesus was wiser than Solomon, and we have access to the same source of instruction that Solomon had. {GCB/GCDB March 5, 1897, p. 271.7}

The question will come, How shall we know when we get the truth, that it is the truth? How shall we know we have the right way. I will tell you how you cannot know: if you use your mind to speculate, and try to reason things out. You get hold of some subject, some idea, then take that and try to drive it through the Bible, and use one text here, and another text there, and another text elsewhere, that will fit, — while you may have a pretty good theory, you cannot know anything about whether you are right or not. Of course you cannot. You will always be in doubt. The most you will be able to say is that according to your best judgment so and so is the truth. That is not studying the Bible at all. That is studying yourself, and trying to get the Bible to agree with you. It is another thing from studying the Bible. The same doubt will also always be in your minds when you take truth at second hand. The Lord says, Dig, just as you would for treasure. Take the Word, and look at it, and delve into it, until its truths are imprinted in your mind. And let them be turning over and over and over, just keeping them until they are digested and assimilated, and we get the good that there is in them. And then the light comes. It is life and you see it. Now, from my own experience I tell you that is the only way to learn anything of the Bible. {GCB/GCDB March 5, 1897, p. 272.1}

*Elder G. F. Watson*. — Do you understand that we should not study by subjects? {GCB/GCDB March 5, 1897, p. 272.2}

You cannot study the Bible that way. Nobody ever studies the Bible by subjects. That is not studying the Bible at all. You study the Bible itself, without reference to subjects, and then when a man asks you a question on any subject you are ready, no matter where he strikes you; you fall upon your feet every time. It makes no difference where you start in, it is there, and you see it. Now, when you take a portion of Scripture, read it and reread it, keeping your mind fixed upon it as though you would see to the bottom of it, — why, it is just wonderful. I can say for myself, that I do not deserve any credit for anything I know, because I have not obtained it by any shrewdness I have in studying things out. I simply take a scripture and look at it, and look at it. I want to know what it says, and that is all, without any speculation; and I will not allow myself to think, even myself by myself, one hair’s breadth from what the Bible says. I have not any curiosity to speculate about the Bible; my curiosity is just all in abeyance. The trouble is, we go a little way in the Word, and then start off on a speculation, going on nothing, wondering about this, and building up this theory and that theory; but we have no business to do that. It is not fair to treat ourselves or anybody else that way. I simply keep looking and looking, and it comes. Now, can a man know a thing that he sees? If the window is open here, and we look out, can we tell what we see? {GCB/GCDB March 5, 1897, p. 272.3}

We look out here, and we see the sun shining; and we look out on the other side, and we see the sun itself. Then do we call two or three of the brethren, and say, Now, I want to be sure that I am right on this? I see something there; is that light? or is it not light? I want to be sure. The window is open, and I ask, Is that light? or is that not light? What would you think was the matter with me? — You would think I was blind. We want to be able to know light when we see it. And it certainly ought not to be a difficult thing for one to be able to do that. I would not give a farthing if every one in this house should go with me out into the street, and tell me the sun is shining. That would not help me one bit. You think I am wonderfully conceited, don’t you, because I can tell when the sun is shining? Well, I have fairly good eyesight, and what I see I know. Now, when we get acquainted with the Lord, we know the light, and we do not need to have somebody to tell us that it is light. Every one of us has to have that knowledge for himself, so that he can know it for himself; and he does. We have that statement in 1 John 2:20: “Ye have an unction from the Holy One.” Have we? Settle that point. “And know all things.” How can that be? — Because just as it is told in the fourteenth chapter of John, “The Comforter which is the Holy Ghost, whom the Father will send in my name, he will teach you all things.” He will not teach us anything wrong. He will lead us into all truth. How much will there be that we need to know that we cannot have, and cannot find out? Now 1 John 2:27:— {GCB/GCDB March 5, 1897, p. 272.4}

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. {GCB/GCDB March 5, 1897, p. 273.1}

Whoever receives any truth, no matter how true it is, from a man, and recognizes that as coming from a man, has not the truth at all. Whoever will quote a man, when he is trying to teach somebody, — well he is not teaching with authority. He does not know what he is trying to teach, and cannot expect that the people will. The man who knows the truth teaches as though there was not another man on earth who believed it. He knows it so thoroughly that any number of men in this world denying it would not have the least effect upon him. {GCB/GCDB March 5, 1897, p. 273.2}

*Elder Kauble*. — Is it not just as possible for a man to be positive that he sees light when he does not see it, as for a man to be positive that he sees light when he does see it? {GCB/GCDB March 5, 1897, p. 273.3}

No; it is impossible. A man cannot be sure of a thing that is not so. A man may be deceived, but we have no business to be deceived. What in the world are we in the world for as teachers, if we do not see and know the truth? What business have we to go out and teach somebody else what we do not absolutely know? How dare we do it, and thus run the risk of leading him astray? {GCB/GCDB March 5, 1897, p. 273.4}

*Question*. — Was not Paul just as positive when he went about persecuting the disciples, that he was doing God’s service, as he was after he was converted? {GCB/GCDB March 5, 1897, p. 273.5}

No; he was kicking against the pricks. {GCB/GCDB March 5, 1897, p. 273.6}

*Elder Kauble*. — I read in the Testimonies that we ought not to teach new doctrines until after counseling with the leading brethren. The question comes, Are we to take our own individual judgment as to what is light? {GCB/GCDB March 5, 1897, p. 273.7}

No; we are not to take our own individual judgment about anything. Cursed is the man that trusteth in man. There is nothing so accursed as for a man to trust in himself. We have the mind of the Spirit to depend on, instead of our own. That statement in the Testimonies is needed, but we need not be worried over it. Did you ever meet a man, and he would say, I have a new sermon, a new point, some new light. He tells you about it, and says, What do you think about this. He does not mean, of course, to ask your advice, but only to get your assent to his theory, so that he will feel more secure. I will tell you that in all my experience I have never seen anything in that way. In all my experience in the truth I have never yet found a new point, or gone to any one and said, I have a new point; because I never tried to get out anything new. I have not the slightest sympathy with anybody that goes about to get out new theories. Such a one could be in better business than that. {GCB/GCDB March 5, 1897, p. 273.8}

*Elder Ballenger*. — Are we not commanded to get things new and old out of the storehouse? {GCB/GCDB March 5, 1897, p. 273.9}

That is all right; I did not say that I do not get things new, for I am getting such things all the time. But we do not get new things by jerks. We are not studying to find something to unload on somebody else, or to arouse the anxiety of the congregation with the thought that they are going to get something that will tickle them, something that will create a sensation, that will be startlingly new, and that nobody ever thought of before. Such a man always does harm, even though there be some truth in that which he has. Truth is always the same, the old, old story, and yet it is always new. It is life, new life; it is the old thing always brightening up. It is eternal life. We live in eternity, if we are the Lord’s. He has given us eternal life, the power of the world to come. And the one characteristic, the chief characteristic of it is, that it is always fresh. The earth made new will be just as new after ten thousand years, as the first day. The man who reads a text of scripture before a congregation, and does not every time he reads that text learn something new from it, has not his eyes upon God. It is not something that you can sit down and jot down with the pen and ink; it simply comes. The new things that come to me are not the things that I keep a memorandum of, so that I can go about and say, Here I have another new thought. Indeed, the man that gets so little light that he can keep a memorandum of it, does not get enough to do him much good. It just keeps coming, coming, coming, like the rising of the sun. You cannot mark it. You cannot make two successive marks indicating the rising sun’s position in the heavens. When you make the second, it is not there. It is rising. It is higher, continually higher. So is the light from the Sun of Righteousness. Light is life, and life is growth, continual growth. {GCB/GCDB March 5, 1897, p. 273.10}

(A voice) Such a man is going on and on; he is growing. “The path of the just is as a shining light, that shineth more and more unto the perfect day.” {GCB/GCDB March 5, 1897, p. 274.1}

Why, brethren, if we had to meet together to decide upon every ray of light that God gives, we should have to be in General Conference all the year around. Light is coming all the time. A man cannot put his hand out and mark it. You cannot, no man in this world can write out a synopsis of faith, and tell the truth. You cannot get at it in that way. Truth is from God, and must be drank in as he has given it. A man is not to go around conscious of how much he knows. There is only one help to Bible study, and that is the Spirit of God. {GCB/GCDB March 5, 1897, p. 274.2}

*Question*. — Do we understand that receiving the Word of God is receiving the Spirit of God? {GCB/GCDB March 5, 1897, p. 274.3}

Yes, if you receive the Word of God indeed, because it is a living thing; it is the bread of life. If you take it as written by some other man, it is not Spirit at all. But if you take it as the living Word, spoken by God himself, then it is life. {GCB/GCDB March 5, 1897, p. 274.4}

But, as I was saying, we are not to go around burdened with a sense of what we know. Why, brethren, when the apostles received the Spirit of God, do you suppose they went around all the time burdened with the consciousness of power? Christ said to them, Ye shall receive power after that the Holy Ghost is come upon you; but do you suppose they went about conscious of that power? — No; they were simply ordinary men the same as before, without any consciousness of power; but when the occasion for a certain thing arose, being always yielded to the Spirit, they were ready for the occasion. {GCB/GCDB March 5, 1897, p. 274.5}

Brethren, we need to study the Bible; stop fooling with it; stop using it as a plaything; begin to study it, and believe there is something in it. There is more in it than you have any idea of. There is everything in it. {GCB/GCDB March 5, 1897, p. 274.6}

We are studying the question, “I will put my trust in him.” We have seen justification by faith is the bottom and the substance of everything. See here, as we saw in what we read the other day, the failure to receive — not simply to assent to, but to receive — righteousness by faith is the cause of all these complications and these difficulties that have arisen. Do you see the point? Does that teach you anything? Does that not teach this, that if we all accepted righteousness by faith, and all that is in it, — because that means eternity of progress, — if we received it into our lives, we should know just how to do in everything? because it would open up the whole Bible to us, and then we would be saved all these difficulties, and all the snarls that we get into, and not have to spend so much time getting out. The trouble with many people is, trusting in the Lord makes them think, and it is hard work to think, and so they would rather trust in themselves. Now, that seems like a paradox. A great many people think that the worker who trusts in the Lord, and who preaches by faith, is the man who doesn’t think. How many times, as I have tried to impress upon the ministers that they should depend upon the Lord for their preaching just as much as they do for their living right, have I heard the objection raised, “We must not be haphazard; we must not go at random; we must not depend upon the spur of the moment, and go and give whatever we happen to have in our minds.” {GCB/GCDB March 5, 1897, p. 274.7}

The testimonies say all that. But who said that depending upon the Lord was going at haphazard? You might as well say that the man who trusts in the Lord, to be kept from sin, is going in an utterly reckless, foolish way. It does look foolish to the man who doesn’t know anything about it. And I know how foolish it used to seem to me, how absurd, to think that man, by believing, could be protected from doing a wrong thing. But I know it now, and there is no foolishness in it. There is no going at random about it, for it holds a man right to the Rock all the time; and the man who throws himself into the hands of the Lord, that he will preach by faith — do you suppose he isn’t going to think and study? The reason why so many people do not trust the Lord is because it requires so much thinking; when instead of that they can just take a little time, when they feel well, and think for an hour or two, and work out a subject to their satisfaction, and they are forever free from thinking on that subject. Then when they get ready to preach, they can get out their notes, and all the time they know exactly how much they know, because they have it in their pocket. But, brethren, you cannot carry the Word of God in that way. You cannot carry the Word of God in your pocket. You have to carry it inside of your own heart. It has got to be a part of yourself. And as you go along, you may be unconscious that you know anything about a certain thing — the whole thing is gone from your mind, because you don’t need to use it then, and some brother comes along and says, “What is your opinion about this thing?” I don’t know anything about it; I haven’t any opinion. But if somebody comes along who needs light, somebody who wants help for his soul’s salvation, and that very thing is a thing that is going to help him out, the Spirit of the Lord will bring it, and it will be as clear as daylight, and you will see it, and all you have to do is just simply to read off to that man, or that congregation, just what you see by the Spirit of the Lord, — what the Spirit brings to your remembrance. But it does not bring that which we have not been giving our minds to; and that throws upon us a responsibility of keeping our minds upon the Word of God, of giving ourselves to the Word of God and to prayer, so that we may be ready for every good work; so that whatever condition a man may be in, whatever need, whatever distress of mind, we will have so studied the Word of God that although we may never have seen that man, we have the Word that meets his case exactly. {GCB/GCDB March 5, 1897, p. 274.8}

Now, we do not have to go around burdened with a sense of how much we know, and with everything parceled, and each one of these things labeled in our minds; this subject is here, and that subject is there. We cannot get at truth in that way. But it is all there as light, and when the Spirit of God shows the occasion and the person, they all meet together; we are ready for every good work. It is not we, but the Spirit of God; and we can put ourselves into the channel and be used by the Spirit of the Lord. {GCB/GCDB March 5, 1897, p. 275.1}

The Wisdom of the Cross. {GCB/GCDB March 5, 1897, p. 275.2}

March 8, 1897

**“Studies in the Book of Hebrews. No.—16” General Conference Daily Bulletin 7, 17.**

E. J. Waggoner

***(Sunday Afternoon, Feb. 28, 1897.)***

We will pass along in the reading of the book of Hebrews, and find perhaps as we do so, further ground for this statement, “I will put my trust in him.” We have already considered the first part of the third chapter. We can briefly cover the remainder. The thought in the first chapter is the faithfulness of Christ, and we by steadfast faith being made a part of his house:— {GCB/GCDB March 8, 1897, p. 297.1}

Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their hearts; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) {GCB/GCDB March 8, 1897, p. 297.2}

You will notice here we have verses seven to eleven in parentheses, so that it reads, “Wherefore take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” Moses was faithful in the house of God, but the others were unfaithful; they proved the Lord, they tempted him, they tried him, and saw his works for forty years, and yet they did not learn his ways. That was long enough for anybody to learn God’s ways. How do we learn the ways of any person? — By seeing what he does. {GCB/GCDB March 8, 1897, p. 297.3}

They saw the Lord’s works for forty years, and yet they did not know his ways. That seems wonderful, does it not? Well, I have known people who have seen the ways and works of God for twice forty years, and yet they did not know his ways. It is a very common thing for people to see the works of God and yet not know his ways. The Lord has been showing his works to the people all the time. One of the things that seems so difficult, even right here among us, for the people to believe is that the Lord’s ways can be learned by looking at his works. If you cannot know him that way, how can you know him? And yet people will see the works of God before their eyes everywhere day after day, for forty years, and sometimes twice forty years, and never know the Lord’s ways. Let us learn the Lord’s ways. In his Word he says, My ways are not your ways; and yet we will get together and try to make ourselves believe that our way of doing a thing is the Lord’s way. Did you ever think of it? is there not a field of thought in this, that in the Lord’s works we are to learn his ways, his ways of working? That is, as we look out and see the works of the Lord everywhere, is there anything in that for us to learn as workers together with him? {GCB/GCDB March 8, 1897, p. 298.1}

The Lord is very quiet in his work. Some of the most mighty works of the Lord are done in the most quiet and unnoticeable way. He does not always rend rocks and make the earth quake when he does a thing. He can do that when he wishes to. And yet the Lord can do just as mighty works without anybody feeling any tremor whatever. Take it in the springtime, when the whole earth is in motion by the coming-up plants. There is a power infinitely beyond measurement and beyond conception, the Lord himself working, and yet all is still and quiet. {GCB/GCDB March 8, 1897, p. 298.2}

What was the result of the children of Israel seeing the works of God and yet not learning his ways? What followed as a consequence? — They did not enter into the rest. “So I sware in my wrath, they shall not enter into my rest.” Is the Lord arbitrary in any of his ways? — No. How do his laws originate? — They are his life. Does the Lord sit down and devise laws, and say, “This is what I will impose upon the people? This will be a good thing for them, and I will impose it upon them, and if they don’t do it I will cut them off?” — No. The Lord is life, and his life is law. His life is always the same, and it can never be any different from what it is. God’s law is as it is, just because *he is*, and he cannot be other than he is. Whosoever therefore, rejects his life, must as a necessary consequence have death. It cannot be otherwise. It is so because it is so. It is not arbitrary punishment put upon man, but there is nothing else that can be done. If a man will not have life, he must have death. {GCB/GCDB March 8, 1897, p. 298.3}

What is the thing these people would have had, if they had in the works of God learned his ways? — They would have had rest. But since they would not learn his ways as they saw his works, the Lord says, You cannot have rest. They could not enter into his rest. It was an impossibility. “Wherefore take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, but exhort one another daily, while it is called To-day.” To-day is the only time given us. Yesterday does not exist, and there is no such day as to-morrow. {GCB/GCDB March 8, 1897, p. 298.4}

When we come to what we designate to-morrow, it is to-day. The only time there is in the whole world is to-day. Whatever the day of the week, it is to-day always, to-day. {GCB/GCDB March 8, 1897, p. 298.5}

But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. {GCB/GCDB March 8, 1897, p. 298.6}

Not that he would not let them; but they could not. We read on:— {GCB/GCDB March 8, 1897, p. 298.7}

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should come short of it. {GCB/GCDB March 8, 1897, p. 298.8}

Whose rest had they the opportunity of entering into, and would not? — God’s. What was preached to us? — The gospel. What gospel? — The same as unto them. It is no new gospel. There is no room for talk about their having had no chance to hear the gospel. They had it first, and rejected it, and now the gospel is preached unto us as it was unto them; we have just as good a chance as they. When it was preached to them, why did it not profit them? “Not being mixed with faith in them that heard it.” It was not joined by faith to them that heard. For who enter into the rest? {GCB/GCDB March 8, 1897, p. 298.9}

(Voices) We who believe. {GCB/GCDB March 8, 1897, p. 299.1}

We; when do we enter into rest? — When we believe. Into whose rest do we enter? — God’s rest. The reason why they did not enter in, is because rest comes by faith. They did not believe; therefore they could never rest. But we who believe do enter into rest. What is the proof that believers do enter into God’s rest? — The proof here given is, that God swore that the unbelievers should not enter in. That is the negative side of the oath. It is simply the reverse of the oath to Abraham, that he and his seed should enter into rest. In the fifteenth chapter of Genesis we have the promise, and in the twenty-second chapter we have the promise, confirmed by the oath, that the seed of Abraham should have rest from all their enemies. This oath was because of Abraham’s faith. So the oath has a double aspect. They who believe enter into rest, and they who do not believe cannot enter into God’s rest. {GCB/GCDB March 8, 1897, p. 299.2}

They could not enter into rest, “although the works were finished from the foundation of the world.” The statement is that they could not enter into God’s rest, although the works were finished from the foundation of the world. Here we find a *seeming* change of subjects from rest to works. {GCB/GCDB March 8, 1897, p. 299.3}

(A voice) I would like to know what is the meaning of that word, “rest.” {GCB/GCDB March 8, 1897, p. 299.4}

Rest simply means rest; I do not know of any other meaning for the word. I think we all know by experience something of the meaning of rest, even if it be only by the desire for it. {GCB/GCDB March 8, 1897, p. 299.5}

(A voice) But I am not a preacher. {GCB/GCDB March 8, 1897, p. 299.6}

Well, you do not have to be a preacher in order to believe. We who believe enter into the rest. {GCB/GCDB March 8, 1897, p. 299.7}

(A voice) The question in my mind is, Does it refer to the thousand years’ rest? {GCB/GCDB March 8, 1897, p. 299.8}

It is God’s rest, and that is not merely for a thousand years, but for eternity. {GCB/GCDB March 8, 1897, p. 299.9}

The works were finished from the foundation of the world. When the works were finished, what followed? — Rest. If a man has a work to do, and he finishes it, what must necessarily follow? — Rest. He can do nothing else. Man does not finish his work. Therefore, he finds no rest in his own work. {GCB/GCDB March 8, 1897, p. 299.10}

*Elder Frederickson*. — Is this the same rest as where it says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest”? {GCB/GCDB March 8, 1897, p. 299.11}

Whose rest are we talking about? — The Lord’s. Who says, Come unto me, and I will give you rest? — The Lord. Then it must be the same rest. When you come to one of these fundamental principles, believe it. Make it your own by faith, and cling to it, and believe it forever; then you can go through the Bible, and faith will lighten it up, all the time. We cannot fight or argue our way into an understanding of the Word of God; but just as the sun melts the ice, so we believe our way into an understanding of the Bible. {GCB/GCDB March 8, 1897, p. 299.12}

God calls us to rest on the assurance that the rest is prepared, because the work is finished. When work is all done, and well done, then rest must follow, because there is nothing else to do. If there is more to do, then the work is not finished. {GCB/GCDB March 8, 1897, p. 299.13}

We are taken back to the first chapter of Genesis, to see whether or not we believe what we cry out so much against the evolutionists for not believing — the simple story of creation. The first step in the proof that the rest is ready is that the works are finished. What is the evidence of it? — For he spake in a certain place of the seventh day on this wise: And God did rest on the seventh day from all his works. And in this place again, they shall not enter into my rest. Who is it that speaks? — God. What is he talking about? — His rest. When did he rest? — When his works were finished. On what day did he rest? — The seventh day. The seventh day is the Sabbath of the Lord thy God. Sabbath means rest, so the Sabbath-day is the Lord’s rest. {GCB/GCDB March 8, 1897, p. 299.14}

Take the fourth and fifth verses together:— {GCB/GCDB March 8, 1897, p. 299.15}

For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. {GCB/GCDB March 8, 1897, p. 299.16}

They cannot rest. They cannot keep the Sabbath day. Is not that what is said? They cannot rest because of unbelief. We which believe do enter into rest, because the works were finished, and therefore the works prepared, from the foundation of the world. God rested the seventh day from all his works. That is what he said of the seventh day in one place; in another place he said of it, “They shall not enter into his rest.” {GCB/GCDB March 8, 1897, p. 299.17}

Closing up the record of the work which God did during creation week in the first chapter of Genesis, — God saw everything that he had made, and, behold, it was very good. {GCB/GCDB March 8, 1897, p. 299.18}

God was pleased with it. He did not see where he could make it any better. It was perfect. Whatsoever God does is done forever. Nothing can be added to it, nothing taken from it. {GCB/GCDB March 8, 1897, p. 300.1}

Now we are going to get rest. We are going to get the rest of the Lord. But the rest must necessarily be preceded by works — works of what character, what kind? — Works that are perfect, finished and complete. Take the scripture that we have here, “We which believe do enter into rest,” and compare it with what the Saviour said in the sixth chapter of John, in answer to the Pharisees’ question, “What shall we do, that we might work the works of God?” Did he say, If you want to work the works of God, do some works? Did he say, If you will believe, you can do the works of God? — Oh, no. He said, “This is the work of God, that ye believe on him whom he hath sent.” God has never told anybody to do his works, because God knows enough to know that nobody else can do his work. It is only men who put themselves in the place of God that say, “We can do anything that the Lord can do; we can do work, and do it just as good as God can do it; we can be justified by works; we can do works that will stand by the side of God’s work, and he can’t tell the difference.” God knows enough to know that there is no other being in the universe that can do his works, and he does not ask us to do them. But “this is the work of God; that ye believe in him whom he hath sent.” Now, is there any contradiction in these texts, namely, “This is the work of God, that ye believe;” and “We which believe do enter into rest?” — No. Why? — Because the work is done; and when you get the work of God, you get the work that is finished, and therefore you have rest. Therefore by believing we get rest in the perfect, the finished, work of God. {GCB/GCDB March 8, 1897, p. 300.2}

Let us notice the text referred to a moment ago:— {GCB/GCDB March 8, 1897, p. 300.3}

“Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest.” {GCB/GCDB March 8, 1897, p. 300.4}

Find rest in meekness and lowliness, for my yoke is easy, and my burden is light. Therefore that which worries us, and tires us, is this pride of life that makes us think that we can and must do everything ourselves. But we can’t do it, and that is why it tires us. Suppose we have a piece of work given us to do, and we have labored at it faithfully, and then when we have finished it, we find a botched job. Can you ever get any satisfaction out of it? Do you ever get any rest from it? — No; you do not rest over it, because you are held to do that work, and you can’t rest at night because you think, Now I have to do that work over again. And when you do it over again, even then it is not good. {GCB/GCDB March 8, 1897, p. 300.5}

Who is there that wholly finishes and completes all his daily round of work. Who is it that finishes it perfectly, so that he can look back upon it in perfect satisfaction, and take absolute rest and enjoyment in looking at it. Is there anybody? — No. We can’t get it done. The best work we can do, there is something that is wrong about it, something that is a failure, something that is incomplete; and that is what tires us. Don’t you know that it is a simple fact that it is not the work that men do, so much as the work that they cannot do, that tires them? It is the work they try to do and fail to accomplish that tires them. Not only do we not get our work all done, but we don’t do it perfectly even as far as we go, and that is what tires us out. You know there are thousands and thousands of men that say, just ordinary work given to men, ordinary men’s work, I can’t finish it; do the best I can, I can’t finish it. But when they talk about God’s work, O, they can do that well enough. Is not there something unreasonable about that? They acknowledge that they cannot do their own work as it ought to be done, but they feel fully competent to do God’s work. But what are God’s works? — His work is what he does, and everything that he does is right, and therefore righteousness. It is very common for people to think that they can do right; but righteousness is God’s work, and the man who can’t do his own work, must not suppose that he can do God’s work. {GCB/GCDB March 8, 1897, p. 300.6}

We are heavy laden with sin, and that which wearies us is our vain attempt to work out righteousness. So long as we keep at that work, our work must be incomplete; and so of course we don’t find rest. Who is there that has not said, “Now, if I had that to do over again —?” and then follows a list of improvements that he would make. A man makes a machine, and it is no sooner done than he begins to see where he can improve on it the next time. But the first time that God did his work, it was just as good as it was possible to be done. He could not see anything incomplete about it. It was all right. He did not wish that he could do it over again. It was all done, and well done; therefore the only thing that could follow was rest. How had God done his work in the first place? — By his Word. “He spake, and it was.” And he could rest in confidence in his own Word. He had confidence that the Word which created could uphold, so he rested, and took satisfaction in looking at the work he had done. {GCB/GCDB March 8, 1897, p. 300.7}

The Lord made man also just as good as he knew how to make him, and we read in Genesis 2:15,— {GCB/GCDB March 8, 1897, p. 301.1}

And the Lord took the man, and put him into the garden of Eden to dress it and to keep it. {GCB/GCDB March 8, 1897, p. 301.2}

If we had a strictly literal rendering of that, it would be, “He caused him to rest in the garden of Eden, to dress it and to keep.” God gave man work to do in Eden, so that work is no part of the curse. It was work upon the land, too. That is the only kind of work God gave to man. He put him in the garden of Eden to work, but he caused him to rest there. The whole world was given man, but the garden of Eden was the place which was his home. He caused him to rest there, to dress it, and to keep it. Now mark, he didn’t have to make the garden. God made it, and man had only to keep. When we see how he came to lose it, we can see how he was to keep it. His sin was unbelief. He didn’t believe God, therefore he lost the perfect work of God. How, then, could he have kept it? Just by belief. “This is the work of God, that ye believe.” So long as he believed, so long he would keep the garden and have it for his own: so long would he have the perfect work of God, so long he would have rest in that garden. No matter how much he worked, if he worked from morning till night, he never got tired. That is the beauty of God’s work. Because the work was all finished, it was all perfect and complete, therefore in keeping that work he did not get tired. Here was a work finished and given to him, and all he had to do was to rest in it and keep it as it was. His very work was rest. {GCB/GCDB March 8, 1897, p. 301.3}

Now, in the second chapter of Ephesians we have a word about salvation. {GCB/GCDB March 8, 1897, p. 301.4}

For by grace are ye saved through faith, and that not of yourselves. It is the gift of God. Not of works, lest any man should boast. {GCB/GCDB March 8, 1897, p. 301.5}

Not of whose works? — Not our works. Why? — “Lest any man should boast.” But it is of works, nevertheless. “For we are his workmanship.” So it is works after all. *But* whose works? — God’s works. But there is no chance for God to boast over God. “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” That was the case with Adam when God made him. He was created in Christ Jesus for good works. Who made them? — God. And he made them for the purpose that he might walk in them and enjoy them. Now, the gospel is to bring us back, is that we may have that rest in the finished and perfect works of God. {GCB/GCDB March 8, 1897, p. 301.6}

When God had his work all finished and complete, what did he do? — He rested from all his works. But that rest, that work, was the new earth. God’s rest, then, pertains to the new earth. The Sabbath on which God rested was the Sabbath of the new earth, of Eden, — Eden rest. {GCB/GCDB March 8, 1897, p. 301.7}

We will take all the verses in Hebrews 4 in order presently, but we have not time to-day. So we pass to the ninth verse. Just that simple statement, “There remaineth a rest.” Many read it as though it said there will come a rest to the people of God. But what does the word “remain” mean? — Something that is left; something that still exists from a previous time. When the rest was given to man, the whole earth was new. There was no curse upon it. Now sin has come, and the earth has become old, and is cursed; but nevertheless there remains a rest to the people of God. That rest comes from Eden. Eden has never had any curse upon it. Man’s sin brought curse upon the earth, but drove him out of Eden. There is one spot pertaining to the earth which was never touched by the curse. Eden is now in heaven, the paradise of God, where God’s throne is; and Christ himself is there, the man Christ Jesus, who was made lower than the angels for the suffering of death, crowned as man with glory and honor, and set over the works of God’s hand in Eden: and he is the one who says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” {GCB/GCDB March 8, 1897, p. 301.8}

The rest in Eden was Sabbath rest. The Sabbath is a bit of Eden that remains to us until Eden is restored again; and he who keeps the Sabbath as God keeps it, as God gave it to be kept, has the rest that the Lord Jesus Christ has in heaven. {GCB/GCDB March 8, 1897, p. 301.9}

But how can one keep it? — By faith. Because rest means work finished, and the work is God’s work. God himself finished it. Then we could not do it if we should try. So there are two reasons why we could not do the work: in the first place, only God can do God’s work; and in the second place, it is already done, so when you get there you do not find anything to do. It is done already. Now when God rested from it, what presumption for man to try to do it! Therefore the thing being finished, we get it by faith. Now he says to some, You cannot enter into my rest, because they do not believe and cease from their own works by taking his. {GCB/GCDB March 8, 1897, p. 301.10}

(Voices) How, then, are we to be workers together with God? {GCB/GCDB March 8, 1897, p. 302.1}

By resting in him. {GCB/GCDB March 8, 1897, p. 302.2}

(Another voice) That verse referred to in Matthew says, Come unto me all ye that labor, and I will give you rest; and the next verse says, Take my yoke upon you. Does that mean work? {GCB/GCDB March 8, 1897, p. 302.3}

Yes; certainly. But he says, “My yoke is easy, and my burden is light.” What is his burden? — He carries the whole world. But he carries it easily. Now he says, Learn of Me. If you carry the burden, what does it do? — It galls your shoulders, and makes you tired and irritable and fretful. He says, Do not do that way. Learn of me. He works, but it does not worry him. Now who is going to complain about work if it does not worry him — work that you can do and not get tired doing? Who is going to complain about it? It is a pleasure to do that. There is solid enjoyment in it. There is large satisfaction, and that is what the Lord wants us to have. {GCB/GCDB March 8, 1897, p. 302.4}

We have been talking about the message for a long time, and when we speak of the third angel’s message, then everybody thinks about the Sabbath. But a little while ago we read that justification by faith was the message, and many people have thought that if we preached justification by faith, we could say nothing about the Lord’s coming or the Sabbath. Why, brethren, we want to learn the message. Let us see how many here have heard people say when you preach the Sabbath, “Yes, but you know that we are not justified by works.” Have you not all heard that? {GCB/GCDB March 8, 1897, p. 302.5}

(Voices) Yes. {GCB/GCDB March 8, 1897, p. 302.6}

And they thought that proved that we should not keep the Sabbath, not realizing that there is a great difference between rest and works. The Sabbath is rest, not a work. Sabbath-keeping is not justification by works, but justification by rest — by rest in the finished work of God in Christ. The Sabbath is rest. It is God’s rest. It is perfect rest. It is rest that justifies because it is rest that brings perfect works, God’s works. Our works are good for nothing. We cannot do anything. “Not of works, lest any man should boast.” “We are his workmanship.” {GCB/GCDB March 8, 1897, p. 302.7}

Somebody says, “Well, I don’t believe it is necessary for me to keep the Sabbath. The Lord says to such an one, You cannot keep it, for only those who believe enter into rest. Mark this, brethren, the Sabbath is such a glorious thing that when people see it, they delight in it; and we do the Lord an injustice, and the people an injustice, when we present it in such a way that they think that it is a burden, a task. It is not something the Lord has imposed upon people, but a benefit that he has conferred on them. What man is there in all this world that complains because he is obliged to rest? {GCB/GCDB March 8, 1897, p. 302.8}

Then, instead of its being a hard thing, especially for the laboring class, to keep the Sabbath, it is a blessing for them. It is the laboring man’s friend. It is rest. It is the thing that will bring him out of all his difficulties quicker than any political party or any labor party ever dreamed of helping him out of them. And this is the reason why Seventh-day Adventists of all people in the world, have absolutely nothing to do with any political party in existence. Their platforms are quack remedies, and God does not want us to deal in them. He wants us to deal in that which is true. Political parties claim to be the friend of the working men; they claim that they will make better times, that they will make it easier for the people. That is what they are all working for. Now the Lord comes in with his gospel, which promises us all rest; which promises every man his own garden spot, and not only his own garden spot, but every man the inheritance of the whole earth, and all men an inheritance in the whole world in such a way that there will be no question about property rights, but every man will have free inheritance and absolute rest, a wealth without limit. {GCB/GCDB March 8, 1897, p. 302.9}

Rest, rest in labor, better than any labor party ever thought possible; for the best thing we can think of is to shorten the hours of labor, so that man can have more time for rest. But God promises to give a man rest all the time he is working. That is better. And this we can be absolutely sure will be brought about in a much shorter time than any politician ever dreamed that his schemes could be brought to completion. {GCB/GCDB March 8, 1897, p. 302.10}

Who is there that, knowing such a thing, will be such a fool as to spend his time over that which promises him nothing. Why should we waste our time on something which at the best is nothing but a quack remedy, when we have something that will solve every difficulty under heaven? {GCB/GCDB March 8, 1897, p. 303.1}

Now mark, Sabbath-keeping is rest, God’s rest, because his work is finished, completed. What kind of works are God’s works? — Perfect works. And how do we get these works? — By faith. So Sabbath-keeping means faith. It means righteousness by faith. Then that is the message. Righteousness by faith is the message. There are lots of people who believe in righteousness by faith in Christ, but who do not see anything about the Sabbath. Now what we have to show them is that Sabbath-keeping means the perfection of God’s work, and therefore the perfection of rest in him by faith. {GCB/GCDB March 8, 1897, p. 303.2}

Now take the finished work. What does the cross of Christ do for men? — “If any man be in Christ, he is a new creature.” So in the cross of Christ we see a new creation. That is what the cross does. The preaching of Christ is to them that perish, foolishness, but to those who are saved it is the power of God. Where do we see the power of God manifested. — In the creation, in the things he has made. So the power of Christ is the power of creation, creative power. Now the perfect work of God, this new creation, was lost by sin. Sabbath-keeping commemorates God’s works, not as we see them now, but God’s perfect work. But the curse came and destroyed them. “Christ hath redeemed us from the curse, being made a curse for us” in the suffering of death. On the cross Christ redeems us from the curse by bringing to us the works without the curse, the perfect work of God. Therefore when Christ was nailed upon the cross, what were the last words he uttered? — “It is finished.” What? — The new creation. It is all complete. So coming to the cross we have the perfection of God’s new creation in Christ. But the Sabbath is a commemoration of the new creation. Therefore the Sabbath is the sign of the perfect rest, nay, it is the very rest itself, which God gives us in Christ. {GCB/GCDB March 8, 1897, p. 303.3}

Just one more text that we can read to-day before we close. In the fifty-eighth chapter of Isaiah:— {GCB/GCDB March 8, 1897, p. 303.4}

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord. {GCB/GCDB March 8, 1897, p. 303.5}

What does Eden mean? — Delight, pleasure. The Sabbath comes from Eden, and is a part of Eden, and therefore it is a delight. In it we get the very same delightful rest that God had in the beginning in looking at his own perfect work. {GCB/GCDB March 8, 1897, p. 303.6}

We have only begun to study the Sabbath to-day. To-morrow, if the Lord will, we shall see further into the details of what Sabbath-keeping means, what it is, and then we can understand better what our work as Seventh-day Adventists, what the work of the Lord is, what the message is. But I think anybody here can see that the third angel’s message is righteousness by faith; for the Sabbath is righteousness by faith; for by it a man comes into God’s works, and those works are perfect. Therefore he gets rest by faith. But the man who does not believe the Lord, cannot get rest. Is it then possible for a man to keep the Sabbath and not believe the Lord implicitly? — No, sir. He stops work on the last day of the week, and that is all that can be said of him. If he does not believe God, then he cannot keep the Sabbath. {GCB/GCDB March 8, 1897, p. 303.7}

Now just one thing more to show this clearly. He who does not believe the Lord, what does he say about God? — He has made him a liar. Of course, not absolutely, actually, a liar, for God cannot lie. But the man who says that God is a liar, is himself a liar. Now, will the man who is a liar make a very good Sabbath-keeper? There is no other way to keep the Sabbath, except to believe the Lord. {GCB/GCDB March 8, 1897, p. 303.8}

1897

**“Studies in the Book of Hebrews. No.—17” General Conference Quarterly Bulletin 1, 11.**

E. J. Waggoner

***(Monday Afternoon, March 1, 1897.)***

What is left to us?—A rest, or a promise of entering into rest. Whose rest? — God’s rest. Who has entered into rest?—They who believe. When do they enter into rest?—When they cease from their own works. And when does one cease from his own works?—When be believes. “For we which believe do enter into rest.” What is the evidence that the rest is ready?—Because the works were finished from the foundation of the world. What is the evidence that the works were then finished?—Because God rested on the seventh day from all his works. And that this is the rest which God gives his people is shown from the fact that, still speaking of the seventh day, he says of unbelievers, They shall not enter into my rest. {GCB/GCDB 1897, p. 5.1}

For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. {GCB/GCDB 1897, p. 5.2}

What is he talking about in both places?—The seventh day. In one place he says of the seventh day, that God rested on the seventh day from all his works; and in another place he says of it, “They shall not enter into my rest.” When did God rest on the seventh day?—When he finished his work at the close of the six days of creation. What was the state of his works then?—They were very good. The earth was new, so that the rest of God pertains to the new earth, the new earth state. To be more exact, we should say that the new creation is the rest. {GCB/GCDB 1897, p. 5.3}

Now what did Christ say about the works of God? — “This is the work of God that ye believe.” But what is the characteristic of all of God’s works?—They are perfect. They are just as good as they can be. Moreover, God rested from all his works, so that they are complete—nothing can be added to them, and nothing can be taken away from them; and when we truly believe, we get those works; but since God’s works are finished works, and so perfect that there can be no amendment, therefore he who gets the works of God, gets the rest of God. One of the perfect works which God made in the beginning, was man himself Man was God’s workmanship, created in Christ, Jesus unto good works; and those good works were created in Christ. God had already completed them, even before man was made. The works were finished from the foundation of the world, and man could walk in them, and walking in them, they would continually have rest in the rest of the Lord. {GCB/GCDB 1897, p. 5.4}

But man fell, the works were lost, and the curse came upon all. Christ redeems us from the curse, being made a curse for us, and he was made a curse for us in being hung upon a tree. And so in him, in his cross, the new creation is effected,] we become new creatures. In the cross, then, we find the finished works of God, perfect and complete, that which man lost by sin. In the cross of Christ there is perfect rest, because in it the works are finished. Christ said, “It is finished.” Every one comes to Christ, finds there the perfect work, and finding that perfect work of God finished and complete, he gets rest. {GCB/GCDB 1897, p. 5.5}

As we said, the rest of God is the new creation. Now mark: What works are they which we get in Christ?—God’s finished works, the new creation. The very same works, then, that were finished from the foundation of the world. Therefore, in the cross in Christ, we are brought to the very same rest. The cross of Christ brings us right back to the creation, drops out, swallows up, and obliterates all the infinite blackness, and sin, and curse, and brings us right back again—to the new creation, to the same works, and therefore to the same rest as at the beginning. When the cross of Christ is preached, when the gospel is preached, there is no room whatever for anybody to say that the Sabbath was abolished at the cross? How could anybody imagine such a thing? The objection is taken away before it has a chance to be made, because in the cross of Christ we are brought to the rest which was ready from the foundation of the world, because the works were finished then. So the fourth chapter of Hebrews is the strongest Sabbath chapter in the Bible. But there is just as much in it for us to learn as there is for anybody else, because we who talk about the Sabbath must learn what the Sabbath is. It is God’s rest, and his rest has not taint of the curse in it. It has no imperfection in it; it is perfection itself. {GCB/GCDB 1897, p. 6.1}

We are God’s workmanship, created in Christ Jesus unto good works, God’s good works, and these good works were prepared from the beginning, that we should walk in them. Walking in those good works already prepared and finished, we shall be having continual rest, the rest of the Lord. The Sabbath from the beginning,—and it is always the same as it was in the beginning, we must always go back there for the correct condition of everything,—the Sabbath is to mark God’s finished work. It, then, is God’s righteousness which man gets as a gift. {GCB/GCDB 1897, p. 6.2}

We see, then, that the man who does not believe the Lord, does not keep the Sabbath. He cannot keep the Sabbath; it is simply impossible. The Sabbath marks God’s finished, new creation; therefore the Sabbath is the seal of perfection. The keeping of the Sabbath, then, is simply the partaking of God’s perfection. See here: there is no opportunity for any one to say, “Well, you keep the Sabbath, expecting to be saved by it?”—No, not by any means; because the Sabbath itself is evidence of the fact that God is Creator,—that he creates all things in Christ, and that man has no power. The keeping of the Sabbath is the acknowledgment of the fact that we can’t do anything. All we can do is to take what God has done for us. We have the statement, “Remember the Sabbath day [remember the day of the Sabbath] to keep it holy.” This commandment instead of being a burden to the poor laboring man, is a blessing to him above all others. {GCB/GCDB 1897, p. 6.3}

The poor man who has nothing on earth in which to trust, who from day to day has nothing but his day’s work between him and ruin,—to him the Sabbath comes bringing the knowledge of God as the Creator and Preserver. He rests upon the seventh day not as a task, as a burden which God has laid upon him, but as a benefit which God has conferred upon him, because he knows the Lord so well, has so seen the Lord in his perfection, that he can trust him perfectly, knowing that he cannot do anything for himself, and that he is not obliged to depend on himself. Not even if he gained all his daily bread, is he able to do anything; but it comes from God? God provides it for him, and he simply gathers what God gives him; that is the lesson God desires us to learn. Of the birds and beasts the Psalmist says, “That thou givest them, they gather: thou openest thine hand, they are filled with good.” The bird earns its living,just as much as man does. Yet how many men wish that they did not have any more care than the birds. They have just as much care as man need have. He has to work all day to provide for himself and those who depend upon him; but you say all the birds have to do is to pick their food. Yes; but that is all that a man has to do. He works and gathers, and then prides himself upon his superiority over birds; whereas the bird is the better off of the two, because the bird does not trust to himself, but trusts in the Lord. A man has to depend upon the Lord, but does not give the credit to him. {GCB/GCDB 1897, p. 6.4}

(A voice) What was that text referred to? {GCB/GCDB 1897, p. 6.5}

Psalm 104:28. It refers not only to birds, but to all the beasts. “That thou givest them they gather: thou openest thine hand, they are filled with good.” So the Lord opens his hands, and people come and take, that is all. The man does not make it, or create it. God speaks to the earth, it brings forth abundantly, and man picks it up, that is all. {GCB/GCDB 1897, p. 6.6}

Now as to the keeping of the Sabbath: The Sabbath comes to this poor man, to make God known to him. “I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. It shows us God’s power to sanctify us, by showing that to him we owe our existence and its continuance. We leave out one day’s work entirely, to show what?—That we depend upon the Lord; that we take his Word, believe it, live upon it, and then, although to human calculation it may seem impossible for us to live if we keep Sabbath; may seem to be the ruin of us, because we shall probably lose our work, and have no prospect of getting anything more, the poor man can simply say, I live by the Word of the Lord, I trust him, he is the one who gives me my daily bread; therefore I will trust him for everything, and, as an indication of that fact, I will rest right here, according to his Word. Do you see? The Sabbath stands for perfect trust in the Lord. Remember the Sabbath day to keep it holy,—to how many days in the week does that apply?—; Every day. The Sabbath is the seventh day, but the keeping of the Sabbath has reference to every day of the week; because, if I rest my body on the seventh day, and on the second or third or fourth day of the week I doubt the Lord, what does that mean?—Unrest. God himself has worked for me, for man’s support not only for a little while, but for eternity. When we mistrust the Lord, we forget that fact. Is a man trusting in the Lord when he is fretting or worrying, for fear this or that thing will not come out right?—No. Then when a man begins to worry and to go with a long face, what is he doing?—Breaking the Sabbath. He is not remembering the Sabbath, to keep it holy. He has the burden upon himself. Christ says, Come, and learn of me. My burden is light. What is his burden?—He bears the sins of the world, yea, the world itself. But he says, My burden is light. All the work and worry, the turmoil and sin, everything in the world, he bears it all and bears it easily. {GCB/GCDB 1897, p. 6.7}

Now, we have very little of the world upon us, but it is awfully heavy, isn’t it? Men sometimes think they have the whole world upon their shoulders, and that they have got to bear it. I do not know of any people on earth that are more liable to think they are overburdened, than Seventh-day Adventist preachers; why, you meet a conference president sometimes, and you would think that he had just come from a funeral. They have a burden bearing upon them, wearing them out. They have a burden in the work of the Lord; but what does Christ say?—Learn of me. He did not worry. He had as much on his shoulders, on his mind, as any ordinary person; he had as many persons coming to him and taking his time, but he did not worry, did not get excited, or agitated and flurried; no, not a bit of it; and he says, “Come, and learn of me. My burden is light.” It did not worry him at all. He could carry it so easily. That is keeping the Sabbath, resting in the Lord, depending upon him. Why?—Because he has done the work. We yoke up with him, and work with him, so that he does the works in us, and that makes the work easy, the burden light. {GCB/GCDB 1897, p. 7.1}

We will now pass along rapidly in the chapter:— {GCB/GCDB 1897, p. 7.2}

“Seeing therefore it remaineth that some must enter therein,”—into what?—The rest of God. But that rest is what?—Sabbath rest. But the Sabbath rest which comes to us (ninth verse),—“there remaineth therefore a rest,”—of what is that a part?—A part of the new earth. That is all. A part of the new creation, a bridge from the time that paradise was lost until paradise is restored. Every one that will keep the Sabbath is lifted up out of this pit into which we have fallen, to the light and joy and glory and blessing of the new earth, to taste the power of the world to come. Here we have the same thing as in the second chapter. “Unto the angels hath he not put into subjection the world to come;” but he has put it in subjection to the man Christ Jesus, and to us in him. In him we find Sabbath-keeping, because in him is found the new earth rest. Now it remains that some must enter in. In am glad of that. Not “some may;” “some must.” God has pledged himself. God is under obligations, not to man, but to himself; because he swore by himself. Some must come and enter that rest, in order to save his word in order to save God from breaking his oath. It must be so. {GCB/GCDB 1897, p. 7.3}

Now, that gives me courage. Some must enter in, the necessity that some must enter into rest is so great that the invitation is, Whosoever will, let him come; take anybody; the urgency is so great, that anybody in the world who will come can come and find rest. No matter what his condition, or what he has done, God says, Let him come, and I will take him. It is not an exclusive thing. It is not, Somebody may come in; there is room for a few, and we will take a selected few; but some must enter. There must be some recruits, therefore come along, everybody who will; come in and find rest. It must be that some enter in, and they to whom it was first preached entered not in because of unbelief, therefore the promise is left to us. For we know that had they believed, the work would have been finished hundreds of years ago, and the earth would have been restored. But because they did not enter in— {GCB/GCDB 1897, p. 7.4}

Again, he limiteth a certain day, saying in David, Today after so long a time; as it is said, To-day if we will hear his voice, harden not your hearts. {GCB/GCDB 1897, p. 8.1}

Why is there another day limited? {GCB/GCDB 1897, p. 8.2}

What is the object of that other day?—To give man another opportunity to accept God’s rest; for some must enter in, and he will give them another day in which to come. It is the day of salvation. and the only day of salvation is To-day. “This is the day which the Lord hath made; we will rejoice and be glad in it.” Open the gates of righteousness, and we will enter in. This day is for us to enter into God’s righteousness. Praise the Lord Let us be glad and rejoice in it. {GCB/GCDB 1897, p. 8.3}

For if, Jesus (Joshua) had given them rest, then would he not afterward have spoken of another day. {GCB/GCDB 1897, p. 8.4}

There would have been no need of it, if Joshua had given them rest, and they had believed; that would have ended the matter. Jesus and Joshua are one word both meaning deliverer, saviour. It was not an accident that the one chosen to lead the people into the land of Canaan was named Joshua. Now here we have Joshua (Jesus) who does give us rest. In him we find perfect rest, even the rest of the world to come. By the way we love what the Lord has for us now by looking too for ahead. Now I do not want to start anybody to criticising people’s prayers; but I often think that the forms of expression that people fall into indicate perhaps something of their state of mind and in turn react upon their thinking. I do not know how extensive it is among people generally, but I think among us—and we are the last people in the world who should use it—you will find perhaps nine-tenths of the prayers close with, “Save us at last.” Now it does not worry me a particle about being saved at last, because if the Lord saves me now, from day to day, it will be all right in the end. If the Lord saves us at the present time, we need have no fear about the last. But I sometimes fear that we have our eyes fixed so for ahead, and desire so much to be saved at last, that we forget all about being saved now. Some say, “If I can only be saved at last in the kingdom of God, I shall be satisfied.” If I am saved now, I am satisfied. We put off the time of satisfaction. We are content to be dissatisfied now, if we can be satisfied hereafter. But I would rather be satisfied all the time. {GCB/GCDB 1897, p. 8.5}

So the Lord gives us heavenly rest in which to gain heaven. He gives us heaven here on this earth. “There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.” Now, when he has ceased from his own works, what works does he have? who works him?—Why, God’s works, and God’s works will be manifested in him. That which makes us weary, and always weak in what we call the Lord’s work, is trying to perfect our own works. That is a thing that cannot be done, and the man who tries it worries himself out of it; but when he lets go, and lets God work in him, he can rest all the time in confidence in God. {GCB/GCDB 1897, p. 8.6}

“Let us therefore give diligence to enter into his rest, lest any man fall after the same example of unbelief,” for unbelief keeps us from the work, and so from the rest of the Lord. “Is that rest present or future?”—That depends on us. If we have not entered into rest, of course rest is in the future for us, How far in the future is it?—Just as far in the future as our unbelief continues. If our unbelief continues forever, it will never come. If our unbelief ceases now, then the rest is for us now. {GCB/GCDB 1897, p. 8.7}

(A voice) What kind of labor must we do to enter into that rest? {GCB/GCDB 1897, p. 8.8}

Of course that is only a technical question because the literal rendering of the word is, Let us give diligence, instead of “Let us labor.” But yet we may take it as it is, and the question is easily answered. “This is the work of God, that ye believe.” That is the kind of work we are to do to enter into rest, because we who have believed, do enter into that rest. We get the rest by works, it is true, because rest must be preceded by works. What kind of works precede the rest?—Complete works; because if the work is not done, then you cannot rest. A man cannot rest from his work before it is done. He may stop because he is obliged to stop for a while, but he cannot rest from the work before the work is finished. Then if we are going to have perfect rest, it must be from a work that is finished. But whose work only is finished and perfect? — God’s work. We cannot do anything as it ought to be done. Therefore we may as well stop first as last, and accept God’s work, because that is the work that gives us rest. {GCB/GCDB 1897, p. 8.9}

1897

**“Studies in the Book of Hebrews. No.—18” General Conference Quarterly Bulletin 2.**

E. J. Waggoner

***(Tuesday Afternoon, March 2, 1897.)***

Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. {GCB/GCDB 1897, p. 9.1}

We need to have the whole of this in our minds at one time. Rest has been laid out before us, God’s own rest; think of it. God calls us to enjoy his own rest, just as he gives us his own peace. Let us give diligence therefore to enter into rest. Now somebody with that verse before him, and with his finger on it, will ask, How are we going to do that? how are we going to labor? whose labor is it? how are we going to labor, by which we enter into rest? There is no chance for any question if you look at it; think what it says: “Lest any man fall after the same example of unbelief.” For we which believe do enter into rest. How do we labor to enter into rest?—Believe. This is the work of God, that ye believe. Faith is the labor that brings rest. Faith comes by hearing, and hearing by the Word of God. So what is it upon which we rest, and which gives the rest?—The Word of God. For the word of God is living, powerful, active. Instead of “active,” suppose we take the original Greek word, simply transferred, and not translated. The original word is “energy.” The Word of God is energetic, or, it is energy; that is better. The Word of God is living, and it is energy. This thought is conveyed to us in the connection: Let us give diligence to enter into rest, lest we fall after the example of unbelief, for the Word of God is living, it is energy. Now, what lesson is there in that?—Let the Word work, because there is energy in it. So when we read the Word of God, let us receive it as it is indeed, the Word of God which effectually worketh in them who believe. {GCB/GCDB 1897, p. 9.2}

The farthest away from this truth is when we think we must do the work ourselves, leaving the Word of God out of the question. The next step is supposed to be a wonderful advance; namely, when people think they can take the word and world it themselves. But the word itself works, and our rest is in letting it work in us. {GCB/GCDB 1897, p. 9.3}

You know that Word in Colossians 3:16; “Let the word of Christ dwell in you richly in all wisdom.” It seems to me that that would be a thing that we would jump at, such a prospect as that, expressing, as we so often do, our sense of lack of knowledge. We say that we cannot see, that we do not know what to do; and if we really believe that, it seems to me we would eagerly seize this, let the word of Christ dwell in you richly in all wisdom. That is though, all wisdom for us if we will let the word dwell in us. Brethren, it seems to some a wonderfully hard saying for one to say, “You do not believe the Word;” but we do not half believe it, because we read the plain statement of what the Word is, how it furnishes all might and all wisdom, that it is self-existing, living, full of energy, works effectively in the one who receives it and lets it be in him; and yet we do not let it work in us, while professing to desire what it offers. Somebody will say, I cannot see how it is going to work out. Of course you cannot see, and you never will see, and you don’t need to see. Let the Word of God dwell in you richly and it will do the work. It is the Word which is to be put into us, implanted in us. The word is a seed for we read, “being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.” But we cannot see how it is going to be done, and therefore we do not believe it. When we meet an infidel, and he will say that he does not believe anything but what he can see, we scout the idea, and yet we do the same thing over and over again. If we can’t see it, of course it can’t be done. Did you ever read in the fourth chapter of Mark, twenty-sixth verse and onward, what the Lord says about the kingdom of God? {GCB/GCDB 1897, p. 9.4}

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day. {GCB/GCDB 1897, p. 9.5}

Perfectly content, because he knows exactly how the seed germinates, springs up and bears fruit?—No, it does not say so at all. “And the seed should spring and grow up, he knoweth not how.” Isn’t it wonderful that farmers can sleep nights? They cast the seed into the ground, and they may say, “I can’t see how it’s going to grow.” Of course they can’t, because it is in the ground, and they have no business to see it. It is not for them to see at all. You don’t knew how it is going to be done, and you do not need to know how it is going to be done, because you do not have to do it. God is going to do the work, and isn’t it enough if he knows how? Suppose somebody gives Brother Kilgore a piece of work to do, and I sit down and groan and they because I do not know how to do that work. He has to do the work, and I fret because I don’t know how. Now, we profess to believe that God does the work, but we hold ourselves aloof, because we can’t see how he does the work. What business is it of ours, so long as he does it? He has the work to do, and he has the power to do it. {GCB/GCDB 1897, p. 9.6}

Again: Christ said, “The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there? for behold, the kingdom of God is within you.” That is it, the two texts fit together perfectly. The seed is the Word of God, and if put into an individual, if he will let it be there,—if he will not insists upon digging it up,—if it is put there and allowed to remain, it grows, and he does not know how. It is not with observation. He can’t see it. It is an implanted seed, and he is content to let it grow because he has confidence in the germ of life in that seed that it is energetic and will work its way out. There is a mighty power in a peach seed. Put it into the ground, and that seemingly dead kernel will spring up and grow, we do not know how. But God knows how. You know what the Lord says about the man that can’t see, and that is bothering about a thing that is not given him to see. It is the very same question, too, that we have under consideration. Somebody will say “How do the dead rise, and with what body to they come? I don’t understand about that. I can’t see how it is done.” “Thou fool,” he says “bothering about what you do not know anything about.” For you do not have to raise the deal. God gives it a body. “That which thou sowest is not quickened except it die.” “God giveth in a body as it hath pleased him, and to every seed has own body.” So when the seed—the Word—is planted in a person, and he lets it be, simply less it dwell in his flesh, God will give this seed a body. “To every seed its own body.” It will transform the man in accordance with itself. {GCB/GCDB 1897, p. 10.1}

The Word of God is living, energetic, sharper than any two-edged sword; because the sharpest two-edged sword can no more than get in between the joints; but the word of God pierces to the dividing asunder of soul and spirit, into ever fiber of the being. There is not a part of the being, there is not an atom so small, but that the Word of God pierces it. Do you believe it? The Word of God is life. It is God’s own life, because the Word is God. You see that we come back to our first lessons, the one lesson that we need, because it contains everything. It is the lesson of God in his works, of his word in his works, for the Word is God. The Word of God is not simply certain printed letters. The Word is living. What we have written here is only a form of the Word—a description of the Word, if you please, an accurate description or picture of it; it tells us what the word is, what it will do and what we may expect of it; but the Word itself is life. It is full of motion and energy, and is sharper than any two-edged sword, because it pierces to the dividing asunder of soul and spirit, joints and marrow, and discerns even the thoughts and intents of the heart. There is nothing that is not manifest in his sight, because all things are naked and open to the eyes of him with whom we have to do. Wherever the living power of God is, there is God, with perception, with energy, with sensitiveness. (You understand what I mean by that word “sensitiveness.” Not that kind of sensitiveness that men have, that gets hurt every time a person looks at them crosswise, but it is full of feeling and perception.) There is not an atom in the living body but there is the Word of God present because that is the life of the body. {GCB/GCDB 1897, p. 10.2}

How does God knew all about us?—He is there on the spot. “We have not an high priest which cannot be reached with the feeling of our infirmities.” Or rather, which cannot have sympathy. That is the Greek word. The word “sympathy” is simply the Greek word transferred, and that is the word which is here used. What does sympathy mean?—It means suffering with. So we have not an high priest which cannot suffer with our infirmities. Leave out the negatives and what do you have?—We have an high priest who can suffer, and who does suffer with our infirmities. The Word of God is present in every place, and is bearing the infirmities of the flesh, because the Word of God was made flesh, and feels and knows all that the flesh bears. Wherever there is life, there is God. {GCB/GCDB 1897, p. 10.3}

Talk about hiding from the Lord. Don’t you see it is an impossibility to hide ourselves from God? “Whither shall I flee from thy presence?” It cannot be done, because wherever you go, “thou art there.” He knows because he feels. Is there anything that God knows by study and research? Does God, by setting himself to investigate a matter, learn something that he never knew before?—O no; that cannot be, because that would argue imperfection on the part of God. It cannot be. He knows it simply because he knows it; because he exists. He knows how we feel because he feels it. That is the only way anybody can know how another feels. You know this. Nobody can sympathize with another in any affliction unless he has passed through that same affliction. That is plain. Only he who has passed through anything can sympathize and suffer with one. Now, Christ suffers with us in our infirmities. The Word knows us, because it is in us. Every weakness of the human body, every infirmity, everything that touches and affects us, everything that causes us pain, whether it is material or physical, every injury, every wound, everything that depresses us, the Lord knows it and feels it, because he is there. If it were not for God’s presence in us, we could not feel anything, because we should have no life. Christ is our life, so that if there is any difference, he feels our pains even more acutely than we do. {GCB/GCDB 1897, p. 10.4}

Is there anything to rejoice over in that thought? Is there any comfort in that? Why, it is all the comfort in the world. Now put with this Isaiah 53:11, and we shall get one grand, comforting thought: “He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” {GCB/GCDB 1897, p. 11.1}

See? By his knowledge you shall justify many, for you shall bear their iniquities. {GCB/GCDB 1897, p. 11.2}

(A voice) The German reads, He is bearing their iniquities. {GCB/GCDB 1897, p. 11.3}

That is it. Behold, the Lamb of God bears. That is true. He takes sin away, and he takes it away because/he bears the sin of the world. He bears all things. How?—By the word of his power. That word you see, is in us bearing, living, acting, energetic, and it fills it. Everything is clear, open, because he is there, because he fills it, and by his knowledge shall he justify many, for he bears their iniquity. Well, then, you and I can be glad that the Lord knows all about us because of the knowledge by which he justifies us. How does he know?—Because he feels. All right, then; let him bear it. You have it all. Then you are justified, delivered, free. O, there is the comfort of it! {GCB/GCDB 1897, p. 11.4}

O, this opens up so wide a field, so many different things, I just stand in wonder! Which one shall we start out on first from this central station? Why, everything that God has for us, all truth, branches out from this. What line shall we study first? Let us look at the question of religious liberty a moment. It begins right with the individual. There is freedom. What is the bondage?—Sin. You shall know the truth, and the truth shall make you free. We are set free from what?—From sin. But think that is not all. God is with us, in us, continually bearing our infirmities. You know what Stephen said about the Jews, that “about the space of forty years suffered he their manners in the wilderness.” He literally “suffered” their ways, for all their sins pressed on him. He says, “Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am He that blotteth out thy transgressions for mine own sake.” Isaiah 43:24, 25. {GCB/GCDB 1897, p. 11.5}

Do you take that in? Do you see that point? Says God, Thou hast worn me out, wearied me, with thine iniquities. Why?—Because it was his life his Word, that bore it; because we piled the sin upon him, and continued to pile it upon him, and would not allow the Word to do that for which it was there all the time; viz., to take away the iniquity: God says, “I, even I, am he that blotteth our thy sin.” What for? — “For mine own sake,”—in order to get rid of all this burden of sin that is piled upon him,—that is what he does it for, because he is weary of it. He says, I will do all that for mine own sake, that I may be clear from it. Doesn’t that give us a firmer hold, stronger ground for confidence and trust and rejoicing, in the Lord? {GCB/GCDB 1897, p. 11.6}

(A voice) Yes. {GCB/GCDB 1897, p. 11.7}

Here I am; all my burden of sin is on God, on God’s own life. Now he says, For mine own sake I will blot it out; it wearies me. Notwithstanding that our sins wearied the Lord all these years, he has been with us, patiently enduring it. He didn’t get excited and irritable, and turn about and say, Go away; I will not endure this any longer. Didn’t it stir his mind to have all that done?—Yes. But O, the infinite patience of God! He waited, waited; the long-suffering of God waited, and his long-suffering is salvation. If God hadn’t been long-suffering, I could not be saved. But he waited all those long years, waited, waited, waited; and by and by his loving patience got through the thick roll of sin that had been drawn over my eyes, and I consented to let him have his own way. Now can any man who knows the Lord, and how God bears with him,—can he go about trying to regulate others, and set them right?—He cannot; it is impossible. {GCB/GCDB 1897, p. 11.8}

(A voice), He is the only man that won’t do that. {GCB/GCDB 1897, p. 11.9}

Certainly. No matter how much a man may claim to believe in religious liberty, if he doesn’t know the freedom that God alone gives, the time will come when he will seek to compel others. This knowledge of God will make us wonderfully charitable with one another. What a renovation it would make in our church work, if every one knew this! What forbearance and kindness, forbearing one another in love, and dealing tenderly with those who are out of the way. That would make a vast difference in the church, make a vast difference in our dealing with those who do not know the Lord and those who in their ignorance are fighting against the Lord. It would make a vast difference in our talking about being persecuted, and others opposing us. We have no opponents. Those who we sometimes think are opposing us are opposing the Lord; opposing the truth. We only need to be patient, and trust. I remember reading a Jewish legend,—it comes from the Talmud, I think,—very striking, even if it be not true, and I do not know any reason why it may not be true, except that it does not seem to be in keeping with the character of Abraham. An old man came to Abraham’s tent one night asking for lodging, and Abraham hospitably took him in; but when something to eat was set before him, he began without recognition of any supreme being. Abraham asked him why he did not give thanks to God. He said he did not recognize God. He worshiped the fire, and did not see any other being to worship; so Abraham, in his zeal for God, thrust him out of the tent. By and by a storm arose, and the Lord came called, “Abraham, where is that old man I sent to you for shelter?” — “O, he worshippeth not thee, and I cast him out.” And the Lord said, “I have endured him for one hundred years; could not you endure him for one night?” {GCB/GCDB 1897, p. 11.10}

When I think of how much the Lord has had to endure from me, and of the wonderful patience he has had, and has still, O, it is so easy to have not only sympathy and patience, but love for those who are ignorant, and who are out of the way. Well, if we learn this lesson, we shall have the key of religious liberty, and everybody has got to learn it if he gets to heaven. I tell you, brethren, this religious liberty is not a side issue that some two or three may have, and they are to carry it on, and we do not know anything about it, because it is too deep for us; brethren, if you do not know anything about it, you will never get into the kingdom of heaven. It is just as deep as the salvation of God, as broad as that, as simple as that. It is the question of life, the life of the Word of God, which is living, energy, and working,—self-working,—it is righteousness. Therefore if the Word is in us, it will work out righteousness. Take the verse before us: Let us therefore hold fast our confession—in your Bibles it is “profession,” but it is confession in the Revised Version, and that is the exact rendering—let us hold fast our confession. What is the confession?—The confession is, that Jesus is come in the flesh. Now let us hold fast the confession of our faith. What is the trouble with us?—It is that we do not hold fast to our confession. If we confess and continue to hold fast the confession,—that Jesus Christ is come in the flesh, that the Word is nigh us, even in our mouth and in our heart, the word of faith which we preach—if we shall confess with our mouth the Lord Jesus, that he is come in our flesh, and shall believe in our heart that God hath raised him from the dead—that he is a living power, we shall be saved. It is simple, is it not? Can you see how it is done? No, we cannot see how it is done, but it is true. It is the mystery of the seed planted, which grows, although you cannot see the life in it. You cannot see any indications of life in it, but it is there. You cannot see how it does grow, when it grows; but it springs up, we know not how. That is the mystery of the Word,—the seed in us. {GCB/GCDB 1897, p. 12.1}

Now when we confess, and then let the Word have free course to be glorified, it does the work; it works us; it manifests itself in good works in our lives. “Not by works done in righteousness which we did ourselves [as we read in the third chapter of Titus], but according to his mercy he saves us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour. That being justified by grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which believe in God may be careful,”—to do good works?—No; but “that we which believe in God might be careful to keep good works.” These things are profitable. It is not that we should be careful to do good works, but to keep the good works which God gives us, and let the good works work. That is justification by faith; and it is the message itself; it is everything. Now, why will you limit it? How many works will it do? “The man of God may be thoroughly furnished unto all good works”—except the works of the Conference? Will it do these good works in the man too? It is ample for all good works. But have not you all said that the Word of God is good to a certain extent; but then God leaves it to us to work it out? That is a mistake. The Word is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; and that is the Word, the inspired Word, the Word breathed in. Christ breathed on his disciples, and said, Receive ye the Holy Ghost; and so he breathes into us the living Word, and we receive it, and believe that it is the living Word, and this new, energetic, and living way, we live by faith just as the body lives by breathing. {GCB/GCDB 1897, p. 12.2}

I will tell you the trouble; when we start out on life of this kind, it means the giving of one’s self to the Word; it means thinking upon the Word, letting the Word itself dominate our thoughts. A good deal easier thing than that is to get together an hour or two, or several hours, and plan how we shall do, and resolve to work those plans, and then we do not have to think any more. It is a good deal easier to think a little once in a while than it is to think all the time, and when the Word abides in us, it will keep us thinking and working,—the Word is active energy; it works. {GCB/GCDB 1897, p. 12.3}

Now there is another line; this works righteousness. It means righteousness then, to us, the law of God working in us, working out its own righteousness in us. And this pertains to temporal as well as eternal things; for godliness is profitable unto all things, having promise not only of the life which now is, but of that which is to come. {GCB/GCDB 1897, p. 13.1}

God himself is personally present in all his works. He himself is the energy that is manifest in all creation. God himself is force, the force that is manifest in all matter. When we went to school and studied heathen philosophy, we learned that matter itself possessed certain properties, did we not?—that force was inherent in matter. That is to say, we learned that matter was God, and God was out of the question. But God himself is force; he is power,—and Jesus Christ is the wisdom of God, and the power of God. Now suppose we recognize the fact that we all live through the life of God, and only by the life of God. In the beginning everything manifested the perfection of God’s life. In the creation, the new creation, everything was good and perfect. God beheld all things, and they were very good. Christ, who descended into the grave, has also ascended, that he might fill all things. That is, to make all things as they were in the beginning; everything to be full of his life. Is everything full of God’s life now?—O, no; men are not. Men have held down the truth—Christ—in unrighteousness. But by recognizing, and yielding to the Spirit, we may be filled with all the perfection of God. God designs to fill us, even in our mortal bodies. Then, when the time comes, the process will be carried a step further, and the bodies be made immortal, and free from corruption. There is but one life, God’s life, and therefore but one law, and that law is the law of life, the law of the Spirit of life, the law of God’s life. It is not a thing he has arbitrarily laid down, but it is simply the result of God’s existence. {GCB/GCDB 1897, p. 13.2}

We talk about natural and moral law. What is the difference? Take, for instance, the plants that grow according to certain laws. We can observe that certain kinds of plants, when uninterfered with, always grow in a certain way, and other plants always conform to a certain law, and we say, These plants grow according to a law! But what law?—The law is God’s life in them, God’s life that chooses for them the place and the thing which is best for them; that which will tend to their most perfect development after their kind. His life in them is called natural law, because nothing more is expected of them than simply to grow. They have not the order of intelligence and accountability that man has. Now man is a higher order of plant. He is a plant of the highest order, a movable plant, which God designed for the very highest position in the universe. The life of God in him, if unhindered and not interfered with, will bring him up to the perfection which God designed for him; he is a moral being,—that is, he has to do with right and wrong, and therefore the life in him works morality, and so it is called the moral law. But what is the difference? It is one law in all, bringing every created thing, from the lowest vegetable up to man, to the perfection which God has planned for it after its kind; bringing the grass to perfection as grass, and bringing the vine,—a higher order of plant with a higher office to serve,—to perfection as a vine; and the oak-tree, still more powerful, to perfection as an oak-tree; and the man to perfection as a man; but one life in it all, one law through it all. But then we do not see the fullness of God’s life manifested in man, because he represses it; therefore, for man’s sake and on man’s account, we do not see the fulness of life in the rest of creation. {GCB/GCDB 1897, p. 13.3}

The curse of God is upon the earth, because of man’s sin. God said, “Because thou hast done this, when thou tillest the earth, it shall not yield its strength to thee.” And because it does not yield its strength, what does it bring forth?—Thorns and thistles. These are not a new creation, not something especially created sin order to be a curse. God did not create sin in order to curse man, but sin is a curse because it represses the life of God, which seeks unhindered circulation. The curse is a repression of it, a perversion of it, a holding of it down. So the curse that came on the earth was simply man’s dominion sympathizing with him. Man had fallen, and the same fall and the same curse passed over onto the earth, and so it does not yield its strength. The fulness of God’s life is not manifest in it. It is in sympathy with man, and because the fulness of God’s life is not manifested, instead of bringing forth a perfect plant, it brings forth a plant with thorns on it. Where there should be fruit or flower, the imperfect, degenerate plant brings forth a thorn. How many of you have actually seen this thing, so that you can illustrate it? How many have seen a plum-tree in a neglected garden, uncultivated and uncared for, that was all covered with thorns? If that tree had been cultivated and cared for, it would not have been covered with thorns, but would have had fruit on it. It is simply degeneration. It does not yield its strength any more. {GCB/GCDB 1897, p. 13.4}

Because of the curse, we do not see anything in its perfection, yet in the inanimate creation, that is, in plants, we find the life of God most perfectly manifested. In the beginning God said, “Behold, I have given you every herb bearing seed ... and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.” We take the corn and the wheat, and there is life in them. We eat them, and the life that is in them comes into us and becomes our lives. We are built up by the life of God that is in them. The life that was in that growing plant is stored up now in the seed, and when we take it and assimilate it, all the mighty power that was manifested in bringing the seed out of the ground and perfecting it, becomes ours, and may be manifested in us; and if we will only be just as subservient, just as pliable, just as passive in the hands of God as the plant is, then we shall have the perfection of God’s life wrought out in us, even in our poor, mortal bodies. On account of the original sin, the curse is now upon the earth, so that some things have the life of God less fully than others. There is a difference even in plants. Some are now poisonous, whereas in the beginning there was nothing that would cause death. Now for the practical application of this matter,—for the consideration of the relation which the food we eat sustains to our religious life. But the hour has expired, and we must take this up next time. {GCB/GCDB 1897, p. 13.5}

1897

**“Witnesses for God” General Conference Quarterly Bulletin 2.**

E. J. Waggoner

**(Abstract of sermon preached before the Conference, Sabbath, Morning. March 6.)**

Text: Acts 1:4-8:—

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. {GCB/GCDB 1897, p. 54.1}

The words essential to our discourse this morning are, “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me.” It is now but a little while, and He that shall come will come, and will not carry. We think of that time as of the greatest importance to us, because we have a case pending in court. We are now on trial, and soon the judgment will be pronounced, to decide our eternal destiny. But there is a good deal more pending in that heavenly court than that. God has a case there. He himself is on trial, and this fact with which we have to do is of far greater importance to us than the interests which pertain to ourselves alone. {GCB/GCDB 1897, p. 54.2}

Our attention has been called to the fortieth chapter of Isaiah; referring to that scripture again, and continuing into the forty-first chapter, we have this language: “Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.” Now the case is called, and silence is commanded in the court. The judgment is come, and the attention of all is drawn to the great event. Continuing into the forty-third chapter, the subject is there resumed:— {GCB/GCDB 1897, p. 54.3}

Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. {GCB/GCDB 1897, p. 54.4}

God’s character is now on trial. He who is the accuser of the brethren is, above all, the accuser of God. He is a liar from the beginning, and in his first lie on earth he bore false witness against God. Speaking in his insinuating way, he said to the woman, “Hath God said, Ye shall not eat of every tree of the garden?” His question implied an accusation of arbitrary power, of tyranny, and was calculated to awaken dissatisfaction and distrust in the mind of the woman. She replied: “We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it. lest ye die.” “Ye shall not surely die,” was the prompt response. In this temptation. God’s power was held up as arbitrary. He was represented as holding man in ignorance, lest he should assume some of the prerogatives that belong to him. Insinuation is the most cruel way in which a charge can be made. And even since that time, this charge has been raised against God. Says the skeptic, If God has all power, why does he let people suffer? Why does he permit sin? And thus the character of God is continually impeached. {GCB/GCDB 1897, p. 54.5}

Unbelievers say it openly; but how many of God’s professed people have been so influenced by that lie that they have not really known whether it were true or not? Notwithstanding that the whole earth is full of the goodness of God, the charge of unfair and unjust use of power, and of arbitrary government, and the direct impeachment of God’s character is continually raised against him. {GCB/GCDB 1897, p. 55.1}

Now the Lord says, Bring forth the blind that have eyes, and the deaf who have ears. We will have a trial of this matter. Bring forth your strong evidence. Produce your witnesses. Let all the nations be gathered together. Let them bring forth their witnesses, that they may be justified, or let them hear, and say, It is truth. O, the marvelous forbearance of God, that all through these ages the Lord has borne with these things! He has been traduced and maligned, but has patiently waited his time. He declares, “I, even I, am the Lord; and beside me there is no saviour.” Man has fallen in with the clamor of Satan, but God keeps quiet; not once does he become impatient or irritable, but he relies upon the future trial to demonstrate to the assembled universe the righteousness of his cause. {GCB/GCDB 1897, p. 55.2}

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. {GCB/GCDB 1897, p. 55.3}

But God has left the vindication of his character to his children. He has, as it were, risked his character with men. David said, in his penitential psalm:— {GCB/GCDB 1897, p. 55.4}

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. {GCB/GCDB 1897, p. 55.5}

Paul brings out the same idea when he says:— {GCB/GCDB 1897, p. 55.6}

Yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. {GCB/GCDB 1897, p. 55.7}

The time when we are judged is the time when God is judged. At that time all the dealings of God with his creatures will come up before the universe. The character of God as expressed in his government, and the whole story of his dominion, will come up there. Every man will have to participate in pronouncing judgment, for it is written, “Every knee shall bow, and every tongue shall confess,” “that Jesus Christ is Lord, to the glory of God, the Father.” Every man shall pronounce his own judgment, and, in pronouncing his own judgment, will declare the righteousness and justice of God’s character. {GCB/GCDB 1897, p. 55.8}

I am so glad that we have a chance to pass in our decisions now; for he who refuses to confess the righteousness of Christ now, will be compelled to acknowledge it them. The approval of God’s justice will be wrong from the hearts of his enemies. They will have to say in that day: “He is just; his ways are right and true,” even though they say in their hearts, “I hate him.” {GCB/GCDB 1897, p. 55.9}

The opportunity is given to us now to testify for God. “Ye are my witnesses, saith the Lord.” God desires that all shall go out and testify to his goodness now. When a witness is sworn in court, he promises to tell the truth, the whole truth, and nothing but the truth. God will not ask less. “Ye are my witnesses, saith the Lord, and my servant whom I have chosen.” This chosen servant is Christ, and we are linked with Christ in this case. We are to testify to the character of our Heavenly Father, and Christ will testify to the same. Paul says of him, that he witnessed a good confession before Pontius Pilate. His mission was to bear witness to the truth. “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” You and I are called to the same work. Christ came to this world to reveal his Father. The message is, “Behold your God.” God has not left himself without a witness. We may learn of God in nature; in the grass, in the flowers, in the trees, in every living thing, “seeing he giveth to all life, and breath, and all things.” But his plan will not be complete till his people bear witness to his glory and to the perfection of his character. In Christ, the great Witness of the Father, dwelt the fulness of the godhead; and as he was, so are we to be in this world. He said, “I will not leave you comfortless; I will come to you.” And in the person of the Holy Spirit, Christ dwells in the hearts of his people. {GCB/GCDB 1897, p. 55.10}

Read Ephesians 3:16-19:— {GCB/GCDB 1897, p. 55.11}

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. {GCB/GCDB 1897, p. 55.12}

If anything less than the fulness of God be in us, we cannot witness for him. God’s faithful witnesses, seen in the starry heavens, bear continual testimony to his glory; but they speak no word. So with us. The strongest witness we can bear to the character of God, is a life that is consistent with that character. And this is not true of the preachers only, but of every child of God. And this life can only be lived through the power of the Spirit of Christ dwelling in us. God has sent us into the world in order that, as Christ bore witness to the truth, so we should bear witness to the truth; so that, Christ living in us, our lives may testify to the glory of God. Does any one say that this is impossible? Those who doubt God’s power to do this work will have no part in it. Like the nobleman of old who said in the time of famine, “Behold, if the Lord would make windows in heaven, might this thing be?” And to him it was answered, “Thou shalt see it with thine eyes, but shalt not eat thereof.” “Ye shall receive power, after that the Holy Ghost is come upon you.” It takes the power of the Holy Ghost to make us witnesses for God. It is an awful thing to bear false witness in court; how much more terrible it is when God has entrusted himself and his character to us, that we should misrepresent and bear false witness to his goodness. {GCB/GCDB 1897, p. 55.13}

God has left in our hands his own character. He has committed to us the word of reconciliation. We, in Christ’s stead, say to the world, “Be ye reconciled to God.” Dare any of us, then, go forth, presuming to be a witness for God in any place, without knowing that God is with us of a truth? Every should is called to bear witness that God is in him, as though God were living his life and doing his work through him. But you and I have had so little power to take men where they are, and make them living witnesses for God, that the cause of Christ has been greatly hampered. We have had so little faith, either for ourselves or for others, that we have not encouraged men to trust in God. Men have been taught to look for places where they could keep the Sabbath; the first thing is to look for places where we can better ourselves and get with Sabbath-keepers. God does not want us to do that. God wants us to be lights in this world, and to shine wherever he places us. What is a candle worth that will burn only in the fire? There is power in God to help. There is power in God to transform even the beasts of the field, for we read in Isaiah 11:6-11:— {GCB/GCDB 1897, p. 56.1}

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. {GCB/GCDB 1897, p. 56.2}

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar and from Hamath, and from the Islands of the sea. {GCB/GCDB 1897, p. 56.3}

And then, as we continue to read,— {GCB/GCDB 1897, p. 56.4}

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah and Judah shall not vex Ephraim. {GCB/GCDB 1897, p. 56.5}

There will be no contention among brethren; there will be no feelings of envy or jealousy; the power of God will not be used in that way. There will be enemies, but the fear of the Lord shall be upon them. There will be with the people of God in that day the same power, with which he led his people out of Egypt; and as they go forth, nations shall know that God is with them. The same work will then be done as was done upon the day of Pentecost, and the same power be manifested, only in a greater degree. Too often in the past we have used our power to vex; we have envied one another. But when that work is manifest, and God’s power is placed upon us, his power will not be used in that way. That Spirit resting upon us will settle all difficult problems, and make plain before us all our duty, and all the brethren will see eye to eye. In our experiences in this meeting we have seen how God can bring us to see eye to eye. It is not by might or power, but by the Spirit of God. Some have felt troubled because so little work has been done in this Conference. But it is not here that the work of the Lord is done; it is our work to show forth God in our lives as we go forth. It is nothing short of a miracle that God can reveal himself in us. The power that can take sin out of us and put Christ into us, is nothing less than the mighty power of God. {GCB/GCDB 1897, p. 56.6}

But the apostles did not always go about with the burden of this power resting upon them. They were not always speaking with tongues. They were not always raising the dead and doing mighty miracles. But, as the rod lay passive in the hands of Moses, so we should lie in the hands of God. We are poor, helpless sticks, and nothing but sticks. We are only dust; but God can take of the dust of the earth and set it over the works of his hands; not in his place, but in his stead. And when the work is done, it will be of God only. When human power was presented to Christ, he fled from it; he hid himself; and we must learn to be possessed of the same Spirit, that when the temptation of human authority and power comes to us, we shall resist it. To us it is given to draw water from the wells of salvation. Christ was continually giving of the water of life to the people. He was giving his life when speaking at the well of Samaria, as much as upon the cross of Calvary. If any man thirst, let him come to Christ, and drink. And just as Christ was a fountain of life, so every one that comes to him and drinks will become a fountain of living water, and others will come to him and drink. “The water that I shall give him shall be in him a well of water springing up into everlasting life.” And “he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” {GCB/GCDB 1897, p. 56.7}

For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? {GCB/GCDB 1897, p. 56.8}

It is the divine commission to go forth, bearing the life of God. God pity the minister who has no other credentials than those written on a piece of paper. Every Christian has credentials from heaven. Our God is a mighty God. He dwells in heaven, and hath done whatsoever he hath pleased. Shall we continue to bear his name in vain? God gives to us the name that pleases him. Shall we not represent that name to the world? Dare we go out from this place, and run the risk of bearing false witness of God? We have no need to do this. The Spirit of God is waiting to live in us and to make us faithful witnesses. That Spirit can take away not only sin, but the love of sin, when we come to the point where we can adopt the language we have sung:— {GCB/GCDB 1897, p. 57.1}

*“The dictates of thy sovereign will,  
With joy our grateful hearts receive;  
All thy delight in us fulfill:  
Lo, all we are, to thee we give.” {GCB/GCDB 1897, p. 57.2}*

God can do mighty works in us and through us, but the glory must be to him, and not to us. To my mind the most marvelous thing is that God can take us, so weak, so frail, so full of pride and conceit, so ready to arrogate power to ourselves, and yet through us he can manifest himself without our being lifted up. The Spirit of God brings us power, but keeps us humble. {GCB/GCDB 1897, p. 57.3}

*“To thy sure love, tender care,  
Our flesh, soul, spirit, we resign;  
O, fix thy sacred presence there,  
And seal the abode forever thine!” {GCB/GCDB 1897, p. 57.4}*

Brethren, are we coming to the place where we shall no longer play with the truth? The power of God is in the truth. We do not seek for miracles, but we should seek for the transforming power of the Spirit of God. The power of God in us seeks for utterance and expression. It has been too long repressed. The Lord still waits for us. He does not become impatient with us; and bears with us because he has his character at stake. The only way in which he can demonstrate the perfection of his character, and take away his reproach, is in perfecting a people to his praise. He is able to accomplish this in us. Shall we let God have a chance? Shall we let the people know that God is with us, that they may see him and know him? {GCB/GCDB 1897, p. 57.5}

GENERAL CONFERENCE DAILY BULLETIN, VOL. 8 (1899)

February 17, 1899

**“Bible Study. Spirit of Prophecy” General Conference Daily Bulletin 8.**

E. J. Waggoner

**Synopsis of Address by Dr. E. J. Waggoner.**

Survey of the Work of John the Baptist — Revealing God — The Testimony of Jesus Is the Spirit of Prophecy — The Loud Cry — Now Is the Accepted Time. {GCDB February 17, 1899, p. 13.1}

In the third chapter of Luke, second verse, we read, “The word of God came unto John the son of Zacharias in the wilderness.” {GCDB February 17, 1899, p. 13.2}

That word has wonderfully impressed itself on me in our work during the last summer. The word of the Lord came to John the Baptist. If we take but a brief survey of the scope of John’s work, we shall see that this same message may be a wonderful comfort for us all. Remember that when John came preaching, he came (Isaiah 40:4) as the voice of one crying in the wilderness, saying: “Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.” {GCDB February 17, 1899, p. 13.3}

The word of God came to John, and he was the voice. The word of God is a living word. The word of God is a living entity, — a real thing. The word of God came to John, and uttered itself by his mouth. He was only the voice. {GCDB February 17, 1899, p. 13.4}

Now let us read the message, as in the fortieth chapter of Isaiah, that we may see our relation to it: “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. [In another place it says, “The salvation of God.”] The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever. O thou that bringest good tidings to Zion, get thee up into the high mountain: O thou that bringest good tidings to Jerusalem, lift up thy voice with strength; ... Say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.” {GCDB February 17, 1899, p. 13.5}

Keep fixed in your minds this thought, that the work of John the Baptist was not a circumscribed work. It was not a work limited to one place, to one time, or to one man. John the Baptist was not a man simply who had a work to be finished when he died, but he was a voice, the embodiment of the word of God. And that message by John the Baptist was to prepare the way of the Lord. The angel who foretold the birth of John said that he would go before the Lord in the spirit and the power of Elijah, to turn the hearts of the children to the fathers, and the disobedient to the wisdom of the Just, to make ready a people prepared for the Lord. From this we see that the way of the Lord is prepared by preparing a people. And when the way of the Lord is prepared, as spoken by Isaiah, “the crooked shall be made straight.” Mark that, and “make straight paths for your feet”; then “the glory of the Lord shall be revealed.” The Lord makes known his way to his people, and his way is in his people. So when a people shall be prepared for the Lord, the glory of the Lord will be revealed: God’s way is prepared when his people are prepared. {GCDB February 17, 1899, p. 13.6}

Why did not the Lord come years ago? Why does he not come to-day? There must be a reason for it. What is it? We are not ready. There are many people who are not ready, who will yet be ready; many people who do not now know anything about the Lord will yet say, “This is our God.” {GCDB February 17, 1899, p. 13.7}

The Lord can not come, because his way is not prepared. Mark this, brethren and sisters: there is more to this work than the mere saving of a few souls on this earth. That is a mighty thing, — a thing which is more than our minds can grasp, — but God’s mind is infinitely greater than that. The glory of the Lord is to be revealed; and that glory is to be revealed to all on this little planet as they have never seen it before. “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles [heathen] the unsearchable riches of Christ; and to make all see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.” Here the earth is to be made known, through the church, unto the principalities and powers in heavenly places, the manifold wisdom of God, — the glory and power of God. {GCDB February 17, 1899, p. 13.8}

When the Lord Jesus comes from heaven in a flame of fire, the heavens will be covered with his glory. This message, however, prophesies that the glory of God shall be revealed preliminary to his coming. The way of the Lord is prepared when his way is seen in his people; then the glory of the Lord is revealed. It shines forth from his people. {GCDB February 17, 1899, p. 13.9}

Many people will be saved, who have not yet heard God’s truth. Thousands have died with just a glimmering of the light. {GCDB February 17, 1899, p. 13.10}

The questions may arise, Why should we in the last days have so much more light than somebody else? and why should more be required of us in the very last days than of somebody else? If persons formerly were saved with only a glimmering of light, why should it be necessary for a great flood of light to come on the people of the last days? {GCDB February 17, 1899, p. 13.11}

As I said, the gospel of God means more than the salvation of a few souls: it is the revealing of his glory. When Jesus Christ was on the earth, the Word was made flesh; and this was the glory of the only begotten Son of the Father, full of grace and truth. The Son of Man is like unto a man gone unto a far country, who gave authority to his servants, and “to every man his work.” That work is to go and preach the gospel to every creature. In sending us out he says, “Lo, I am with you;” for his name is Immanuel — God with us. If we could only grasp these simple truths, and put them into practice, a mighty work would be done. I am not saying anything new when I tell you, “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself.” The question is, Who are “us”? — Those whom he has reconciled. How many are us? — All. The next verse tells who, and how many, these are: “Who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ.” Who are “we”? — Every one who is reconciled. You can not make the pronoun unlimited in one case, and then narrow it down to a few in the other. When we read that God has reconciled “us,” we do not want to limit the “us” to Peter, Paul, James, and John. We do not want to leave ourselves out of that. He has reconciled us. Thank the Lord! Not imputing unto us our trespasses, not counting us guilty, he has put into us — the same “us” whom he reconciled — the word of reconciliation. How did he reconcile us? By the word of reconciliation. He sent unto us the word of reconciliation, and that reconciled us; so that we — all who are reconciled — are ambassadors for Christ; as if God were beseeching by us, we pray you, in Christ’s stead, Be ye reconciled to God. {GCDB February 17, 1899, p. 13.12}

It does not need a multiplication of words for one who takes that text, and believes it, to see that, in the purpose of God, every soul who receives the message of reconciliation from God is to be a reproduction of the Lord Jesus Christ. The work and the life of Jesus of Nazareth are to be reproduced in every one who receives the message of reconciliation; and they will be, if he receives the message of reconciliation in its fulness. {GCDB February 17, 1899, p. 13.13}

The message of John the Baptist reaches clear down to the coming of the Lord, when he comes with his reward. The same work is going on now to prepare a people for the Lord. Therefore, just as the word came to John in the wilderness, so to every one who receives the reconciliation of God, the word of God comes. We do not appreciate our privileges; we do not appreciate the gift of God to us. The word of the Lord came to John, and he knew it, and spoke it. Even so is it to be with each one of us. Christ is the Word, and we are to present him. {GCDB February 17, 1899, p. 13.14}

Look again at this text in Corinthians: “He ... hath put in us the word of reconciliation.” What is that but that which he said in the first chapter of Acts: “Ye shall be witnesses unto me”? It is Christ reproducing himself, — the Spirit of God speaking through each individual directly to the people. {GCDB February 17, 1899, p. 13.15}

Now when Christ spoke, it was as by one who had authority. The word came from him as direct from God. He was a prophet like unto Moses, — a great prophet, raised up to speak God’s word to the people. He said, “I speak not of myself.” His Father gave him a commandment, what he should speak. {GCDB February 17, 1899, p. 13.16}

This testimony of Jesus is in the church. In the twelfth chapter of Revelation we read something about this: “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus.” How many of the people there spoken of keep the commandments of God? — All. Is commandment-keeping a denominational affair, an individual matter? It is an individual matter. All have the same righteousness, because each one will have the righteousness of God. How many are to have the faith of God? — All. Do they have it simply as a mass, or will each person have the faith of Jesus for himself? — Each one will have it for himself. {GCDB February 17, 1899, p. 13.17}

We read that the manifold wisdom of God is known to the principalities and powers by means of the church. But the church is composed of units, individuals; the church is the house of God, the temple of the living God, because each individual member is also the temple of the living God. Just as the human body is composed of an infinite number of cells, each cell having life, the life of God, and the life of the body is the united life of all these, so the church of God is composed of a vast number, each one having life from God; and the life of the church is the union of all those units. {GCDB February 17, 1899, p. 14.1}

This is simple enough. “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God.” Does the dragon make war with the church as a whole, or with individuals? — He comes pretty close to us as individuals sometimes; and the fact that somebody in the church has successfully resisted him, while it is an encouragement to us, is not resistance for us. I like to hear the testimony of how brethren have met the enemy, and conquered him in the faith of Christ; but that does not conquer him for me. I also must resist, steadfast in faith. “Here are they [the individuals] that keep the commandments of God, and the faith of Jesus.” “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” They all keep the commandments of God, and they all have the testimony of Jesus Christ. Each individual of the body keeps the commandments of God, and each individual has the testimony of Jesus Christ. That is not a rash statement; we all believe that. It is not anything new; just simply what we read here. {GCDB February 17, 1899, p. 14.2}

Now read in Revelation 10:10 what the angel whom John was about to worship said to him: “See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophesy.” {GCDB February 17, 1899, p. 14.3}

You have made the application already. “Here are they that keep the commandments of God,” “and have the testimony of Jesus Christ.” Can we not substitute for that last phrase the divine synonym, “The testimony of Jesus is the Spirit of prophecy”? Thus we read, “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the Spirit of prophecy.” How many have the Spirit of prophecy? — All who keep the commandments of God. Is that so? Now, brethren, do not be afraid to say amen to this, because it is not presumption. If it depended upon us, it would be presumption to say, “My sins are forgiven,” or “I am a child of God.” If it was from me, it would be presumption to say, “I am a servant of God;” it would be presumption to come to God’s throne to pray. I would not dare to do that if he had not told me to come; but when he has told me to come, I dare not stay away. It is not presumption for me to come directly to the throne of God. There is no door keeper to bar the way. God has not put an intermediary between himself and us, but he has a Mediator to bring us to him; for through him we have access to God by the one spirit. Sometimes a fanatic will make a rush to get into the presence of an earthly king, but that is presumption; he has no authority, no right to do so. How much greater presumption it would be for us to come into the mighty presence of God for ourselves, if we had no right there, and we have no right there, unless he provides the way. But thank God, he himself is the way. Even so it is not presumption for us to believe that God has given us the spirit of prophecy, when he himself says so. {GCDB February 17, 1899, p. 14.4}

Now I know this is a stupendous truth, but I thank God that salvation is a stupendous thing. If we should speak out bluntly at first, and say that the Spirit of prophecy is for every individual, somebody would think it was almost blasphemy. But here when we read ourselves into it, we can not back out; and why should we want to? Why should we want to reject, or hold away from us, any good thing that comes from the Lord? It is not presumption to take anything that God gives to us, because we get it only as we are humble; and no presumptuous soul ever receives the gift of God. {GCDB February 17, 1899, p. 14.5}

“Here are they that keep the commandments of God.” Now would you feel as if that scripture were fulfilled if we could point but to one or two, or even a dozen, among us, and say, They are good people; they keep the commandments; therefore we are a commandment-keeping people. {GCDB February 17, 1899, p. 14.6}

We must have the same righteousness that Moses, Elijah, Daniel, Paul, and John had; we must be those men. God reproduces himself in his works; but O, what infinite variety there is! God reproduces himself in his people, but each individual is to get his fulness from the Lord; for the Spirit divides to every man severally as he will. {GCDB February 17, 1899, p. 14.7}

Some one will think, — I know the thought that is in some of your minds, — when we come to this matter of the testimony of Jesus, the Spirit of prophecy, and when we come to making the substitution which the angel himself has made for us, that we are treading on sacred ground, because we have got one among us who has the spirit of prophecy, and therefore we must not have that as individuals. The idea is that we have the Spirit of prophecy because there is one among us who has it. That is to say, we are keeping the commandments of God because we have got a good man among us, who keeps the commandments of God. Some of you think that the reading of this, and the saying of this, must necessarily put a slight on the one who has been chosen for a special work, — a work that no other person in the world has or will have. Does it? — No. {GCDB February 17, 1899, p. 14.8}

In the eleventh chapter of Numbers we read of seventy who were chosen, and the Spirit of the Lord came upon them. “But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the Spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.” They did not put on a clerical coat and collar, but they were right there among the common people, as a part of them, and they prophesied. “And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord’s people were prophets, and that the Lord would put his Spirit upon them!” Well, the last part of that thing has been done. More than eighteen hundred years ago, after a little period of waiting, there came the sound of a rushing, mighty wind, and filled all the place where the people were; and they began to speak with tongues, as the Spirit gave them utterance, and were counted mad by some. Then Peter, filled with the same Spirit, rose and said: “This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.” How many are left out? — Not one. Moses, the man of God, was filled with the Spirit. He uttered this prayer, “Would God that all the Lord’s people were prophets, and that the Lord would put his Spirit upon them!” Why do not all have the Spirit of prophesy? — Because they haven’t received it. That is the only reason. {GCDB February 17, 1899, p. 14.9}

This prayer has been answered: the Lord has poured out his Spirit upon all; for he is no respecter of persons. And this is that they might all prophesy. But we have a narrow, circumscribed idea of what prophesying is. We have our minds fixed upon one thing, and we imagine that everybody must do just that way, or it is not the Spirit of prophecy. Now mind this: God reproduces himself in an infinite variety of ways, and never twice in the same way; therefore it is utterly useless for any one to think to impose upon God or upon God’s people by copying somebody else. So when we find a person coming up, and professing to have the testimony of Jesus, and modeling that testimony as nearly as possible after the real, because that is the way — O, that is not the way! {GCDB February 17, 1899, p. 14.10}

Coupled with that prayer of Moses, and the fact that the Spirit has been poured out upon all flesh, waiting only that everybody shall receive Him, take the words of the apostle Paul in the first epistle to the Corinthians, fourteenth chapter: “Follow after charity.” Who shall do this? — just a few? — No, everybody. “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.” He does not say that some should follow after charity, and that others may prophesy. No; the one is as broad as the other: all should walk in love, and all should have the Spirit of prophecy. {GCDB February 17, 1899, p. 14.11}

In this same chapter we read: “If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.” Who do the prophesying? — All the church. If one comes in, he is judged of all, convicted of all. Thus the secrets of his heart are made manifest; and falling down on his face, he will worship God and report that God is in you of a truth. This will be the case when God is in his people. But if God is not in the church, — in each individual member of the church, — something is wrong. But when God is truly in the church, these things will be manifest. {GCDB February 17, 1899, p. 14.12}

What is a prophet, — A speaker for another. We have it plainly illustrated in the Bible. When Moses was called by the Lord to go down and speak to Pharaoh, he objected, demurred, refused, saying he could not speak. Then the Lord rebuked him, and said, “Who hath made man’s mouth?” Then Moses still demurred, and God said, as recorded in the 14th verse, “Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.” Exodus 4:14-16. Now read Exodus 7:1: “The Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.” Thus we see that a prophet is simply a mouthpiece. He does not originate anything, but is the instrument through which another expresses himself. {GCDB February 17, 1899, p. 14.13}

In Jesus of Nazareth we have the restoration of that which was lost through the first man Adam. Now Adam was not simply one individual; but God made them male and female, and called their name Adam. Genesis 5:1. Christ is the second Adam. Why, there is only one seed; but if we are Christ’s, then are we Abraham’s seed, and heirs according to the promise. Then the second Adam is not simply one man, Jesus of Nazareth, but all males and females who are in him. {GCDB February 17, 1899, p. 14.14}

There have been faithful men in all ages who have not known all the truth, or had the power that God was willing to manifest in them; yet they will be saved. We are bringing no accusation or condemnation against any man in whom all the power of God has not been manifest. The fact that there will be some people in the last days who will keep, not a part, but the whole of the commandments of God, — who will have the complete faith of Jesus manifest in them, in whom the testimony of Jesus will be perfectly reproduced, — does not prove that they are any better than some of these others. If we, by the grace of Christ, shall be among the number in whom that testimony shall be reproduced, that will not give us the right to boast over some who are less favored; neither will it give us any higher place in the kingdom. {GCDB February 17, 1899, p. 14.15}

But God must show, not only to the world, but also to the angels, what he can do with poor, fallen, humanity, so that the perfect life of Jesus may be reproduced in all the true church for a testimony to the power of God. The glory of God must be revealed, and all flesh shall see it; it must be so, for the mouth of the Lord has spoken it. {GCDB February 17, 1899, p. 14.16}

You remember that in the account of Saul’s going to consult Samuel, it is written, “Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.” Now read the message to the Laodicean church: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.” {GCDB February 17, 1899, p. 14.17}

To whom does this message come? — To everybody. Each one needs the eye-salve, that he may see. And when he sees, what will he be? — A seer. What will he see? — God, and the things of God, the message comes, Go, and tell what thou hast seen. That is the whole thing. Then it will be the testimony of Jesus, will it not? Christ said, “I speak that which I have seen with my Father.” When we get our eyes open, that we may see, we shall be seers, and we shall simply go and tell people what we have seen. We shall be speakers for God, the Holy Spirit filling us, and speaking through us. Our mouths will simply be the mouths of God. O, when God speaks with multitudes of mouths, yet with but one voice, what a mighty voice it shall be! I can not speak loud enough, neither is there any person who can utter the voice loud enough; but when that one voice has utterance through ten thousand — yea, ten thousand times ten thousand — mouths, what a mighty sound it will be! {GCDB February 17, 1899, p. 14.18}

A. T. Jones: It will be the loud cry, then, will it not? {GCDB February 17, 1899, p. 14.19}

What a mighty cry! “If any man speak, let him speak as the oracles of God.” {GCDB February 17, 1899, p. 14.20}

Some may have feared that this meant a depreciation of the Spirit of prophecy as we have known it in the church. The Spirit of prophecy is there; but until the Spirit of prophecy is in every individual in the church, the Spirit of prophecy, as it is there, will never be appreciated. The reason the message that has come to us again and again has been slighted, though nominally accepted, — has been printed, and marked, and put into our pockets unheeded, — is because we have not the Spirit of prophecy ourselves. “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” 1 Corinthians 2:11. Therefore when the Spirit of God takes the things of God, and gives them to us, it is only as we have the Spirit that gives them that we are able to receive them. {GCDB February 17, 1899, p. 14.21}

May God hasten that day! Hasten it? — O, it is here now! Now is the accepted time; now is the day of salvation. Here is the message. I say, Hasten the time when all who profess to be among the number who keep the commandments of God shall have the testimony of Jesus, so that they will speak as if God were beseeching through them, — as if it were Jesus of Nazareth. O, what a marvelous thing it is! “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” But, thank God, he has revealed them to us by his Holy Spirit. Shall we take them? They are ours; he has given them to us. O, let us receive them just as freely as he hath given them! {GCDB February 17, 1899, p. 14.22}

“The best wine has its lees. All men’s faults are not written on their foreheads; and it is quite as well they are not, or hats would need very wide brims; yet as sure as eggs are eggs, faults of some sort nestle in every bosom.” {GCDB February 17, 1899, p. 14.23}

“There’s fire in the flint, cool as it looks; wait till the steel gets a knock at it, and you will see.” {GCDB February 17, 1899, p. 14.24}

February 23, 1899

**“True Education” General Conference Daily Bulletin 8.**

E. J. Waggoner

**Synopsis of Lesson By Dr. E. J. Waggoner.**

Bible Study — The Child Jesus an Example — No Real Knowledge Without Knowing God — The Nature of Truth — All Found in Christ. {GCDB February 23, 1899, p. 70.1}

I think the same text we began with last night will serve us still: “The word of the Lord came to John in the wilderness.” “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.” What a wonderful thing it is to have the word of the Lord come to us! There is power in that word. John was in the wilderness, away from men, and there the word of the Lord came to him. How did he get it? It came to him, and he recognized it as the word of the Lord, and that word was power and wisdom to him, and in him. “He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.” {GCDB February 23, 1899, p. 70.2}

So when the word of the Lord comes to a person, what comes to him? — Power, wisdom, discretion. “For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.” “For the Lord giveth wisdom,” not a part, but the whole, all one can have. Then, apart from what one gets from the mouth of the Lord he can not understand anything and he can not know anything. Then we have a basis here for education. Out of the Lord’s mouth cometh knowledge and understanding. {GCDB February 23, 1899, p. 71.1}

Out of the Lord’s mouth cometh the word, which he breathes forth, the word that made the heavens. You remember the text, don’t you? “By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.” So the word of the Lord is the breath of God. Therefore, all scripture is the breathing of God, and “is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” {GCDB February 23, 1899, p. 71.2}

Hear Job: “I said, Days should speak, and multitude of years should teach them wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.” “In reality it is the spirit in man and the breathing of the Almighty that giveth understanding; whether he be old or young has nothing to do with it. That is demonstrated in the little boy Jesus who was talking with the old doctors. There were many present of mature years; but there was one of only a few years who could teach them wisdom. Why? — Because it was the Spirit and the inspiration of the Almighty that gave him understanding. Now God is no respecter of persons. The Spirit is given freely to every one who asks. {GCDB February 23, 1899, p. 71.3}

These are fundamental principles. We all say amen to them, because they are simply the word of God; but we don’t stick to them. Time and again I am reminded of an occurrence in my boyhood. I was playing on the ice with one of my mates, and he had a long pole in his hand with which to keep himself afloat in case he were to fall through one of the air-holes in the ice. He carried the pole very bravely until he fell through one of these air-holes, then he dropped the pole and clutched the ice. {GCDB February 23, 1899, p. 71.4}

So here are these simple truths, just as simple as the word of God can make them, and we read them. We believe them — why, of course we believe them; we could not be Seventh-day Adventists if we did not believe them, for it is according to our profession of faith to believe the Bible — until we get to the place where we apply them, and then they go. {GCDB February 23, 1899, p. 71.5}

It is the Spirit and the breathing of the Almighty that gives understanding; and that Spirit of Christ is the spirit of meekness and humility, of receptivity or teachableness. “If any man have not the Spirit of Christ, he is none of his.” Jesus was not a prodigy; he was an example and pattern. Therefore the wisdom that was manifested in the child Jesus at twelve years of age is simply the wisdom that should be in every child at that age, and the wisdom that might be, would be, in every child at that age, if that child was subject to the inspiration of the Almighty. {GCDB February 23, 1899, p. 71.6}

When Jesus came before the people, they were astonished at his doctrine, and they said, How does this man know? Mark you, they did not say, He does not know anything; no; their question was, How did he learn? We never had him in our school; he has no diploma; then how is it possible for a man to have wisdom greater than we, when he did not go through the set form and ways? Yet in every question asked of him he knew what to say or what not to say; he knew when a question ought not to be answered. It takes a good deal of wisdom to know that. {GCDB February 23, 1899, p. 71.7}

Take this text: “We speak of wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory.” We preach “as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.... For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak.” {GCDB February 23, 1899, p. 71.8}

Let us consider this matter. “If any man have not the Spirit of Christ, he is none of His.” That is, if any man have not the Spirit of Christ, he is not a Christian. That is a simple proposition; the Spirit of God marks one as a child of God, a son of God, as one with the Lord Jesus Christ. But the Spirit is given to us for a definite purpose, as we read here. What for? — “That we might know.” We just cut the scripture right off there for a moment. It is given to us that we may know. {GCDB February 23, 1899, p. 71.9}

How much can a person know who does not know the Lord? It may seem to some as though it is drawing the thing too fine if it is stated that a person knows nothing, if he does not know God; or that a person can not know anything, if he has not received the Spirit of God. But let us see. “We have received, not the spirit of the world [that is a different spirit from the Spirit of God], but the spirit which is of God; that we might know the things that are freely given to us of God.” {GCDB February 23, 1899, p. 71.10}

The Spirit is given to us in order that we may “know the things that are freely given to us of God.” Since God does not do things in vain, it follows that without the Spirit we can not know the things that are given to us of God? — “He giveth to all, life, breath, and all things.” “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” In him were all things created in heaven and on earth — things that you can see, and things that you can not see. “All things were made by him,” and for him; and “he is before all things, and in him all things exist.” {GCDB February 23, 1899, p. 71.11}

“Now we have received ... the Spirit which is of God; that we might know the things that are freely given to us of God.” Or, to put it short, we have received the Spirit which is of God, that we may know all things. Since God does not do things in vain, without that gift of the Spirit we can not know the things that God has given to us — and he has given to us all things; therefore without the Spirit of God we can not know anything. {GCDB February 23, 1899, p. 71.12}

Everybody does not see that. You think that is just a sort of logical quibble, a turn, a play upon words. It is not. It is just the recognition of a simple fact. If we recognized that simple fact, and held to it, every one of us would be at the entrance of the school that would teach us all things. The examination is simply this: It consists of only one question, Do you know the Lord Jesus Christ? That is the examination question that admits one into the university course, the course in which one may learn all things. When he knows the Lord, and knows the Spirit of God, then he has the key of knowledge. {GCDB February 23, 1899, p. 71.13}

[A. T. Jones: I recently read in “The Desire of Ages” that the key of knowledge is faith working by love.] {GCDB February 23, 1899, p. 71.14}

But faith working by love — what does it do? What is its first effect? — It purifies the heart. This brings us to the same thing again. The one question, the answer to which admits any person and every person into the university course, is, Do you know and believe the Lord Jesus Christ? {GCDB February 23, 1899, p. 71.15}

[A. T. Jones: In Christ nothing avails but faith, which works by love.] {GCDB February 23, 1899, p. 71.16}

Yes: nothing is of any avail but faith, which works by love, which is the key of knowledge. {GCDB February 23, 1899, p. 71.17}

[Voice in congregation:Is not receiving the Spirit the examination, instead of knowing the Lord?] {GCDB February 23, 1899, p. 71.18}

What is the difference? {GCDB February 23, 1899, p. 71.19}

[Voice: Well, knowing the Lord reaches clear on — knowing all that we will ever know.] {GCDB February 23, 1899, p. 71.20}

I do not know what is the difference between the two things — receiving the Spirit, or knowing the Lord. {GCDB February 23, 1899, p. 71.21}

[Voice: Well, the Spirit comes and teaches us to know the Lord.] {GCDB February 23, 1899, p. 71.22}

Yes; but then you know the Lord. {GCDB February 23, 1899, p. 71.23}

[Voice: A little.] {GCDB February 23, 1899, p. 71.24}

Yes: but you know the Lord. Never mind “little” or “much;” you know the Lord. Why, you can ask a little child, Do you know the Lord? — “Well, yes, a little.” Of course it is only a little child, and he can not know so much as he will know by and by, after a few hundred thousand years; but this one thing it knows, — it knows the Lord. The child knows its father. It says, “I know him so easy.” But that is not to say that the child knows all that the father knows. There is a difference there. The child may know its father without knowing all that the father knows. That is a matter of time. Of course we shall never know all that our Father in heaven knows; but we will never know anything that he knows if we do not know him. {GCDB February 23, 1899, p. 71.25}

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” And they said, “We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?” And he said, “Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth forever. If the Son therefore shall make you free, ye shall be free indeed.” Notice the difference in the two statements. In the first place it says: “Ye shall know the truth, and the truth shall make you free.” “If the Son therefore shall make you free, ye shall be free indeed.” The truth is the Son; the Son is the truth. “I am the way, the truth, and the life.” Then how much does anybody know who does not know the truth? [Congregation: He does not know anything.] Do you say, Oh, he has got to have a good lot of knowledge? Do you not see the very fact of our difficulty? We have been educated wrong; and we have to get rid of some of the things that we think we know in order that we may begin to know. What is truth? — Christ is truth, and his name is “I Am.” Three different times in the 8th of John we find him applying this title to himself. It appears only once in our version, but it occurs three times: “Before Abraham was, I am.” Also, in another place he says, “If ye believe not that I am, ye shall die in your sins.” That is what it is, literally. Again, “When ye shall have lifted up the Son of man, then shall ye know that I am.” It is through the cross of Christ that we know God. His name is “I Am” — that is, the one who is. He is the one who is, the one who was, and the one who is to come. It is being, being, being, all the time. He is before all things, and all things are in him, and he is the beginning of everything that is. All things were made by him, and without him was not anything. Therefore there is nothing outside of him. Is not that clear and simple enough? In the Sanskrit, to which we trace our English language, the word for “truth” is simply a word signifying “that which is.” Truth is something which is. Where can a thing be which is not? Can there be any such thing? The mere statement that it is not, states the whole case. It is not there — there is nothing there. “It is not.” Rachel mourned for her children, and was not comforted, “because they were not.” She did not have any children. {GCDB February 23, 1899, p. 71.26}

Then you see that you can not have anything unless you have something that is. And there is nothing except in Christ. Is not that clear enough? Then what is not in the Lord Jesus Christ is nothing. Oh, you say, you are so narrow. It is too bad that Jesus Christ is so narrow, and that knowing the Lord is such a limited knowledge! We want to know something more than that. [A. T. Jones: So did Eve.] Yes; Eve did, and we are reaping the results. {GCDB February 23, 1899, p. 71.27}

There is no occasion for boasting, or for depreciating other men. The Spirit of the Lord works in a good many men besides us. The Spirit of the Lord strives with men, to enlighten every man that comes into the world, just to the extent that that man is willing to receive it, even though he is not professing to know the Lord; for there are people who do not profess to be Christians who are much nearer Christ than a great many who make such profession. But the Lord tells us of a class of people who are “ever learning, and never able to come to the knowledge of the truth,” — always learning, but never learning anything. There is no profit in that. The man who is always learning will seem to have stored up a vast mass of something; but he never comes to the knowledge of the truth, and without the truth, a man can not know anything. {GCDB February 23, 1899, p. 71.28}

Brethren, the trouble with us is that we are preaching and teaching, and professing to believe that we have all of eternity before us; but when we come to the matter of education, we act as though eternity was nothing, — as though that were all to be left out. What would you think of a person who should plan and expect to live for years, and then make all his plans for only a day? Knowledge to be knowledge indeed, must lay hold of something that is. Jesus Christ is, and he is going to be to all eternity to come, — he always is, he always will be; and whatever really is — we are now using the word in its simplest significance — whatever is, always will be. Therefore, what a person really knows, — and he can not know anything unless he knows the truth, — that thing shall endure forever, and that knowledge will carry that man along with it to eternity, so that he will live forever. {GCDB February 23, 1899, p. 71.29}

“What shall it profit a man, if he gain the whole world, and lose his own soul?” You know that there are a great many people who are amassing property. And then the question is, How much did he leave? Well, he didn’t take anything with him — he had to leave it all. How much has he got? [Voice: Nothing.] What is the use of it, then? He might just as well have spent his time in doing nothing. He might just as well never have been. What is the use, then, of gathering together that which he can not hold? And more than all, what is the use of gathering together that which is not worth holding? {GCDB February 23, 1899, p. 71.30}

Take the men that the world call great, the great conquerors, who gathered kingdoms to themselves. Take Alexander, who conquered the world. How much of it has he? — Nothing. How much of it, then, did he really have? — He never had it at all. He did not have anything. Take Jesus Christ, who had not where to lay his head; how much of it has he? — He has the whole of it, because the one who holds the thing is the one who has it. {GCDB February 23, 1899, p. 71.31}

Here is a person who has not much education, and here is one that has a great deal, as the world goes. But let this poor, despised man, called an ignoramus, who knows the Lord Jesus Christ, come to the day of judgment; and let this man who has all the polish and culture of all the schools, come to the same place, not knowing the Lord, — who knows the most? That ignorant man may not have so great a range of things to show; but he knows the Lord; and he has the key of knowledge, and all eternity in which to study. I think he has the best education. What is the thing which we ought to study, then? — The Lord himself, the word of the Lord; and it is no narrow education; “for in him are all things.” {GCDB February 23, 1899, p. 72.1}

Now, this is just the same question that we were studying last night, — the question of receiving the Spirit, and having the Spirit of prophecy, the spirit of discernment; for, as we read, “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth all things.” When we come to the Lord Jesus Christ for wisdom, confessing that we do not know anything, and receive from him alone, it will not be a narrow course, but a real grasp of real things. Let it be in natural science, or any other branch, he will have that mind which perceives, so that when he goes to study the thing, he will see more in it in a short time than he who does not have the mind of the Spirit of God ever can see in it. So that man who is called ignorant, who knows the Lord, may even in this life know more than that other man who has a great mass of facts, and does not know the Lord. For it is the spirit in man and the breath of the Almighty that give him understanding. When Jesus stood there in that upper chamber with the disciples, what did he do? — He breathed on them, and said, “Receive ye the Holy Ghost.” That is what God did with Adam in the beginning. The Lord God made man of the dust of the earth, and breathed upon him, — breathed into him. There was the inspiration of the Almighty. Then what did man become? — A living soul. The breath of the Lord made Adam a very good man. What was he good for before the Lord breathed on him? — He was not good for anything as a man. He was utterly useless as a man — simply a clod. He was just as good as any stone; just as good as any lump of earth; but useless as a man, worthless, good for nothing. Then God breathed into him, and he became a very good man. Oh, what a blessed thing it would be if we could always live, by consciously receiving the breath of the Almighty! And we may. Why? — Because that very same breath which was breathed into Adam is breathed into the soul of every man. We live by breathing the same breath that was given to Adam. {GCDB February 23, 1899, p. 72.2}

Oh, how marvelously near the Lord is. When I come here so close to Brother Corliss, and talk with him, he feels my breath upon his cheek, don’t you? [Elder Corliss: Yes, sir.] When I get so near that I can whisper in his ear, and he feels my breath on his cheek, that is very close communion, is it not? How near the Lord is, then, to every one of us! How near? — So near that we can feel his breath fanning our cheeks every moment. And the inspiration of the Almighty gives understanding. My friends, if we recognize that, — if we take the truth of which that stands as a representative, — then we will have the key to all knowledge; and that is inspiration. God would have his word breathed into every soul; then they would know the word of God, not that somebody tells them that it is the word of God, but because they hear it from him, and talk with him, and receive it from him; for he has given the Spirit to breathe into us his life, that we may know, and that will lead us in the right way. {GCDB February 23, 1899, p. 72.3}

Now there is such a thing, such a possibility, as the Spirit of God taking possession of man, and using that man, and thinking through that man; for the scripture says, — and you often quote it, — “Let the wicked forsake his way, and the unrighteous man his thoughts.” When a man forsakes his way and his thoughts, what is left? [Voice: He is empty.] There is nothing there. He has no way, and no thoughts. There is nothing left. What next? — “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” When the Lord says, Forsake your way, and forsake your thoughts, what does he expect? He will put his ways into us. Now, when the Lord Jesus Christ thinks in you and me, that thought will be worth something, will it not? That will be a thought worth preserving; for the thoughts of the Lord are — how long? — To all generations. They continue forever. The thought of the Lord endures. “All scripture is given by inspiration from God” — by the breathing in of God. Now it is not enough that it was breathed into David, and Moses, and Isaiah, and Paul, and John; it was breathed into them, and being breathed into them, it was their life; but what good is it to me that John, and Paul, and Moses, and Isaiah had life, if I do not have life? Therefore the same word which was breathed into them may be, and should be, by the same Spirit, breathed into us, and then we have knowledge; “for the Lord God giveth wisdom; out of his mouth cometh knowledge and understanding.” {GCDB February 23, 1899, p. 72.4}

Just one text more — that blessed statement concerning Christ in the 11th chapter of Isaiah! “There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord,” literally, “shall make him breathe the fear of the Lord”; or, as the French version gives it, “shall make him inspire the fear of the Lord.” What is the fear of the Lord? — “The fear of the Lord, that is wisdom; and to depart from evil is understanding.” {GCDB February 23, 1899, p. 72.5}

We have read something about short courses. It does not take very long to know the Lord. Then, when one knows the Lord, and brings everything right to the standard of that knowledge, — knows nothing except the Lord, — a very short course will suffice for him to begin to get hold of that knowledge, and he has all eternity before him in which to keep on learning. Nobody gets very much in school. The education of a man is received out in the world, at work. None of us learned very much in school compared with what we have learned since we have left school. Therefore, in school we ought to get the right start, and get in the right way, and keep in the right way. That is the way of the Lord; yea, it is the Lord himself, who is the way. Then we have got the way, which is the way everlasting. {GCDB February 23, 1899, p. 72.6}

There is no one who has not much to learn, and every one must come under the training of Jesus Christ; he calls all to become his students. {GCDB February 23, 1899, p. 72.7}

February 24, 1899

**“The Water of Life” General Conference Daily Bulletin 8.**

E. J. Waggoner

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

Christ the Fountain of Life — The River of Life a Real Stream — The Earth Watered by It — Righteousness from the Clouds — Drinking the Life of God — The Cleansing Power of the Life — Eating and Drinking in the Presence of God. {GCDB February 24, 1899, p. 79.1}

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive.” {GCDB February 24, 1899, p. 79.2}

Now suppose that some poor, simple-minded person, who had just at that moment arrived, after a long journey, and was footsore, travel-stained, weary, and thirsty, had come into the temple at that moment, and had heard this voice, “If any man thirst, let him come unto me, and drink,” and he had come up and said, “I want a drink,” do you suppose he would have got what he wanted? or would the Saviour have said, O, my dear fellow, you made a mistake; I did not mean what I said to be taken literally? Would he not have been obliged to say that with some shame? {GCDB February 24, 1899, p. 79.3}

Now God has a right to expect that when he speaks, people will take him at his word. Why? Suppose a father offers something to his child; and the child believes the father, and says, Yes, I will take that; and then the father says to the child, I did not mean that. That would be embarrassing; because the child honored the father by believing that he could not say anything but what he meant. {GCDB February 24, 1899, p. 79.4}

Now I want all to see that the Lord Jesus Christ meant exactly what he said, — that we can come to him and drink, — and if that day there had been in the temple a man so simple-hearted that he thought this meant those who wanted a drink, then the Lord would have given it to him right there. He would have had what he wanted; and in the drink that he got, he would have received more than any one else could see in the water. {GCDB February 24, 1899, p. 79.5}

“Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light.” {GCDB February 24, 1899, p. 79.6}

The word “pleasure” in the ninth verse is “Eden” in the original. “Eden” means “pleasure,” or “delight.” So the text really says, “Thou shalt make them drink of the river of thine Eden.” {GCDB February 24, 1899, p. 79.7}

“He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God; and the Lamb — the Sparkling water, wasn’t it? We are familiar with that term. You who have lived in the mountains know more about it than those who have lived on the plains. You know what living, sparkling water is. And this water that flows from the throne of God is the life of God; and the life is the life of men. Then it is sparkling water, isn’t it? In that light shall we see light. It is God’s own life flowing from his throne. Do you believe there is any such thing? Is there a real river flowing from the throne just now? Yes. Where does it flow? A river that flows must go somewhere. Here is a throne, and from it is gushing every moment, and has been from the days of eternity, and will be until the eternity of eternities, a river of life, flowing on and on, without stopping. It is the river of life. Where does it go? {GCDB February 24, 1899, p. 79.8}

It is a real river. If we were there, I suppose we could see it. Some would, and some would not; but it is a river that may be seen, felt, drank from, and bathed in. The real thing is flowing. Where from? — From the throne of God and of the Lamb. {GCDB February 24, 1899, p. 79.9}

“They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of water.” Where is the Lamb? — In the midst of the throne. “And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.” {GCDB February 24, 1899, p. 79.10}

In order that we may have an object-lesson, let this desk represent the throne of God. From it flows the river. It is the throne of God; and the Lamb — the slain Lamb — is in the midst of the throne; and from the throne is that everflowing stream of life. {GCDB February 24, 1899, p. 79.11}

“Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith truth, that ye might believe.” {GCDB February 24, 1899, p. 79.12}

That was an important thing. See with what detail and emphasis it was stated. “He that saw it bare record, and the record is true, and he knows that it is true.” There came out blood and water from the side of the Lamb that was slain; and the blood is the life, isn’t it? So on the cross Christ gave his life for us. His life has always been given for us; and the cross is merely the manifestation that that life has been given. That one instant when he hung there between the heavens and the earth, offered for man, was a revelation of the eternal glory of God, that he has always given his life to man. The blood came from Jesus that men might see that he has given his life for them. There was the water and the blood. One saw that, and he bare record, and we know his record is true. And there are three that bare record, — the Spirit, and the water, and the blood. And the three agree in one. All are life; the Spirit is life, because of righteousness; the blood is the life, and the water is the water of life, flowing out from the side of the Crucified One. {GCDB February 24, 1899, p. 79.13}

Jesus said at one time, “Destroy this temple, and in three days, I will raise it up,” and then the Jews began to find fault with him: but he spoke of the temple of his body, for he had said, “Lo, I come; in the volume of the book it is written, I delight to do thy will, O my God; yea, thy law is within my heart.” {GCDB February 24, 1899, p. 79.14}

When the tabernacle was built, it was a very feeble representation of the true sanctuary, which the Lord pitched, and not man. There was an ark in the innermost place, and upon that ark where cherubim; and from between the cherubim the glory of God shined forth, indicating that that was a representation of the throne of God, who sits between the cherubim. But underneath the cherubim were the tables of the law, showing that righteousness is the foundation of his throne; the law of God is in the very midst of the throne. But the law of God was in the heart of Christ, showing that his heart was the throne of God; so that when he hung upon the cross, God’s heart was pierced, and from that place where the law dwelt there flowed out the stream of life. What was it? — The pure river of the water of life, flowing from the Crucified One. And the stream that flows this minute from the throne of God, is just as real a stream as was the water and the blood that flowed from the heart of Christ, and it is the life of God. And whosoever will, let him take the water of life from that flowing stream. “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” “If any man thirst, let him come unto me, and drink.” Christ spoke this of the Spirit; therefore that stream of life which flows from the throne of God is simply the Spirit of God, flowing out into all the world. The Spirit and life of God are therefore flowing forth. {GCDB February 24, 1899, p. 79.15}

“Spiritual things are spiritually discerned.” If we were there at the side of the throne, some would see the river, and some would not see it. He who has his eyesight trained to discern spiritual things would see the stream flowing. The man who is not spiritual would not see anything. One might say, “O, I see the bright and sparkling water flowing from the throne of God;” and another would reply, “I can not see it.” Did you ever hear people say, “I can not see it”? When a man can not see, what is the matter with him? — He is blind. Then, “I counsel thee to buy of me gold tried in the fire, ... and anoint thine eyes with eye-salve, that thou mayest see,” — not to be blind. The man who is spiritual would discern the water of life flowing from the throne of God, and would see the Spirit of God. Why does the world not receive the Spirit of God? The Lord tells us why. “I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.” The world does not receive the Spirit of God, because it does not see him; and these natural eyes never can see him. But the eyes of our understanding may be enlightened by the Spirit of God, so that we can see him: and then when you and I learn to see the Spirit of God with the eyes of the understanding that are enlightened by the Spirit, then the Spirit which dwells in us will quicken our mortal bodies, and by and by make a complete transformation, by giving us a spiritual body, when our eyes will see even the Spirit of God. But we must now have spiritual eyesight with which to discern things, in order that the body may be made spiritual, because there is no use of a spiritual body for a man who is not spiritual; when a man gets spiritual, the Lord will give him a body to correspond. {GCDB February 24, 1899, p. 79.16}

When the children of Israel were in the desert, where there was no water, they became thirsty, and they murmured. They said: “What kind of general is this Moses, who has brought us out here, with all this army and all these cattle, where there is no water?” The very first qualification required of a general is for him to know how and where to find good camping-places. What good is a general, no matter how perfect he may be in other ways, if he can not take care of his men, and give them something to eat and drink? Men must have good camping-places; for they can not fight or live without water; so one of the principal requirements in a general is that he be able to look ahead for camping-places where there is a stream of water. But this man Moses — well, anybody who knows anything would know better than to bring a company of people out into this place. He just brought us out here to kill us, instead of giving us the victory. We could have died just as well in Egypt as here. In Egypt there were graves in which to bury us; but here our carcasses will fall, and they will not be buried.” But Moses did not bring them there. The Lord did that, and he knew there was not water there. But that made no difference. He wanted them to learn this lesson, “If any man thirst, let him come unto me, and drink.” He brought them there, that they might be in the very place of that man whom we spoke of as coming into the temple and asking Jesus for water. Water could not be obtained by digging in the wilderness, because there was just hard, dry, barren soil all the way down. It looked like a hopeless case. Then the Lord said to Moses, “Take some of the elders, and go to the rock in Horeb, and I will stand upon the rock.” You know what Horeb is. It is the mountain of God. The law was spoken from there. The Lord told Moses to go to Horeb, and smite the rock. Moses did that, and the water ran in dry places like a river. They all drank; they stooped down and bathed in it; they cooled their parched faces and tongues; they led their cattle to it to drink; they refreshed themselves in the water that flowed from the rock, — but they forgot God, their Rock. “Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” {GCDB February 24, 1899, p. 79.17}

The Israelites drank real water from the rock, and it was all they had to drink for years; they camped right there in that spot for a full year. So even though we limit ourselves to that year, there was no other water except that which came from that rock, and they drank from that. “They all did eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ.” Then they drank right from Christ. When he told Moses to smite the rock for water, he said, in effect, what Jesus afterward said, “If any man thirst, let him come unto me, and drink.” “He, every one that thirsteth, come ye to the waters.” And they came, and drank spiritual drink, but they died at last of thirst. And why? — Because they forgot God their Rock. We have the same lesson before us. Those persons actually drank water from the body of Christ, but they did not recognize the marvelous miracle that was wrought among them. We imagine that they could not think of anything else. But we can better understand the matter when we remember that a long time afterward, when Jesus was in the desert, and fed his people with bread that came directly from himself, multiplying it till five thousand or more were fed, within twenty-four hours they said, If you would only show us a miracle! What sign do you show, that we may believe on you? When we read that, we can readily understand how the children of Israel in the desert could forget the miracle that had been performed there. {GCDB February 24, 1899, p. 79.18}

Some of you may soon pass Niagara Falls, and as you gaze you may wonder where all the water that pours over that precipice comes from, and where it goes. Why is not the source exhausted, or the earth overflowed? “All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.” Where do they come from? — The water comes from away up yonder in the hills. Why doesn’t it run dry? — Because it comes from the heavens, in the clouds. The clouds drop down water abundantly; and it fills the earth, and then flows forth. Where did the clouds get the water? — It evaporated from the earth, and they became filled with water. Then the earth gave it to the clouds, and the clouds gave it to the earth. But which originated it, — the earth or the clouds? You see that is just as far as any scientific textbook takes us. But that is not satisfactory at all. Now read the true scientific answer: “Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers.” {GCDB February 24, 1899, p. 80.1}

Thank the Lord that the river of God is full of water, and never runs dry. It is always running. Do you not see? The rain comes down from heaven, filters down from the river of God. You and I have drunk from the rock, and have forgotten God the Rock. We have been drinking from the life of God all our lives, and have not known it. We are just as bad as were the Israelites. They were forty years in the wilderness, drinking from the fountain of life, from Christ, — spiritual water; and there are men in the earth to-day who have been twice forty years drinking from that same fountain, and have never given praise for it. Spiritual water will make a man spiritual when he takes it as such; for it is the life of God. The Israelites did not take it by faith, and they died. {GCDB February 24, 1899, p. 80.2}

How near is the Lord, and how real are these things! yet we have been living in an unreal world. The things which are seen are temporal, but the things which are unseen are eternal. That which is for only a little while is the unreal thing. It is the unseen thing that will endure. Therefore we want to get out of this unreal world, which exists for only these mortal eyes, to see and live in the real, the unseen, world. Then we shall be able to see, to all eternity, things that wicked men can never see. {GCDB February 24, 1899, p. 80.3}

We have a drink of water here, — living water. Where does it come from? — The throne of God, where Jesus Christ, the Lamb slain, is. It flows from his heart. It is the blood of Christ, which cleanses from all sin. The blood of Christ is a real thing. {GCDB February 24, 1899, p. 80.4}

That water which flows from the throne of God is his life, and his life is the light. “If we walk in the light as he is in the light, we have fellowship with one another; and the blood of the Son of God cleanses us from all sin.” Is that a real thing? or is it only a figurative expression, — a mere form of words? Can we actually bathe in the blood of Christ, and live by it? — Yes; for what is the blood? — It is the life. The life is in the blood. By whatever means Christ conveys the life to us, that is the blood, the life. He gives it to us. It does not necessarily have to be always in one form. There are innumerable forms in which life is conveyed to us; but it is all the one life. Remember, the Spirit and the water and the blood agree in one; they all come to one. {GCDB February 24, 1899, p. 80.5}

Water is life, and it has life-giving powers. The River Seine receives all the sewage of the city of Paris. No small amount of filth goes into that river every day; yet the water of life is powerful enough to cleanse all the filth of Paris. It can do that, and here is the evidence: all the refuse, waste, filth — the sewage of every sort of that vast city — go into the River Seine; but forty miles below, there is not a trace of impurity. The water is just as pure, sparkling, and life-giving as any water in the world. It is running, living water. {GCDB February 24, 1899, p. 80.6}

This marvelous property is just the same as that of the air. You want to get away from dead, stagnant air; the wind begins to blow, and it becomes fresh. We say, “What a fine thing this wind is! It will blow away the disease germs, and will purify everything.” O, the life swallows up death! We all come, putting death into this great ocean of life, which swallows it up, so that we live. All about us is death, disease; and it is swallowed up by the air, and we live. The filth is brought into the living water; it flows, and men say it works itself pure. That is as well as we can express it. But whence comes that water — the River Seine, or any other river? — From the throne of God. It is living, flowing water, and the fact that water gives life to us when we drink it; the fact that water refreshes our bodies when we put it upon them; the fact that water has wonderful healing properties, not only when we take it within us, but when we put it upon our bodies; the fact that water cleanses the impurities from our bodies when we take it in, washing all the tissues; the fact that water cleanses that which is put into it, and divides it from its death-dealing properties, so that we may take the same water, and it gives life to us, — all these facts speak to all of the marvelous cleansing power of the blood of Jesus Christ. {GCDB February 24, 1899, p. 80.7}

Do you not see how, in the treatment at the sanitarium, the gospel of Jesus Christ can be easily preached? We are dealing with real things. We have been groping as if we were in the dark; but the Lord has given us the Spirit to anoint our eyes, so that we can see; and then in these waters that we take, we shall see the blood of Christ, that cleanses from all sin. {GCDB February 24, 1899, p. 80.8}

In the tabernacle there were tables of stone, and the law was engraved upon them. It was dead stone. But we come to the living stone. In the true tabernacle, in God’s throne, where the Lamb slain is, this the living stone, enshrining the living law; and the water that flows from that is impregnated, full, charged with the righteousness of the living law of God; and whosoever drinks from that, drinks what? — “Blessed are they which do hunger and thirst after righteousness: for they shall be filled. When a man is thirsty, and gets filled, how does he get filled? — By drinking. He hungers and thirsts after righteousness; then he eats and drinks righteousness, and he is filled with righteousness. Righteousness comes from the throne of God, — flows out in a stream of life. The heavens drop it down; because He visits the earth, and waters it with the rain from heaven. In like manner the prophet says: “Drop down, ye heavens, from above, and let the skies pour down righteousness.” O, how easy the way of righteousness is made, and how real it is! and O, what a blessed thing, what a pleasure, it is to drink water! Yes; and more than that, the man who sees this, will never drink anything else but water. Of course God lets the water come up through the fruits; and when we take the fruit, we are drinking it still, because that water which has come up through the grapevine, and then been stored up in little clusters, Jesus speaks of as his blood. The rich juices of the fruit are water. But whoever knows that water is the water of life, will never mingle with that pure water of life something which will deteriorate it. He will not put some poison in that if he knows that is the life of God, because that would be saying to the Lord, I know that this is your perfect life; but I do not care anything about all the perfect life; a little of it is good enough for me. I will take it degenerated. What is he doing? — He is crucifying to himself the Son of God, saying, I do not care anything about him; I will put him to death, and let his life go. Is it a hobby or a fad that we do not drink tea and coffee? — There is no fad about it. I think the sooner the time comes when we leave the very word coffee out of our vocabulary, and do not get some substitute for it, we shall all be the better. [Voices: Amen.] If a thing is bad, why do you want to get a substitute for it? Get rid of it. A man in England wrote, not long ago, that the very best substitute he knew for fresh air was tobacco smoke. Why do men want a substitute for air? What is the fresh air to us? — Life. When you get a substitute for life, you have death. Let us never choose death rather than life! {GCDB February 24, 1899, p. 80.9}

O, I delight in drinking water, as I never have before; I delight in bathing. Why, I come right to the throne of God. A man may get righteousness in bathing, when he knows where the water comes from, and recognizes the source. The world is a good deal nearer the gospel than it knows anything about when it says that “cleanliness is next to godliness.” Ah, but cleanliness is godliness. “Now ye are clean through the word which I have spoken unto you.” Christ loved the church, and gave himself for it, that he might purify it and cleanse it by a “water-bath in the word.” That is the way it reads in the Danish, and that is literal, too. Just bathe in the word. That is not figurative, that is not sentimental; God wants his people to live now as seeing the Invisible, so that they will walk in the sight of the river of God, and drink from the throne of God, and all they do will be eating and drinking in his presence. {GCDB February 24, 1899, p. 80.10}

I do not think anybody who gets hold of this will now wonder, Couldn’t I take a little tea or coffee? or, I wonder if they take this at the sanitarium? I wonder if Sister White does this? If somebody else does this, couldn’t I do it? O, every man will stand drinking from the throne of God, and he will not ask whether somebody else drinks or not; but he himself will get as near the Fountain-head as possible. When we see a stream coming right out from a rock, we get as near as possible to the source, and drink. So when we know that these are from God, and we drink from him, God himself is standing right here: “If any man thirst, let him come to me, and drink.” And every time we quench that thirst, what is it for? — God wants to give water to every thirsty soul, that we should eat and drink, and so not forget him. {GCDB February 24, 1899, p. 80.11}

Suppose you and I were kept alive without eating and drinking, we would say, I have life in myself; I keep myself alive; I am not dependent on anybody. We do say it, in spite of all God has done. But God, in his infinite mercy, provided that we should eat and drink in order that we could know that we have life in him. Every time we get hungry we come to him and eat; every time we feel thirsty, we come to him and drink; and every time we take in an inspiration of air, we are breathing the breath of the Almighty. We eat and drink in his presence. {GCDB February 24, 1899, p. 80.12}

When we get over into the new earth, we shall all see the river of life. We must see it now, because you and I will never get over there to see it if we do not see it before we get there. It is the Spirit of God, and we are to be filled with it; so that, as I said this afternoon, the food we eat is spiritual food. {GCDB February 24, 1899, p. 80.13}

When we get over into the kingdom of God, the water will flow all the time; and it will go out, as we read in Ezekiel, and water all the earth. Some time we will be wandering on some of our places on the other side from the New Jerusalem, and come to a little rivulet. It is refreshing the earth, and we drink from it. We trace that stream along up, and we find that it gets larger. That is a curious thing. Here as we go up against the flow of a stream, we always find that it gets smaller; but there it will get larger. Soon it is united with a larger stream, and presently a still larger one, and we will pass along rapidly, and presently we are right at the throne of God. {GCDB February 24, 1899, p. 80.14}

Now we are not yet over in the new earth; but, thank the Lord, if any man be in Christ, he is a new creature; old things are passed away, and all things are become new. So now when we see this very stream of water we are coming to, it will lead us direct to the throne of God, and we shall drink from the fountain of life, and our souls will live. {GCDB February 24, 1899, p. 80.15}

Let us rejoice in this; let us drink; let us get our souls full. O, who would forsake the water that flows from the mountain, clear and sparkling, for water that is standing in a puddle? Would you? — You have done it. I, also. We have hewed out a broken cistern, and wanted to keep the water there; but when God has given us his own life, and it flows throughout the universe, who would take a substitute? who would mingle something with it that is inferior to it? Can we not take the health reform, and preach it? It is the gospel of life. Just take it, rejoice in it, and be glad of it. Take it in its fulness, and we will drink of the River of Eden. {GCDB February 24, 1899, p. 80.16}

O, I thank the Lord for the refreshing showers. You sometimes sing:— {GCDB February 24, 1899, p. 80.17}

*“Lord I hear of showers of blessings,  
Thou art scattering full and free,-  
Showers the thirsty land refreshing,-  
Let some drops now fall on me:” {GCDB February 24, 1899, p. 80.18}*

but don’t ever sing it that way again. The idea that when God is scattering showers full and free, you would ask for a drop or two! Get out under the heavens, where the rain is falling; let the water sift down over you, and take in the showers: “For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.” Let us drink in the water every day. Then we are living in the presence of God. Ah, we shall not worry about the time when we shall see him! We see him now; we live in his presence now, and there will be no trouble about the coming of the Lord. We shall love his coming; for we shall love to be with him all the time. It is a blessed thing to dwell in the presence of the Lord. “Whosoever will, let him take the water of life freely.” {GCDB February 24, 1899, p. 80.19}

“Most of our misfortunes are more supportable than the comments of our friends upon them.” {GCDB February 24, 1899, p. 80.20}

GENERAL CONFERENCE BULLETIN, VOL. 4

April 9, 1901

**“Sermon” The General Conference Bulletin 4, 6.**

E. J. Waggoner

**By E. J. Waggoner, April 6, 7 P.M.**

“As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.” {GCDB April 9, 1901, p. 145.1}

The message is the same to-night that it was the other night. It is the gospel of the kingdom, that gospel which shall be preached in all the world for a witness to all nations, in order that the end may come. It requires the power of the kingdom to prepare men for the kingdom; the power which will create new heavens and a new earth, and nothing less than that power is needed to create new men fitted to dwell upon that earth and in those heavens; and that is the power of the gospel of the kingdom, which is to be a witness to the nations. {GCDB April 9, 1901, p. 145.2}

Let us read a few verses in the second of Hebrews: “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor.” {GCDB April 9, 1901, p. 145.3}

Look at the fourth and fifth verses: The word “spoken by the Lord,” was “confirmed unto us by them that heard it.” When the Lord says, “Come,” “let him that heareth say, Come.” It was confirmed “with signs and wonders, and with divers miracles, and gifts of the Holy Ghost,” according to the will of God; “for unto the angels hath he not put in subjection the world to come.” {GCDB April 9, 1901, p. 145.4}

Why does the Spirit start off on a tangent about the angels, and the world to come, when he is talking about the preaching of the gospel? Has he put the world to come into subjection to anybody?-Yes. To whom has he put the world, then, in subjection?-To man. The world to come is the world that was, that which was from the beginning, the new heavens and the new earth-and that was put in subjection to man, and he was made ruler over it under God, and by the power of God in him. {GCDB April 9, 1901, p. 145.5}

Now the dominion is gone. Man, instead of being above the world, is below, with the world upon him. What shall be done? That which was lost must be won back; and since by man came death, by man also comes the resurrection from the dead; therefore to man is committed the restoration of the kingdom-not to angels, because the dominion was not given to them. “Whatsoever the Lord doeth, it shall be forever.” Having given the kingdom to man, it is eternally man’s, and must be man’s. Here is our assurance. Sometimes you will hear people say that when man sinned, God could, if he wished, have blotted out the whole race, and started in afresh. No; he could not. Why? Because he could not deny himself. There are some things God can not do. He can not lie. He can not deny himself. He is, and he is right, and he can not change. So when he had made man, and given the world to him, he could not take it back again. {GCDB April 9, 1901, p. 145.6}

Therefore, as the apostle says, later on, “It remaineth that some must enter in”-some men must enter into that kingdom; and so even if the men to whom the gospel was first preached, and all others, should prove unfaithful, nevertheless man must bring back the dominion even if God had to make new men out of stones. {GCDB April 9, 1901, p. 145.7}

The work to be done is the making of a new heaven and a new earth, in order that the kingdom may continue as God gave it to man. The restoring of it is given to man; and Christ is the man, and we are men in him, so that the power of the gospel, the power of the preaching of the gospel, is the power that will create the new heavens and the new earth. The power of the world to come, the power that will recreate this earth, is the power that is in the preaching of the gospel; and we can see that it is so, because it creates men, makes new creatures. {GCDB April 9, 1901, p. 145.8}

So we read the prophecy given in Isaiah 51:16: “I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.” This is the power of the gospel. So we can say, “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold [hold down, repress] the truth in unrighteousness: because that which may be known of God is manifest in them; for God hath showed it unto them.” For ever since the creation of the world “the invisible things of God, even his everlasting power and Divinity, are clearly seen, being understood by the things that are made; so that they are without excuse. {GCDB April 9, 1901, p. 145.9}

The kingdom is to be restored, and the power of it is to be seen before the new heavens and earth can be made; because when it comes down to the very last time before probation has ceased, there must be a complete, clearcut line of demarcation between the righteous and the wicked. When that time comes, everybody will be able to discern between the righteous and the wicked, between him that serveth God and him that serveth him not; and there must be a power in the gospel so extensive that every soul on earth will not only have heard the gospel, but will have heard it in the fullness of its power, so that having rejected it, there will be nothing more for him. He will have rejected the full power of God, and then, having rejected all that God has, if probation should be continued thousands of years, there would be nothing more to bring him back; and consequently there will be no longer any use of prolonging probation; for every man has intelligently made a decision. {GCDB April 9, 1901, p. 145.10}

“Where sin abounded, grace did much more abound,” God’s power is so great that he makes the devil himself serve him. He takes the wrath of man, and makes it praise him. He takes the wrath of man, and binds it about him, girds himself with it, and is victorious even by means of it. He takes the evil passions of man, and makes them serve out his purpose. Do you not know he did it with Joseph? His brethren were moved with envy, and sold him into Egypt: but it was God who sent him there. So Herod, and Pontius Pilate, and the rulers of Jerusalem, stood up against the Lord and against Christ. What for? To do all that he had appointed to be done. They were not serving the Lord intentionally, but although they conspired against the Lord, to do Satan’s utmost will, nevertheless, God’s will was worked out. It is marvelous, is it not? God can work in spite of the devil. More than this, since the wrath of man and devils praises God, every effort against the truth only makes the power of God the more striking. Thus in the beginning Satan, who is the accuser of the brethren, tried to defeat God’s plan to establish a kingdom with man as a ruler; and he seemingly succeeded. Now he accuses the brethren to the Lord. He says to God, “You can not make a man that can stand loyal to you and your kingdom. I can set up my kingdom in spite of you.” But the Lord has demonstrated in Christ the possibility of it. He sends Christ in the likeness of sinful flesh, so that of “him whom man despiseth,” He can say, “I will take this caricature of a man, this debased man, this fallen, degraded man that you have wrought your will in,-I will take him, and in his sinful flesh I will demonstrate the fact that he can be a king; I will use man, not simply as he was in the beginning, but I will use that fallen, degraded speck of humanity, so that he will stand out greater because of God’s eternal power.” {GCDB April 9, 1901, p. 146.1}

“Can any man live a sinless life?” I have been asked. No, but Christ can. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.” I have demonstrated that I can do nothing. The wages of sin is death, and so I must die, and let the Lord take the management. The first man showed his impotence, and now the second man Adam comes in, and in Him God’s power is fully revealed. There is only one man and that is the Lord Jesus Christ: for there is only one seed. By the obedience of one many are made righteous. We become men indeed, perfect men, only as we are in him. {GCDB April 9, 1901, p. 146.2}

“As many of you as were baptized into Christ, have put on Christ.” “Ye are all one in Christ Jesus.” He is the man, the perfect man. So in the knowledge of the Son of God we come “unto a perfect man, unto the measure of the stature of the fullness of Christ.” He is “the man.” “Behold the man:” the one man, the only righteous man, Christ. We see in all the saints of God his face, his character, his righteousness, and his goodness, and we must sink out of sight. {GCDB April 9, 1901, p. 146.3}

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” That is the gospel of the kingdom; the kingdom of God within us; God ruling in man, and showing his power in man. That is Christ reproduced in his creatures. That is the kingdom, and this gospel of the kingdom, God in man, must be preached in all the world for a witness unto all nations, and the world must see it. “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” God puts his name upon his people, that all may know to whom they belong. Men put their names upon their places of business for a sign. Christ says, “Behold, I and the children whom the Lord hath given me are for signs and for wonders.” Wherever the men of the world come into contact with the people of God, they are to see the name of God, and recognize at a glance that God dwells within, and does business there. The name of God upon the people will declare it; but what is the name?-When the miracle had been wrought upon the impotent man at the gate of the temple, and Peter and John were brought before the council to answer for the good deed, and they were asked by what name they had done it, Peter, filled with the Holy Ghost, said, “If we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand before you whole.” That is to say, the name of Jesus is the life of Jesus. So, being baptized into the name of Jesus, we are baptized into the life of Christ. That is the witness to the world. “I and the children whom the Lord hath given me are for signs and for wonders.” There we have the kingdom of God; the perfect kingdom of God, on earth, before the earth itself has been recreated for man. Then when God has a people who are loyal to him, who allow him to dwell in them, and his kingdom is manifested in them, he provides a better place for them in which to serve him, a place in harmony with their character. Then they will be made immortal, this corruptible will put on incorruption, and this mortal will put on immortality. {GCDB April 9, 1901, p. 146.4}

Now, do not get a mistaken idea. Do not get the idea that you and I are ever going to be so good that we can live independently of the Lord; do not think that this body is going to be converted. If you do, you will get into grave trouble and gross sin. Do not think that you can make corruption incorruption. This corruption will put on incorruption when the Lord comes; not before. This mortal will put on immortality when the Lord comes, and not till then. When men get the idea that their flesh is sinless, and that all their impulses are from God, they are confounding their sinful flesh with the Spirit of God. They are substituting themselves for God, putting themselves in his place, which is the very essence of the papacy. {GCDB April 9, 1901, p. 146.5}

Before this corruptible body is made incorruptible, and the natural, sinful body is exchanged for the spiritual, sinless body, God will demonstrate what he can do in spite of corruption and mortality. He has condemned sin in the flesh, showing that even in sinful flesh he can live a sinless life. His perfect life will be manifested in mortal flesh, so that all will see it in the seven last plagues, as you all know. {GCDB April 9, 1901, p. 146.6}

During that time, when pestilence and disease are abroad in the land, when the very air is pestilence instead of life, when the sun, instead of giving life, destroys vegetation and burns up the earth and scorches men, and when the waters, instead of being life-giving and refreshing, are polluted and death-dealing,-during that time God will have a people that not only in spite of their own mortality, but in spite of all the corruption that exists in this world, will live clean, wholesome, and healthy lives. “A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, they habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” {GCDB April 9, 1901, p. 146.7}

There is where the Lord will show the power of his life. That is simply the power that conquered death; the power that overcame the lusts of the flesh; the power that raises the dead to life. It is the power of the resurrection. Now what we must learn is that the same power that will be manifested during the seven last plagues will be manifested during the plagues now in the earth, before those come, in which is filled up the wrath of God. Otherwise, there would be no witness. If this power could not be manifested before probation ends, there would be no witness to the people; it would not be a testimony to them. But before probation ends, there will be a people so complete in him that in spite of their sinful flesh, they will live sinless lives. They will live sinless, lives in mortal flesh, because he who has demonstrated that he has power over all flesh lives in them,-lives a sinless life in sinful flesh, and a healthful life in mortal flesh, and that will be a testimony that can not be gainsaid,-a witness than which no greater can be given. Then the end will come. This will be the kingdom of God manifested to all nations for a witness to God’s power. “The kingdom of God is within you.” {GCDB April 9, 1901, p. 147.1}

Now the question comes up, What is the law of that kingdom? We have the kingdom; what is the law of that kingdom? Every government must have a law, a constitution, if you please. There is a spirit in man, and the inspiration of the Almighty giveth them understanding. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” What is the law of that kingdom?-It is the life of God. “His commandment is life everlasting.” Jesus said, “I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.” What is the commandment?-The commandment is the life that no man could take away. The commandment is eternal life. God’s law, the law of the kingdom, is his life everlasting. It is simply written words. No, that is not the law [pointing to commandment chart]. What is it?-That is a picture, a statement, of the law, and not the law itself. That writing can not make anybody free. That never came down from the wall and worked itself out in anybody. Everything that is said there is true, but it never did anything; but the real law of God, which it describes, is life everlasting. It is the life of the Lord Jesus Christ. His life is the “perfect law of liberty;” for “the Lord is that Spirit, and where the Spirit of the Lord is there is liberty.” {GCDB April 9, 1901, p. 147.2}

“The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.” It is told of Frederick the Great, of Prussia, that he entered a school, and began to examine the children. He picked up from the desk a piece of stone, and said to the children, “To what kingdom does this belong?” They said, “To the mineral kingdom.” There was a plant there, and he picked it up and said, “To what kingdom does this belong?” They said, “To the vegetable kingdom.” He then said to them, “To what kingdom do I belong?” Well, he was the king, and the felt rather delicate about saying, “To the animal kingdom;” so they said, “To God’s kingdom.” That was correct. And that was the answer they might have given to the other questions as well. Everything is a part of God’s kingdom. {GCDB April 9, 1901, p. 147.3}

Let us suppose we have a plant. You have all seen plants, so you can picture them before your eyes. This plant grows toward the light. It grows toward the moisture, sending its roots down, down, down, until they find moisture, if there is moisture below them. If there is a spring on one side of the tree, the leaves will go directly toward that water. They always do that. Here is a climbing plant. It stands alone, and it seems scarcely to know what to do. Stretch a string a little way from it. You know what it will do then. That plant will reach out its tendrils, and they will climb toward that string, as if they had eyes to see it, and will take hold of it and twine about it and climb to the top. Now if you untwine it, and start it the other way, twining it most carefully in the opposite direction to which it was going, it will not stay there. It will untwine itself, and start again in its own way. {GCDB April 9, 1901, p. 147.4}

Why must it go the other way? You say, “That is the law of that plant.” Where did that plant study law? How did that plant know that was the way for it to go? Where is the law book that plants study, and who is the lawyer for them? Who lays down the law? Who tells them, so that they know how to do the right way? People talk about the law of plants as if there were laws written that they should follow. What is the law of the plant?-It is life. It is the life of the Lord in them; it is the life of that word, which, in the beginning, said, Let the earth bring forth grass and herbs and trees. God put his life into them; and that living word continues to work in them. They are never rebellious against his word, and so they always go the right way. But, mind you, it is not necessary for them that the law should be written in a book, for the law is in them-it is their life; neither would it have been necessary for man to have it written in a book if he had been faithful to God. {GCDB April 9, 1901, p. 147.5}

Now what are we? We have it stated in the book of Isaiah, chapter 61:1-3: “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.” Ye are the Lord’s farm, the Lord’s planting. “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” {GCDB April 9, 1901, p. 147.6}

“All flesh is grass.” We are plants, plants in the house of the Lord, to flourish in the courts of our God. The Lord is one, and He has but one law-his own life. Some one says to me, if it is so that it is the life of God and his personal presence in everything, how is it that they always are the same? You see the same things continually recurring. Why is there not frequent change?-Just because the Lord is there. If it were not the Lord, then there would be confusion; but because it is the Lord, we know what to depend upon; for he changes not. {GCDB April 9, 1901, p. 147.7}

There is, then, one law for all the universe, and that is the law of God’s life. We may possibly take up the matter of “the two laws” at another time. The life of the Lord is the law for all creation; and the plants, yea, and the animals as well, follow that law; not because they know how to read, not because there is a law book which they consult to find out how they should grow. No; the life of the Lord is in them, and that is their law. {GCDB April 9, 1901, p. 148.1}

Take the animals. The Lord said to Job: “Doth the hawk fly by thy wisdom, and stretch her wings toward the south?” Of the ostrich he said: “God hath deprived her of wisdom, neither hath he imparted to her understanding.” So we see that it is God that imparts understanding even to the birds. It does not come to them by accident. {GCDB April 9, 1901, p. 148.2}

Take the birds that go south in the autumn. How do they know where to go? How do they know they ought to go? How do they know winter is coming? Or having learned that, how do they know the way there? How do they know the way back again? Oh, you say, they have been there before, and those that have been there before lead the others. But, mind you, every year the birds that fly south first are the young birds, that have never been there before. It is always the young birds that lead the way. The birds that are born this year, will next autumn fly south before the old birds start. That is a fact demonstrated by observation. How do they know where to go? Who taught them? “Oh, that is the law of their nature.” Ah, where did they learn that law? Where is the birds’ law book, where are their chart and compass, so that they know the way to get there? {GCDB April 9, 1901, p. 148.3}

You call it instinct. Very good; call it so, if you please. I will show you that instinct is the highest law of man. Read Isaiah 11:1-3: “And there shall come forth a rod out of the stem of Jesse, [notice that it is a plant], and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord.” {GCDB April 9, 1901, p. 148.4}

“Make him of quick understanding;” literally, make him scent the face of the Lord. He will know it by his very nature. The fear of the Lord was instinctive with him, as that is the very highest, and most perfect form of knowledge. {GCDB April 9, 1901, p. 148.5}

It is a marvelous thing as one stands on the deck of a steamer, at midnight, to think that through the darkness, and in the fog that steamer keeps on its way across the trackless ocean, and we come, without varying one particle, to the right or to the left, to the very harbor for which we started three thousand miles away. It takes years of hard study, and long practice afterwards, to give a man the skill to guide a ship across the ocean; but a bird six months old will make its way across the first time it tries. The bird is better off than a man, isn’t it? {GCDB April 9, 1901, p. 148.6}

Well, can man ever get so he can do that?-Yes; when he gets the instinct of a bird: but to as much greater extent, however, than the bird has it, as he is greater than the bird. Then he will be of quick understanding in the fear of the Lord, and he will know what to do the first time, although he never did it before; because God in him will do that. He will understand righteousness, and judgment, and equity, yea, every good path.” Proverbs 2:9. {GCDB April 9, 1901, p. 148.7}

You know that in the new heavens and the new earth, from one Sabbath to another, and from one new moon to another, all flesh shall appear before God to worship. They go up to Jerusalem from the uttermost parts of the earth, and they will not have a chart or compass to guide them; but every person, wherever he may be, will go directly to the place. All will then have instinct, the wisdom of the life of the Spirit of God in them. {GCDB April 9, 1901, p. 148.8}

In the first chapter of Ezekiel we have a picture of the throne of God, a living throne, pulsating with the life of God, sending it forth in a stream of life; it is a throne composed of living creatures, and they go to the right, and they come and go like a flash of lightning, “whithersoever the Spirit was to go, thither their spirit was to go.” Because the spirit of life was in them. That is the way it is in God’s kingdom, when he is allowed his own way, and reigns supreme. That is the working out of the law of God, the life of God in the man. {GCDB April 9, 1901, p. 148.9}

Now that is the thing that God is going to work among his people. He tells us in the thirty-second psalm, “Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, or they will not come near to you.” That is the literal rendering. Do not be like the horse, whose adornment is a badge of slavery. To us God says, “I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.” God, looking at us, will guide us, yea he will look his life into us, and that will set us in the way of his steps. {GCDB April 9, 1901, p. 148.10}

What is man made for?-For the dwelling-place of God. What was the body created for?-For the Spirit of God; the Spirit of the Almighty is that which gives us understanding. “If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” Now when God, by his Spirit, writes his law in the heart, and puts it in the mind, the man will know the law of God. That is, it will be his very life. It will be his very being; he will think the law of God, because it will be his whole mind, and he will not have any thoughts of his own. He will have forsaken his thoughts and his ways, and taken God’s thoughts. {GCDB April 9, 1901, p. 148.11}

When man, who is the throne of God, has the Spirit of God fully dwelling in him, that one universal, undivided Spirit thinks God’s thoughts in him, just the same as when my brain thinks, my foot moves. My brain thinks, and I move; whithersoever my spirit is to go, thither my foot is to go, because the same spirit is in it. So when we are joined to the Head, mind you, joined to the Head, with joints and bands, making increase with the increase of God, then as God thinks, the body will move. Impossible?-Oh, no. {GCDB April 9, 1901, p. 148.12}

The perfect man is the man who does not think for himself, but lets God do his thinking for him. He is a free man; a free thinker, if you please. It is God’s presence that makes a man free. When we get away from God, we come into bondage; only when we hold ourselves as servants of God, are we free. God is to think through our brains, and move through our nerves and muscles, controlling every movement of the body. We yield ourselves voluntarily to God, that God may live in us, using the voluntary muscles just as he does the involuntary muscles; then everything is according to the will of God. All things are of God, then, and God’s life is perfectly manifested. That is the law of God perfectly established in his kingdom. It is the constitution of God. An unwritten law?-Nay; a law written on the fleshly tables of the heart, by the Spirit of the living God. {GCDB April 9, 1901, p. 148.13}

Now just a few minutes here, that we may bring this truth to bear upon a thing that comes up often; and I do not care how you decide it, when you come into Conference; I only want you to see the principle. I want you to see the possibilities there are before the people of God. I want you to see what must necessarily come to the people of God before the end comes, because this gospel of the kingdom must be preached for a witness to all nations, and there will be a people who will be free in God. {GCDB April 9, 1901, p. 149.1}

Some time ago, this kingdom here [the speaker’s own body] had a little insurrection in it. There was lack of harmony in the kingdom. The constitution got out of order. In fact, my constitution was nearly gone. It was about to expire by limitation. It sadly needed amending, and I got it amended. How?-In the only way possible. I got some life into it. I got some fresh life from the Lord, and lo! my constitution was amended; it was right again. And now I have it amended every day. Because although our outward man perish, the inward man is renewed day by day. It is because of the Lord’s mercies that we are not consumed; because his compassions fail not; they are new every morning. Great is his faithfulness. The life of the Lord is the constitution of the human body. That determines whether we have a good constitution or a bad constitution. If the life of the Lord is held down and repressed, the man has a bad constitution. If the life of the Lord is given free course; if the word of the Lord is glorified in him, then the man has a good constitution. {GCDB April 9, 1901, p. 149.2}

Do you suppose it will ever be possible for God to have a people on this earth that he can rule by his thoughts: that he can work in and dwell in, and that will do as he thinks?-Yes. Now I don’t want you to think that you can get that by abolishing constitutions. That will not do any good. You may say we don’t have any written constitution; but throwing the constitution into the waste basket will not give us the real constitution-God’s life. Not a bit of it. But the thing to do is simply to get the life of the Lord. Just recognize that life wherever it is manifested; recognize God wherever you see him; let that life flow into you, and then, as God thinks, you will act; and not simply you, but also your brother who has the same spirit. Then you will find that you all think the same things, because it is one spirit in you all. If you here in Battle Creek have one spirit, and I over in London have the same spirit, we will find we are thinking the same things. Now I know that this is possible, for I have seen it. I have had that experience again and again; I found that my brother here was thinking the same thing that I over there was thinking,-something new to us both,-and we were preaching the very same thing, almost word for word, as some said: yet we have never had any communication whatever. The Spirit of the Lord talked to us both, and told us both the same thing. {GCDB April 9, 1901, p. 149.3}

I have had this experience, that while one man was receiving a particular truth in one place, another was receiving it in another place, and another getting the same thing in another place, and still another man thinking in the very same line somewhere else; everybody was thinking just alike, and each one knew what the others were thinking about, and yet no one spoke a word to any other. {GCDB April 9, 1901, p. 149.4}

There are marvelous possibilities with the Spirit of God. I am not telling you to-night how to get hold of this life, but only to show you what we have a right to expect, and what we must come to before the end. I hope we may have time later on to learn how to get good constitutions, not simply in the Conferences, but in our own bodies, for that is where the work must begin, because the kingdom of God can never be on this earth as a witness to all the people until every individual person is a witness for God; until we each get the testimony of Jesus; until God speaks through us with his voice. Then will the kingdom of God be here upon this earth; his kingdom will come, and his will will be done in this earth in sinful flesh even as it is done in heaven. {GCDB April 9, 1901, p. 149.5}

What I want you to know is this fact: That somebody will form a part of that perfect kingdom of God. We may, or we may not,-we have our choice. We can do as we please; but that thing is going to be. There is going to be a people composed of representations of every tribe, and nation-white men, black men, yellow men, red men, poor men mostly-some rich men, a few great men, and a great many small men; men of all dispositions, and of all races and nationalities, all over the world-all speaking the same thing at the same time; all manifesting the characteristics of the Lord Jesus Christ. That is yet to be. Now if we believe and know that the thing must be, it can be done. The only reason why we fail in realizing it, is because we do not realize what has to be. Our ideas are so limited; we go by precedent, by what we have been taught. Well, does not the apostle Paul say, “Stablished in the faith as ye have been taught”? Yes, but not “after the tradition of men,” not even after our own traditions. Get your orders direct from headquarters. That won’t make you independent from all others. No. Every man is a king, but a king ruling in his own body, and recognizing every other man as a king; and although no man expects anybody to be subject to him, he is subject to every other man. There will be perfect harmony in that kingdom of God, won’t there? Each one will give up his own way, and take God’s way, holding himself subject to the will of God in the others. Then everybody will have what the others have, won’t they? Each person gives up to everybody else, so that each individual will have all that all the rest have. {GCDB April 9, 1901, p. 149.6}

There is glorious freedom for the children of God now; and when at the last the creation itself, that is, the visible creation, the earth itself and all that it contains, which is now subject to vanity-is delivered from the bondage of corruption, it will be delivered only into the glory of the present liberty of the children of God. It is some disadvantage to have a mortal body; it is some disadvantage to have sinful flesh. There are some limitations that will be taken off when we get into the kingdom of God. We can not fly now. By and by we shall be able to fly. We are confined very closely to this earth now; but by and by we shall be able to go wherever we please, throughout all space, and we shall have so much of that instinct that is now in the birds, that we shall be able to take a straight course to Jupiter, or to the utmost bounds of God’s universe, and strike the star we started for, and then we will be able to go back, and we shall not get lost. Why?-The Spirit of God will be in us; the Spirit of God clears the way for us, and guides us in the way. God guides us with his eye, and his eyes are in every place. {GCDB April 9, 1901, p. 149.7}

When we learn the possibility, and know what is expected of us, we shall begin to learn how to come to it: and if we have a chance to talk again, we shall study something of how to get hold of this marvelous life; how to make the connection, so it won’t be simply theory with us, but practice. I know you can come so into touch with the divine life of God that you may have his power, his life, his righteousness, dwelling in you. You know it, too,-some of you. We all know it to some extent, but we want to know it to its perfection; for there is perfection for God’s people. O, in him ye are complete! Think of it! In him! In his fullness; in his perfection, we are complete; because he clothes us with himself; puts himself upon us. Then there will be a people clear as the sun, fair as the moon, and terrible as an army with banners, marching, step by step, shoulder to shoulder, each one shining forth the glory of the Lord, each one of them speaking the words of God; each one living the life of God; each one and all together, the throne of God; so from each one, and from all, the stream of life will flow forth for the refreshing of those who are thirsty. Then every soul will unite with Christ, saying, “If any man thirst, let him come unto me, and drink.” {GCDB April 9, 1901, p. 150.1}

O, what marvelous blessings God has for his people! What a wondrous high-calling it is, that every one is called to be a priest, a minister of God! I do not mean “minister” in the technical sense, but I mean that “as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God:” that every Christian soul is to be a minister of the righteousness of the Lord Jesus Christ. Christ says: “If any man thirst, let him come unto me, and drink,” and they can get a drink. “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Christ says, “Come.” Come where?-Come to the river of life, and drink. “We can not say the same thing,” you say? Yes, we may; for Christ says, “He that believeth on me, out of his belly shall flow rivers of living water.” So we can say, “Let him that is athirst come.” Come. What for?-To get a drink. {GCDB April 9, 1901, p. 150.2}

O that God would so fill all his people now, at this time, with his life; he will do it; we do not need to wait on him. He has come that we might have life, that we might have it more abundantly. The Spirit of God is brooding over us, to bring order out of chaos, even as in the beginning. What do we need to pray for, that we may live? Come, Lord, in and fill me with thine own fullness. Then we shall all be ministers of life-water carriers, if you please, carrying the water to the people, because that life will overflow, and the people will have a drink. “Whosoever will, let him take the water of life freely,” not only for himself, but take it to the people, and let them drink from that fountain of God’s life. {GCDB April 9, 1901, p. 150.3}

April 14, 1901

**“Bible Study” The General Conference Bulletin 4, 10.**

E. J. Waggoner

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

In first John first chapter we have the message which comes to us, and which we are to pass on to the world. This is the message: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” {GCDB April 14, 1901, p. 220.1}

This is the message that was from the beginning; so nobody need be afraid of new-fangled ideas, or of new doctrine. We are going back to first principles, to the original message, “which was from the beginning.” Where is the beginning? You remember the message to the Laodicean church,-the last church,-a message to the very end of the world. It begins like this: “These things saith the Amen, the faithful and true witness, the beginning of the creation of God.” Revelation 3:14. {GCDB April 14, 1901, p. 220.2}

And in the first chapter of Revelation as well as in the last chapter, you have him set forth as the first and the last, the beginning and the end. {GCDB April 14, 1901, p. 220.3}

Or, again, in the first chapter of Colossians you have it very clearly: “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church, who is the beginning.” {GCDB April 14, 1901, p. 220.4}

And his name is I AM; he is the one who was, and who is, and who is to come. Christ is the beginning and the end. The message which we preach is that which was from the beginning. It is the message from Christ, the message of Christ. From him all things flow; in him everything has its origin; in him all things consist, and he is the end as well. And when you and I, and all whom the Spirit of God may impress, have come to the beginning,-when we have accepted the Beginning, then we are ready to go on and do a great work,-to carry the message. Is that it?-No; when you and I, and all whom the Spirit of God can call out, have come to the Beginning, have accepted the Beginning, then the end will come. For the beginning and the end are one; Christ is the beginning and the end. He is the faithful and true. Witness, the beginning of the creation: and when we come fully to the beginning of the creation, we find the end of creation, even the new creation, that is the end of this world and the beginning of the world to come. {GCDB April 14, 1901, p. 220.5}

This message is a message of life; it is the message of the Word of life, which was in the beginning with God, and was God. In him was life, and the life was the light of man, so that the message is, “God is light, and in him is no darkness at all.” The light is the life. He is the life, and in him is no death at all. The life was manifested, and we have seen it. Can you all say that? Have you all seen the life? Have you taken hold if it? Have you heard it with your ears, and have your hands handled it? If so, then you have fullness of joy, fellowship with the Father, and with his Son Jesus Christ. {GCDB April 14, 1901, p. 220.6}

“If we walk in the light, as he is in the light, we have fellowship one with another.” Where is our fellowship?-With the Father, and with the Son. He is light. If we see him in the light, if we see light in his light, then we are enlightened, and become light; the glory of God is seen upon us, as it has risen upon us, and we become light in the Lord, cleansed from all sin. {GCDB April 14, 1901, p. 220.7}

Then the first thing we want to do this morning is to get our eyes fastened upon the life of God, and see the unity of all his manifestations. What is life? and where is the life? Life is light. God is light. He is the living God; he is your life. “When Christ, who is our life, shall appear, then shall ye also appear with him,” provided we have died with him, and are living with him, because he lives, we shall live. {GCDB April 14, 1901, p. 220.8}

“If we walk in the light, ... the blood of Jesus Christ his Son cleanseth us from all sin.” What is the blood?-The blood is the life. Then we read it thus: If we walk in the light, the life of Jesus Christ his Son cleanseth us from all sin. Is that true? We are not dealing in fancy. It is not imagination; it is not theory; but the life is so real and tangible that we not only hear it, but we see it, and we get hold of it with both hands. “Fight the good fight of faith, lay hold on eternal life.” The life is so real that you may grip it with your hands, and hold it, never to let go. {GCDB April 14, 1901, p. 220.9}

I think we need not spend any time bringing scripture to bear upon the point that we are saved by the life of Christ. We all accept it nominally, if we have not grasped it practically. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Your faith lays hold upon the life that is manifested; for believing is receiving. We receive the life into us, and let that life live in its own way. We do not live any more: nevertheless we do, because Christ has become so identified with us,-with our mortal, sinful body,-that his life in the flesh is our life. {GCDB April 14, 1901, p. 220.10}

Is there one here who doubts the possibility of Christ’s dwelling in a man’s heart by faith that man may be filled with all the fullness of God? Is there any one who doubts the reality of Christ’s coming to live in sinful flesh, and thus showing himself master? We all believe that. Well, every truth of God is made tangible, so that we can have something real for our faith to lay hold of. Faith does not create anything, it lays hold of that which already is; faith simply sees a thing that the unbelieving man can not see. Faith is a microscope and a telescope combined. It enables us to see things that are far beyond the range of vision of the sensual men. It magnifies things that are too small for the natural eye to see; it lets us see the reality of things; it enables us to see the invisible, as Moses did. Then we can endure, and until we can see invisible things,-so that they are as real to us as the things that everybody handles and recognizes,-we have no assurance of enduring unto the end. But the man who can stand on the Invisible, and know that he is standing on the rock, can stand when all the visible shall pass away. {GCDB April 14, 1901, p. 220.11}

Where is the life manifested? The first chapter of Romans tells us that the invisible things of God, even his everlasting power and divinity, are clearly seen, being understood through the things that are made, so that the man who does not know God is without excuse. As we studied the other night, we found that the law of God’s kingdom is the life of God. “The kingdom of God is within you.” The law of our life is Christ’s life, isn’t it? That is clear. Then when we are studying this message which was from the beginning, we can use a common term to describe it. You are all familiar with the word “physiology.” What does it mean?-It means the law of nature. Physiology is the law of nature. What is the law of nature? What is the one law for every created thing?-Life. But what is life?-Christ is your life. The life of God is the law of all creation; so when you are studying the life that was manifested, you are studying physiology; or when you study physiology, if you study it from the right standpoint, and in the right way, you are studying God. {GCDB April 14, 1901, p. 221.1}

There is no use of there being any nonsense and speculation regarding life, not merely ungodly men, not only non-professors: but even many Seventh-day Adventists, held by the traditions of education, will go all around the corner, to get rid of saying God. They talk about what “nature” does,-nature does not like this thing, and nature does not like that. As if “nature” were a god. But God’s life is revealed in nature. And yet men will say, “We don’t know what life is.” Well, the Seventh-day Adventist who does not know what life is, would better find out; for what message can he give to the world if he does not know what life is? {GCDB April 14, 1901, p. 221.2}

You will not have to go very far to read that life is a combination of forces. Wonderfully clear, isn’t it? But let me tell you that there is just one force in the universe. “God has spoken once; twice have I heard this; that power belongeth unto God.” The life of God, the power of that life, is the one force that there is in the whole universe. But God is infinite: and the Spirit of God manifests itself in an infinite variety of ways. So the life force of God manifests itself in creation, in matter, in very many ways,-manifests itself in attraction, manifests itself in repulsion. It manifests itself in what is called chemical affinity; it manifests itself in that which is technically called magnetism, or electricity, or cohesion, or adhesion, or whatever form it may be, in which power is manifested to the world, everything that makes matter stable, so that we know what to depend upon,-that is the one life-force of God. {GCDB April 14, 1901, p. 221.3}

God said that if a people would hear his voice, and keep his commandments, they should have wisdom that would be the astonishment of all the nations: and they should be the head and not the tail; they should lead. Well, then, we don’t need to be frightened because scientists in the world say they don’t know what life is. Our business in the world is to tell people what life is, and to show them the life. God is to have a people, and here in this meeting is the germ, the nucleus, of such a people, who will know the life so well that they can teach physiology to any ordinary physician out in the world. That is to say, they will know the law of life, the law of their being, the law of nature, coming direct from the fountain head, seeing light in his light, better than any other people in the world can know it. {GCDB April 14, 1901, p. 221.4}

Let us see some of the ways in which this life is manifested, so that we can lay hold upon it. Right here in this chapter, we have it, “God is light.” I believe that. I do not have any explanation to make; I do not trouble my brain in thinking about “spiritual” or “literal” or figurative language, or anything of that kind. The Bible says, “God is light,” and I believe it. Believing that to be so, has revealed to me many things that I never would have known if I had not believed it. Is it the glory of God that he has placed upon the heavens? The heavens declare it. The sun, the moon, and the stars give light to this earth; but whose light are they giving?-The light of God. Christ is the light of the world, and when, on one occasion, he made that statement, he immediately demonstrated it so that we can see how real his light is, because he found a man born blind, and made him see. Then when your eyes look out on such a day as to-day, and see the light covering the whole earth as with a garment, what are you looking at?-Life. Whose life?-Why, the only life there is-God’s life; we are seeing his life. We are too much afraid of coming into touch with realities. Let it be fixed in our minds everlastingly, that when we look out and see this glorious light, we are seeing God’s face,-really seeing the light that shines from God’s face. {GCDB April 14, 1901, p. 221.5}

Light is one manifestation of God’s life, but in the first chapter of John we have reference to a cleansing fluid as well. We have something that cleanses us from all sin, and that is the life of the Lord, for we are “saved by his life.” Turn to the thirty-sixth psalm: “How excellent is thy loving kindness. O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasure. For with thee is the fountain of life: in thy light shall we see light.” {GCDB April 14, 1901, p. 221.6}

So here we have water, the fountain of life. But life is light, and the river of life, clear as crystal, that flows sparkling from the throne of God, is but another manifestation of that life which is light. And so we have water as a manifestation of that one life. Water cleanses impurity; and by the daily washing of our hands, by the washing of our clothes, by the water that washes the impurities from the earth and carries them away to the sea, by that running water which will take impurities that are cast into the stream and swallowing them up, so that in the course of a few miles’ running, the water will be pure again, the Lord is showing us the cleansing power of his life, so that we may know that if we simply let ourselves be lost in that life, we shall be cleansed and kept free from sin. This is a reality. {GCDB April 14, 1901, p. 221.7}

In the first chapter of Ecclesiastes, we read, “All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.” The 65th psalm tells us that the Lord visits and waters the earth. “Thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness.” That is to say, the rain which comes down from heaven, softening the earth, and making it rich, that it may send forth corn in abundance, comes from the river of God, which overflows to the earth. The water that we drink, the water in which we bathe, brings to us the life of God that flows in a full stream from his throne. It passes into all the earth, comes back to God again, and again is sent forth as the great heart of God beats for the whole universe. “For in him we live and move and have our being.” There is the manifestation of life, for our encouragement. {GCDB April 14, 1901, p. 221.8}

We have in this last text another phase of life. We have already the light and the water as manifestations of the life of God; but those who dwell in the house of the Lord shall be satisfied with the fatness of his house. They will feast upon him; as God says, “Except ye eat the flesh of the Son of God, and drink his blood, ye have no life in you.” We are to live by feeding upon him, feeding upon him intelligently, recognizing the life by faith. {GCDB April 14, 1901, p. 222.1}

We learn of ancient Israel that they all “did eat the same spiritual meat, and they drank the same spiritual drink, for they drank of that rock which went with them, and that rock was Christ.” God said, “I will rain bread from heaven for you.” Christ said, “It was not Moses that gave you that bread from heaven, but my Father gives you the bread from heaven.” “I am the bread of life.” He is the manna on which we are to feed. The children of Israel ate of the body, the life, of Christ. But not recognizing the Lord’s body, they ate and drank damnation to themselves, and therefore their carcasses fell in the wilderness. {GCDB April 14, 1901, p. 222.2}

And so we have the word of Christ at the last supper, “This is my body; take, eat,”-visibly set forth before the multitudes, when he took the loaves of bread in this hands, and they were multiplied so that the people ate, and were satisfied. On that occasion he demonstrated before their eyes the fact that he stated on the night of the last supper,-that his body is meat, indeed,-true meat; or, literally, as in the German, his body is the right food, and his blood is the right drink. And whatever is not the body of Christ and the blood of Christ is not the right food and the right drink. {GCDB April 14, 1901, p. 222.3}

You say, “You are getting this altogether too literal and gross. Now, you turn that around, and say that our daily life needs to be less gross and more spiritual.” This is no more gross than the Scripture has made it, when it says, “The life is manifested, and we have seen it, and have handled it.” It is not enough for us to hear about the life, but we must get hold of it with both hands, with our whole being: then we have fellowship with the Father, and with the Son. {GCDB April 14, 1901, p. 222.4}

Again: there is one other common manifestation of life. We have the three now, light, food, drink,-three very common manifestations of life. One more; we must breathe. God made man in his own image, and breathed into his nostrils the breath of life, and man became a living soul. He is doing that to-day. {GCDB April 14, 1901, p. 222.5}

In the fourteenth chapter of Exodus, we have the account of the dividing of the Red Sea, that the children of Israel might pass through, and the statement is that “the Lord caused the sea to go back by a strong east wind all that night.” But read in the fifteenth chapter the words of Moses, when he was filled with the Spirit, and sang the same song that you and I must sing, unless we are eternally lost, a song of simple recognition of God as the all-powerful, as the Saviour. Moses said (10th verse): “Thou didst blow with thy wind, the sea covered them.” Well, that is plain enough. He caused the water to go back with a strong east wind. But he blew that wind. Then reading the eighth verse of this fifteenth chapter: “With the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea.” {GCDB April 14, 1901, p. 222.6}

Now, do not get to calling that figurative language. It is fact. We want to get a greater idea of God. The wind that blows, the air that surrounds the earth, is the breath of God, and he is breathing it upon us day by day and month by month. {GCDB April 14, 1901, p. 222.7}

I do not say that these things are all the manifestations of God’s life; for God has life exceeding abundant above all that we can ask or think. But when we have these manifestations of life, and see them, and lay hold upon them, we are in the channel of life, that God may pour upon us more exceeding abundant life that he has for us. {GCDB April 14, 1901, p. 222.8}

Every soul of us who thus comes into recognition of the life will know that God is present with us. We shall see God. His personal presence “breathes in the air and shines in the light; it streams from the hills and descends to the plain, and sweetly distills in the dew and the rain.” You sing it; do you believe it? Now when we see that, we have God before our face, and we shall not be moved. We shall live as in the presence of God, and shall not sin; for it is simply impossible for a man to sin while consciously standing before the face of God, recognizing his presence around him as in him. Sin would take us from God; but when we rejoice in the presence of the face of God, we simply assent to his wish that sin may be washed out of us, that the light of his countenance may consume the sin that is in us, that his body may feed us, and strengthen us against sin. {GCDB April 14, 1901, p. 222.9}

This opens up a philosophy, is all and everything that we need know, and it is joy. “These things I say unto you, that your joy may be full.” {GCDB April 14, 1901, p. 222.10}

How happy I have been as one ray of light after another has come to me. Some time ago, when I was out taking my morning walk, and the soft refreshing breeze was fanning my cheek, I remembered that the breeze that blew was the breath of God’s nostrils. He was blowing his own breath upon my face. You have often thought of the wind kissing the cheek, and then that scripture came to my mind, “Let him kiss me with the kisses of his mouth, for thy love is better than wine.” What a grand thing to know that one is in such close connection with it. [Voice: Amen!] This is happiness. To awaken in the morning, and to feel that life through the whole body, and to know that I am in personal connection with it, to know that God is not only in that room, round about me, but that his life is in me. {GCDB April 14, 1901, p. 222.11}

Just one thing more. We want to see how it is carried out. God has only one life and it is undivided. There are not two lives, there is just one life. That life cleanses us; that life, flowing continually from God, through us, unhindered, cleanses us from all sin. {GCDB April 14, 1901, p. 222.12}

Do not get the idea that we shall grow into a place where we can not sin any more in this world. This sinful, mortal body will struggle for the mastery as long as we are in the world, until Christ shall come, and make this corruptible body incorruptible, and this mortal part immortal. But Christ has power over all flesh, and he demonstrated this when he came in the likeness of sinful, flesh, and condemned sin in the flesh; and so when we consciously live by the faith of Christ; when he is in us by his own life, living in us, he represses the sin, and we are masters, instead of the flesh being the master. {GCDB April 14, 1901, p. 223.1}

Just a thought about this life that comes to us in the air: The Lord used that as an illustration of the Spirit, and we read, “All the while my breath is in me, and the Spirit of God is in my nostrils. My lips shall not speak wickedness, nor my tongue utter deceit.” “There is a spirit in man: and the inspiration [breathing in] of the Almighty giveth them understanding.” The Spirit of God is to be our spirit, so that the mind of God will be our mind; and there is a possibility of our so recognizing the life that is manifest, and yielding to God, that the Spirit of God will animate our bodies, that God’s Spirit will use our brains with which to think. That is what they are made for-the organs by which his Spirit would manifest itself in human intelligence. Our muscles were made as organs by which his Spirit would manifest itself in human activity. Then we will be one with him, drawing the life direct from the throne, as the water of life comes from it, and the breath comes from his treasures. {GCDB April 14, 1901, p. 223.2}

This is health reform, because the life that is manifested is that eternal life which death can not conquer, the recognition of which makes us more than conquerors, even in death. “In all these things [which includes death] we are more than conquerors through him that loved us.” {GCDB April 14, 1901, p. 223.3}

For about thirty-five years I can well remember there has been talk of health reform among Seventh-day Adventists, but a good deal more talk than practice. I would like to know what good health reform is that does not make a person healthy? If a person is not going to be healthy, and if you and I are going on as long as this world stands, subject to all manner of disease whenever it happens to be in the neighborhood, what on earth is the use of health reform? If we are just as subject to disease as other people who do not live health reform, in what respect are we better off than they? We want to get out of that idea that health reform is a sort of “hair-shirt” that God wants to torture us with. This thing that is called health reform,-that we must suffer something that the world does not suffer, and must deny ourselves,-that is all right; it does take strength; but we shall learn that in the presence of God is fullness of joy, and in his right hand there are pleasures forevermore, and this message is given unto us that our joy may be full. {GCDB April 14, 1901, p. 223.4}

When you and I come to the very heart of health reform, which is the heart of God, we shall find that self-denial is not in the mention; for the happiness of life, the joy of life, the joy of eating, the joy of breathing, the joy of exercising, will be so great that that which we thought was self-denial, in cutting off this and that bad thing, is altogether lost sight of in the joy of the richness that we receive as we take the life. Then life will be worth living. God wants a people prepared by this message whose joy will be full, not those who will go about mourning and sad. {GCDB April 14, 1901, p. 223.5}

Take this fact,-that the blood of Christ, the life of Christ, cleanses us from sin. It must be in us in order to cleanse us; and that life is the life of the body, is it not? He rose from the dead. It has power over the grave, and is manifest to us in all these various ways. When you and I accept that life as our salvation, why in the world should we not take it for all there is in it, and have it for our health as well? That is to say, when Christ comes here to do a work which is done by his life, he can do a complete work just as well as a half work. It does not cost the Lord any more effort when he comes into my body to cleanse me from sin, than it does to keep me from doing sinful things; and if I recognize it as such, then I may have it. {GCDB April 14, 1901, p. 223.6}

Some people call this “pantheism.” Perhaps they know what the word means, but they do not know what they are talking about. What is pantheism?-Pantheism is that form of heathenism which says that everything is God. It is not an ancient form only, either. It is here now in these days. That is the lie into which the truth was changed; but the truth is that God is above all and through all and in all; and there is just as much difference between that and pantheism as there is between this glorious sunlight and the darkness of Egypt. It means that God is everywhere, and the life is everywhere manifest for us to lay hold upon and live by. {GCDB April 14, 1901, p. 223.7}

Someone will tell me (for I have been told this) that this power which is manifested in all creation, is of course the power of God, but it is not saving power; that there is divine power and creature power. That is pantheism. Because, if this power that is manifest in all creation is not saving power, it is not the power of God; for he says that his name is Saviour, and he is the Saviour. If there be such a thing as creature power,-that is to say, if I have any fragment of power in myself, if any other creature has any fragment of power in itself that is not divine power,-then do you not see you have another power in the universe besides the power of God? That is pantheism. {GCDB April 14, 1901, p. 223.8}

But this third angel’s message is out in the world to let all the world know that there is only one power, and that is the power of God; that he is everything, and that all creation is nothing outside of him: that God has all power, and that no man has any power. Therefore if a man has no power, you can see he has no right to assume the exercise of power. That opens up another wide subject, does it not? {GCDB April 14, 1901, p. 223.9}

When you and I can recognize the life that is manifest, and keep our eyes upon it all the time, we have the key that will unlock any gate in Doubting Castle; we have the key of all science; we have the key of heaven; we have the key of all wisdom. The power that is manifested in all creation,-whatever name men may give it,-is the power of God. “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed.” Everything that has and may choose his life will have power. {GCDB April 14, 1901, p. 223.10}

The power thus manifested is for us to grasp, and as we feel that this power comes into us by these various agencies, we know it is the life of God. As we yield to that light, the life that comes into us will keep us back from pride. In the morning we can pray, “Lord, use that power that has kept me alive through the night to keep me to-day in health: let that power that keeps me from selfishness keep me from lust, vanity, envy, and deception. Let it also keep me from disease.” Then that saving life I will take, only from the fountain head: I will, therefore, have the best of life. I will not take any substitute for that life: I will not take any life which has been allowed to stagnate, but I will go where it flows fresh from the throne of God, and take it in its purity. You see it means getting in all the glorious sunshine that we can have; it means taking in the freshness of the air, good ventilation, and good exercise, that the air may come in contact with every portion of our bodies inside and out. {GCDB April 14, 1901, p. 223.11}

Somebody may assent to all this, and to more that this leads to: so that when there are two kinds of food, or drink, or air for existence,-one of which has the life of God in its purity, and the other has that life perverted by the curse, like impure air or water, or food which has been adulterated to tickle the palate, and says, “This is good; I know it is the best, but this other is good enough for me; I like it,” what is he saying? “Life is manifest in its perfection in the one, but I can be satisfied with the amount of life in the other.” Is not that it? “There is life enough in this for me.” What is he doing if he is not rejecting the life that is manifest? {GCDB April 14, 1901, p. 224.1}

When we have such a fullness of life, and life that is so enjoyable, let us beware how we reject the slightest manifestation of that glorious life of God. When we see it and lay hold upon it, we shall find it is health to our bodies, strength to the bones, activity to the muscles, keenness of perception to the nerves, joy to the whole being, and living is a delight because we live in the presence of God; and this is the witness that is to be given to all nations in order that they may be prepared for the end of the world and the coming of Christ. {GCDB April 14, 1901, p. 224.2}

GENERAL CONFERENCE BULLETIN, VOL. 5

March 30, 1903

**“The Gospel of the Kingdom” The General Conference Bulletin, 5.**

E. J. Waggoner

**Sermon by E. J. Waggoner, Monday, March 30, 7:30 P.M.**

“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. Every act of our lives, and every thought, must have reference to the end; and I am glad there is an end coming, for that end will be the beginning. It will be an end of strife, and a beginning of universal peace; I long for it to come, and I know it is coming, because the Lord has said so. {GCDB March 30, 1903, p. 68.1}

We preach the end, and in preaching the end we preach the beginning. {GCDB March 30, 1903, p. 68.2}

Have you ever noticed that the last message to the last of the churches, the Laodicean church, begins: “Thus saith the Amen, the faithful and true Witness, the Beginning of the creation of God”? 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 Him who is 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.” {GCDB March 30, 1903, p. 68.3}

We sometimes get in too big a hurry for the end. You will say, “How can we get in too great a hurry for the end?” Well, we do and on the principle of that old proverb that we learned as children: “The more haste the less speed.” 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. The case of Ahimaaz is an illustration. He had no tidings, yet he wanted to run, and he was permitted to run. He proved to be a faster runner than Cushi; yet he had to stand aside, and everything had to wait for the man who carried the message. Nothing was gained by the haste of Ahimaaz. {GCDB March 30, 1903, p. 68.4}

Sometimes we forget who is the beginning. We think if we must go back to the very beginning and start there, it will take, oh, so long a time 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, and have carried that beginning over all the world, lo, the end will have come. It is the witness of Him who is the beginning, of Him who is the Faithful and the True. {GCDB March 30, 1903, p. 68.5}

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 make “this gospel” refer to the thing which we are preaching; and we think that when that, meager as it may be, has been preached in all the world, then shall the end come. That is a mistake. Who is it that said, “This gospel of the kingdom must be preached”?-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.” {GCDB March 30, 1903, p. 68.6}

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 somebody else will have to go over it after us. {GCDB March 30, 1903, p. 68.7}

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. {GCDB March 30, 1903, p. 68.8}

Do you know what that means? I said, We must preach-it must be the Lord Himself that is preaching. The apostle Paul tells us that, “If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us,-hath put into us,-the word of reconciliation. Now then, we are ambassadors on 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.” {GCDB March 30, 1903, p. 68.9}

The problem which the Lord has to solve, that thing 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 and Judea, when 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 those people saw and heard. And that is the gospel that must go to all the world. {GCDB March 30, 1903, p. 68.10}

What is “this gospel of the kingdom”? We read in the fourth chapter of Matthew that Jesus came up from Jordan, where He had been baptized and had received the witness of the Spirit, and 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. {GCDB March 30, 1903, p. 68.11}

We read in the first 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 comes 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 with an unclean spirit, and he cried out, saying, Let us alone; 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, insomuch that they questioned among themselves, saying, What thing is this? A new teaching! for with authority He commandeth the unclean spirits and they come out of him.” {GCDB March 30, 1903, p. 69.1}

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 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.” {GCDB March 30, 1903, p. 69.2}

The seventeenth chapter of Luke: “And when He was demanded of the Pharisees when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation, neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And He said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them, for as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day.” {GCDB March 30, 1903, p. 69.3}

This last verse shows that these words of Jesus refer to His second coming, to the end of the world, and the time of restoration of all things so that we have the two things connected. This “kingdom of God,” of which Jesus says, “It is within you,” has 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 pockets, 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 without thinking that I am convicted-not condemned. I thank God “there is no condemnation to them that are in Christ Jesus.” No matter 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. {GCDB March 30, 1903, p. 69.4}

He says with reference to the time when 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. In the twelfth chapter of Revelation we read: “Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ.” Why?—“Because the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” When the devil works hardest, then is the time when the kingdom of God is come. {GCDB March 30, 1903, p. 69.5}

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. What is the message? The apostle John has told us in his first epistle: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.” {GCDB March 30, 1903, p. 69.6}

That is the message, brethren. God is light, and we are to walk in Him, 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. We have all been conscious of a weakening of our testimony, because we were not light. 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. {GCDB March 30, 1903, p. 69.7}

Jesus says, “The kingdom of God is within you.” He came proclaiming the Word. He Himself was the Word, 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.” {GCDB March 30, 1903, p. 69.8}

The Lord has marvelous things for us; wondrous things He has for the people through us. 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. And there is so much for us to learn. But when I say this, I do not mean it is going to take a long time. We have a Teacher such as the world can not give. Therefore it need not take so very long a time in which to learn it. We can determine ourselves how long it will be, or how short it may be. But one thing is sure, and we need not think that we can get away from it, and that is that nothing less than the complete fulness of the message, not only as it was proclaimed by the Lord, but as it existed in Him, must be given before the Lord can come. {GCDB March 30, 1903, p. 69.9}

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, 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, so we to whom is committed the glorious task of proclaiming the gospel of the kingdom to the world have given to us the task and the privilege of understanding and proclaiming the whole Word of God,-the privilege and the necessity of having that Word incarnated in us. {GCDB March 30, 1903, p. 69.10}

Are we 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? Have we thought that because we had certain truths that we knew the whole truth? Have we been studying our Bible? or are we content to take 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, because, perhaps, we knew more than somebody else knew? {GCDB March 30, 1903, p. 70.1}

All truth is one; but as long as there is any portion of this Word that is not 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 will not have to go after us and make good that which we have left undone? 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. {GCDB March 30, 1903, p. 70.2}

Seventh-day Adventists, standing before the world as the exponents of the greatest truth that was ever committed to the hands of any people, and boasting, as we have done, 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. Because we have some truth that somebody else has not, and it is a marvelous thing to them, and they think surely this people have marvelous truth, we have been content to hear them say that, and we have looked at the little amount that we have, 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. We have turned around, and have looked 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, the whole truth, and the fulness of truth, is due to the world. 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 we have not done it, have we? Shall we do it? We may, but it means a reining 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. When I say we are to look forward and not backward, forgetting the things that are behind, and reaching forward to the things that are before, we do not have to repudiate any truth that we once held, but we must understand that the path of the just is the shining light that shineth more and more unto the perfect day. It is a seed that is sown and springs up and develops and unfolds. {GCDB March 30, 1903, p. 70.3}

So is the kingdom of God,-this kingdom which is to be preached in all the world for a witness unto all nations,-as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 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. {GCDB March 30, 1903, p. 70.4}

I hold in my hand some grains of corn. That is good seed, you see. I first exhibit it to some one and let him get a good look at it; I let him turn it over and over and get familiar with it. Now he knows it, and can tell it anywhere he sees it. Then I cast it into the earth. Three months later I take him along by the field, and I say, “There is our seed.” He replies: “No; it does not bear any resemblance whatever to what I saw; that which I saw had just this shape, just this size. I will hold to that; you can not deceive; I am not going to be led astray; there is no resemblance whatever between this and that.” {GCDB March 30, 1903, p. 70.5}

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 those 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 to know that it is infinite, and capable of an infinite variety of expression, we shall make the mistake of saying that truth that is developed into its glorious fulness is a contradiction of truth which was first sown, and it is not so. {GCDB March 30, 1903, p. 70.6}

How many of you have heard this statement, that men who had power in the message ten, fifteen, twenty, thirty, or forty years ago do not have that power in their preaching to-day? You all know that, do you not? I am not telling you anything new. 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 with it, and men were converted. Then they said, “Now we have got it; now we can do it, and we will do it that way again;” and I am afraid that some souls have been going on that way for years. They feel as though the truth of God were circumscribed within certain limits, and when they have got that, they imagine that they have learned all the truth, and they tell it 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 sure that nobody else is learning anything new. {GCDB March 30, 1903, p. 70.7}

God used the pioneers in this message 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. It was because they were loyal to the truth that they knew and taught; and whenever new light came forth from the Word of God, they stood upon it, and that is why they had the power. {GCDB March 30, 1903, p. 71.1}

Now if we, in looking back to the fathers, 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 showing 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 as God revealed it to them that they preached, and that is what gave the power to the beginning of this message. {GCDB March 30, 1903, p. 71.2}

Now, when the same truth,-but not necessarily the same words, not necessarily in the same form, but in its enlarged, developed form,-and that same Spirit 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 the end can come. {GCDB March 30, 1903, p. 71.3}

It has been many years since I was here in California, and, as I go about, I see some of the gardens that I used to be so familiar with. I recognize this house: ?? 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 I looked down upon are now large trees. That little palm that was so small that you could carry it around in your hand 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. {GCDB March 30, 1903, p. 71.4}

Brethren, a tree must grow, or else it will 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.” One of two things will take place; either that tree will die, or else it will burst those bands asunder. {GCDB March 30, 1903, p. 71.5}

But 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,-in the truth which 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.” {GCDB March 30, 1903, p. 71.6}

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. “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 prove 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 did Jesus of Nazareth, because Christ Himself, who is the fulness of God, dwells in our hearts by faith. So 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. {GCDB March 30, 1903, p. 71.7}

How often I have prayed this prayer; “Not unto us, O Lord, not unto us, but unto Thy name, give glory, for Thy mercy’s and for Thy truth’s sake”! 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 Thy glory, and see that it is Thy glory.” Do you not see that just as long as, and as often and surely as, we pray that prayer that the Lord will glorify us with His glory upon us, that men may behold the glory of the Lord, and recognize it to be the glory of the Lord, God may manifest to and through 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? {GCDB March 30, 1903, p. 71.8}

When Israel came out of Egypt, and stood on the shore of the Red Sea, the message was; “Speak unto the children of Israel, that they go forward.” When they were encamped by the Mount 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.” {GCDB March 30, 1903, p. 71.9}

Brethren, that indicates 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, oh, the Lord Jesus Christ has been over every step of the way, and He is the Way. And as we have not been this way hitherto, we may know that it is always new, always a new experience, always some new development of truth, but it is the same truth. Do not be afraid, brethren, of truth. It must develop more and more, or else we will never get the gospel of the kingdom preached. {GCDB March 30, 1903, p. 71.10}

I have thought 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 have thought that we,-some of us, all of us, to some extent, perhaps, most of us,-are somewhat afraid of these truths which God has given us; and we call some of them “objectionable features.” But, brethren, I have come to the conviction that there is nothing objectionable in the truth of God, if it is presented as it is in Jesus. It is the truth of God that must win souls, and it will do it. But I find many thinking they must hedge about the Sabbath truth, for instance, and they must prepare and work up the way, and build up a foundation, hesitating and fearing and trembling and thinking, “Pretty soon we are going to spring the Sabbath upon them, and then we do not know what in the world will happen.” That is because we have not yet learned 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 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. Having the fulness of the truth, and having it ever developing, we may see the same thing repeated that was experienced forty years ago, when they would go and 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 if you preach just a few narrow things. 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. {GCDB March 30, 1903, p. 71.11}

Do not think that all those 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, than it could have done forty years ago, even to those faithful souls who started out in the message, the more easily will it be comprehended, for it is preached with the power of Him who is the Light of the world. {GCDB March 30, 1903, p. 72.1}

The words spoken by our Instructor impressed me deeply. Of those who had tried and tempted lives, the question was asked: “How do you deal with your difficulties? Do you harness yourself for an encounter with trial and temptation? And then do you lay hold on these temptations, as you suppose you must while your spirit is hot within you and wrestle with them, quite sure that this is what you ought to do? As you battle with your covetousness and uncharitableness on their own ground, do you come out victor?-No; you come out discouraged, bruised, and wounded, bound and enfeebled spiritually. {GCDB March 30, 1903, p. 72.2}

“What should you do? Simply put your whole trust in the One who understands your temptations and trials, the One who alone can master temptation. If you had not been premature in your efforts, you need not have fought so terrible a battle; for the Captain of your salvation was at work for you, ready to do for you that which you can not do for yourself, and to leave you free to do that which He has told you to do,-learn of Him His meekness and lowliness. He has been tempted in all points ‘like as we are,’ and He knows how to succor those who are tempted. Had you first talked with God in prayer, by faith grasping His promises, you would have received strength for the conflict.”-*Unpublished Testimony*. {GCDB March 30, 1903, p. 72.3}

April 5, 1903

**“Great Britain” The General Conference Bulletin 5, 9.**

E. J. Waggoner

**Talk by E. J. Waggoner, Sunday, April 5, 3 P.M.**

[As the Conference gathered Sunday afternoon, it was observed that the audience of visitors was larger than usual, and it was suggested that the public would be more interested in field reports than in regular business. It was therefore decided to postpone the consideration of regular business for the day, and E. J. Waggoner was invited to speak of the work in Great Britain, which he did, as follows:-] {GCDB April 5, 1903, p. 137.1}

I can say with all sincerity that this is a surprise to me, and while I am thankful for the privilege of saying a few words, I do not want you to get the idea that I have a report to make. I have nothing prepared. But I can tell you a few facts, if I can not give you the exact figures. {GCDB April 5, 1903, p. 138.1}

I have not even the figures as to the number of workers that we have in Great Britain; not at my tongue’s end; but, roughly, we might put the situation thus: I think the area of England is about the same as that of the state of Iowa. Now you have in Iowa nearly 4,000 members. You have in the city of Des Moines a church of two or three hundred members. There is no conference that I know of that I can bring as an exact parallel. What conference have you that has about a thousand membership? {GCDB April 5, 1903, p. 138.2}

A Voice: Texas. {GCDB April 5, 1903, p. 138.3}

How many workers have you in Texas? {GCDB April 5, 1903, p. 138.4}

Answer: About fifteen, ministers and Bible-workers. {GCDB April 5, 1903, p. 138.5}

That is more than we have in Great Britain. Suppose that you had in Texas, but in a great deal less territory than that, of course, the problem, with that thousand Sabbath-keepers, of carrying the truth to all the people west of the Allegheny Mountains. You would have the same problem that we have. {GCDB April 5, 1903, p. 138.6}

Now if we had a territory two-thirds as large as the United States, with a population the same, that is, all east of the Allegheny Mountains, then you would say there is a struggling people with a vast territory, and a vast work to be done: but because it is concentrated in small territory, you get your eyes on the territory, rather than on the people. But the land has not ears, and the people have; and the gospel must be proclaimed to every kindred, tongue, and people and nation, and not to every territory. It is people that we preach to, and not acres or square miles, and it takes something to get to them.... {GCDB April 5, 1903, p. 138.7}

What shall I speak about first? We have to begin with the South England Conference. We have a small territory there, comparatively, and something over 15,000,000 inhabitants. We have not five hundred Sabbath-keepers in that territory, and we have only one preacher besides myself, and I do not count, for I am settled in one place. I have not an opportunity of traveling about and preaching, except as I may get away from my work over Sabbath and get back Sunday. Think of it, we have in that territory 15,000,000 of people, and only one active minister in the field. We have also four Bible-workers and a few canvassers. Now, a person holding Bible-readings can reach only so many people. It does not make any difference whether you have a large or a small territory, a Bible-worker can reach only so many people; and you can yourselves calculate from your experience how long it would take that force of workers to reach that number of people, even though the territory be limited. {GCDB April 5, 1903, p. 138.8}

The other fields of Great Britain,-the northern portion of England, the North England Conference, and even the mission fields of Wales, Ireland, and Scotland, are better manned in proportion to their territory, but not as they should be. There is Wales; its population is nearly a million larger than the population of the Australian field. They have two ministers, and two Bible-workers, I think, in that territory. Scotland has one now. I think possibly there is another one on the way. Its population is still larger than that of Wales; and in Ireland there are two ministers, and there the population is something over four millions of people. {GCDB April 5, 1903, p. 138.9}

Shall I tell you just a few words in regard to the publishing of “Present Truth”? Eleven years ago I went to England and began to edit that paper. I went there for that sole purpose. I have considered that my special work. The circulation of the paper then was about what we would call 1,500 weekly, although it was not published weekly. It was published semimonthly; but the circulation amounted to about 1,500 weekly, because we were printing about 3,000 then. It soon began to increase. The brethren took hold and began to sell the paper, with a zeal that they had not before, until, about six or seven years ago, there was a decided increase in the circulation of the paper. Since that time there has been an annual increase, with the exception of one year, so that it has come up steadily year by year, until last year the average weekly circulation was 20,000. Now, that you may know what this means. I have only to tell you that those papers are sold by our brethren and sisters, single numbers almost entirely. I suppose there are about a thousand copies sent through the mails. All the rest are actually sold week by week. Not only are they actually sold, but there are orders coming in almost every week that can not be filled. {GCDB April 5, 1903, p. 138.10}

Some of you will ask, Why do you not take subscription?-Because we have not, in that country, the same way of sending publications as you have here. Here the Pacific Press bundles all the papers into a big mail-bag, and takes them down to the post-office, and they are weighed, and you send them out, and pay the postage in bulk for the whole lot. There is nothing of that kind there, but every paper that is sent through the post has to have what is the equivalent of a cent postage stamp upon it; so that the cost of the paper being, say, a dollar a year, just one-half of that is added for postage. People, therefore, buy their papers from the stationers, or have them delivered to their houses, and thus they save one-third, and we can not expect people to subscribe for a paper, and pay $1.50 when they can get it for $1.00. {GCDB April 5, 1903, p. 138.11}

Perhaps I ought to explain more fully: Our paper sells for a penny. That is the equivalent of two cents in American money. But there are many people who have no other means of living. They depend entirely upon the profits of selling that paper, which they must sell at not over a penny, two cents. They depend on the meager profits that they get out of that for their support. You can calculate that it does not give them enormous profits. In order that they can get a simple living out of that,-so that they can buy even bread, without any butter on it, and sometimes to get a living for their families,-we furnish the paper to them for a farthing, a half cent, per copy. But it costs us more than that to get the paper out. We lose about an eighth of a penny on each copy of the paper. {GCDB April 5, 1903, p. 138.12}

Since last conference, in August, that responsibility has been divided, and the conference has taken it; but it has only transferred the difficulty; it has not removed it, because the conference has no means. {GCDB April 5, 1903, p. 138.13}

For instance, take Wales, take Ireland, take Scotland. They have no means in the treasury at all. They had an appropriation, we will say, equivalent to the necessities of the moment, to pay for the workers in the field. Then was thrown upon them the task of making up the deficit on all papers that were sold in their territory; but they had no means with which to do it; so, although it has been transferred from the publishing house to the field, it has only been transferred, not removed. {GCDB April 5, 1903, p. 138.14}

Now we are brought face to face with this position: The Israelites had to make bricks without straw. It has seemed to us, sometimes, as if we had to make bricks without either straw or clay. There is nothing to hinder that paper’s having a circulation of 100,000, instead of 20,000,-nothing, except the men to carry it to the people. But here is the problem: The more papers issued and sold the worse we are off financially. The greater our list sold, the greater our deficit; and that must come from somewhere. {GCDB April 5, 1903, p. 139.1}

Sometimes the deficit on “Present Truth” has been called a loss, the deficit being about $2,500 a year. Now, I say that that is not a loss, any more than they money you pay to a preacher is a loss. You may say, a conference may say, Here, we have laid out last year to our ministers; we have paid out $10,000. Now then, those ministers paid a tithe in, but you must count the difference between the money paid to those ministers, and the tithe they paid in, as a dead loss. Do you call it so? (Voices: “No.”) Now in just that sense the “Present Truth” is a loss, and in no other sense. It is an investment made, that for about fifty dollars a week, eighty people are kept in the field. Now that is cheaper, than you can get work done in any other way. For that investment, eighty people are kept actively at work all the time, and many people are brought into a knowledge of the truth. {GCDB April 5, 1903, p. 139.2}

I will have something else to say in just a moment about that, but my mind is turned to the school just at this moment. A year ago last January a school was begun. Brother H. R. Salisbury was sent over from Michigan, and he took hold of it, and we had an enrollment of thirty; an average attendance, through the whole sixteen weeks, of about twenty. Last September the school began in another place, and we have had seventy, and there has been a deep interest. {GCDB April 5, 1903, p. 139.3}

Let me tell you how that school is carried on. It meets in a hall: the room is about half the size of this. All classes recite at the same time, and in the same room. We have a sort of camp-meeting Sabbath-school there all the time. It is not the most convenient way, but the Lord has helped and blessed. {GCDB April 5, 1903, p. 139.4}

It is an industrial school, and everybody works; and I know of people who are working with all their might for an education, by canvassing. It is truly industrial; they work in the cause, supporting themselves and paying their tuition. Some of them have families. I know of one man who has a family, and he was somewhat in debt when he began; but he was moved by a holy ambition to understand the Bible, to get an education that would fit him for a larger field of usefulness in the work. He started into the school, he got his lessons, he took full work, and he not only paid his tuition, but supported his family, and kept himself going, simply by canvassing from day to day. {GCDB April 5, 1903, p. 139.5}

Now there is another thing: There is one institution, one school, that is not only not in debt, but it has some money saved. When the “Christ’s Object Lessons” campaign started-yes, before that-a fund was started for a school in Great Britain by contributions. Afterward the “Christ’s Object Lessons” campaign was taken up, and the money that has been raised for that has been set aside religiously for the school. It has not been drawn upon for running expenses; it has been regarded as sacred, and we have had this resolution: Though our conference might go down to absolute pennilessness, we would not withdraw one dollar of that fund that belonged to that school. That is sacred, that belongs there, and it has been lodged there, and it is intact, and is not drawn upon even for the running expenses of the school. It is kept against the time when we shall have enough added to it to be able to buy some little place where we can settle down and carry on the work. But the school is supported by the tuitions. But how is it?-Well, it is simply because the teachers work for nothing; and that is the way we are able to carry it on. If the school were obliged to pay the teachers out of the tuition, of course, we could not do it. Now, we are willing to work along in just that way. But we have not a book, except a dictionary. A small library would be a wonderful help to us. If some good brother, who has money that he could get along without, could help us to secure a library, he would not be denied the privilege, I am sure. {GCDB April 5, 1903, p. 139.6}

We need some little apparatus in the laboratory line. If some other brother could give us another five hundred dollars to draw upon when we are located in a fixed place, it would be a marvelous help to us, because we must not draw on that money that was appropriated and is being appropriated for the school itself. {GCDB April 5, 1903, p. 139.7}

*A. G. Daniells*: Say a word with reference to your plans for the future operations of the school. {GCDB April 5, 1903, p. 139.8}

Brothers Daniells asks me to say a word or two regarding our plans for our future operations. I think that depends somewhat upon the plans of our brethren here. But we expect to go on just as we have been going. The conference pays the support of the teachers mostly. And there is a small tuition charge. We expect next year to get a place where we can have our school altogether; where we can have them all living in one place. As it is now we can not. We simply have a hall rented, in which we have our classes day by day, and then the pupils have to be here and there in the city, wherever they can find lodging or board. Some of them board themselves, and go into the houses of some of our brethren. They are all among our church people, except a few who have rooms outside and board themselves. We would like to have it so that they might be together, all under one supervision. We were in hopes to have it so this year, but we could not. If we are unable to purchase a fixed location for next year, we shall try to rent a house, if possible, where we can gather together; but there is this that we do not propose to do: We do not propose to buy a place until we have the money to pay for it. And that is the reason why we keep that money laid, and add to it dollar by dollar, a little at a time, hoping that the brethren on this side will come to our help, and make up the sum to enable us to buy some simple place where we can gather the students together and teach them. We do not ask anything elaborate. {GCDB April 5, 1903, p. 139.9}

We do not want a vast building, we do not want any great facilities to work with, but in that country it is necessary to have a roof to cover us, because it rains a good deal, and we have to come in out of the wet. {GCDB April 5, 1903, p. 139.10}

But we believe that a school consists of somebody to teach and somebody to be taught, and when you get those things, then you have got a school,-those are the prime essentials,-you have to have a place to sit down in, and a roof to cover you. You have to have some books. Our students must have them; you recognize the necessity of that. {GCDB April 5, 1903, p. 139.11}

Now our plans are to go ahead, and make it a Bible school, to teach the Bible, to bring our students face to face with the Bible, and fit them as quickly as possible for work. And while studying, they are working. They are out selling books to get the money for their daily needs. I like to work with such students. {GCDB April 5, 1903, p. 140.1}

April 7, 1903

**“Study of Education” The General Conference Bulletin 5, 11.**

E. J. Waggoner

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

I think there is not one here who is not familiar with this expression (you will recognize it, and know where it comes from), that the cross of Christ will be the science and the song of the redeemed throughout eternity. We accept that as a true statement; and for every truth of that kind there is Bible authority, because the Bible is the sum of all truth. I will call your attention to two or three texts that will prove it, and you can read the thing out of the Bible just as well as you can read it anywhere else. You have these words of the Lord through the prophet Jeremiah (Jeremiah 9:23, 24): “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” {GCDB April 7, 1903, p. 175.1}

Here we find that only one thing is to be gloried in. The Lord tells us here that the only thing any man should glory in is in the knowledge of Him. There are three things that men are most likely to boast of in this world,-wisdom, the wisdom of the world; power, or influence, and riches; but however wise a man may be in this world, however powerful he may be, however rich, only one thing is worth glorying in, and that is that he knows the Lord. {GCDB April 7, 1903, p. 175.2}

Now put with that this other text: “God forbid that I should glory save in the cross of our Lord Jesus Christ.” Galatians 6:14. That was dictated by the same spirit. The apostle Paul knew what Jeremiah had written, and he exercised himself continually to continue in all things that were written in the law and in the prophets, and he, moved by the Spirit, did not desire anything except what the Lord had indicated. The Lord said, Do not let anybody glory except in this, that he understandeth Me. Paul, by the same Spirit, said, Do not let me glory except in the cross of Christ. Can you tell what the conclusion is from that? Is it not self-evidently just this, that in the cross of Christ we find the revelation of God? It is in the cross that we know God. You might add another text to that, with which you are well familiar, and that is in the second chapter of Colossians, where we read in short that in God the Father and in Christ are hid all the treasures of wisdom and knowledge. Then he who knows the Lord has access to all the treasures of wisdom and knowledge. That is the plain statement of the fact. {GCDB April 7, 1903, p. 175.3}

Take another text: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” James 1:5. {GCDB April 7, 1903, p. 175.4}

Take another one in the second chapter of Proverbs. It is a wonderful text, and we can read it, and read it again, and many times: “My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding: yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of His saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.” {GCDB April 7, 1903, p. 176.1}

There we have all the treasures of wisdom and knowledge. Every good path and all knowledge must come from the Lord. There you have the science that is in the cross. The cross of Christ is the science of the saints, not only in the world to come, but in this world as well; because it is the cross of Christ that reveals God. And he who knows God has all the treasures of wisdom and knowledge at his command. This is the science in the cross; now for the song. “They sang a new song: Thou art worthy, O Lord, ... for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, tongue, and people, and nation.” Revelation 5:9. So we have before us the Bible statement of the fact that the cross of Christ is the science and the song of the redeemed. {GCDB April 7, 1903, p. 176.2}

Now shall we read that and say. “It is so,” and then go on and allow it to have no effect upon us? How often we are like the man beholding his own face in the glass, who goes away and straightway forgets what manner of man he was-forgets what he has read. You know the Saviour upbraided the lawyers because they had taken away the key of knowledge. They would not come in themselves, and they would not let others enter in. What is the key of knowledge? It is the Lord Jesus. It is the cross of Christ. That is the key that unlocks all the treasures of wisdom and knowledge. Everybody who really believes in the Lord has open before him all the treasures of wisdom and knowledge, and he may attain to them if he will only persevere; if he will only have as much desire for them as a man has for wealth; if he will seek for it; if he will cry for it; if he will think about it day and night, he will apply himself to it. For, although it is through the cross that we get the knowledge of God, there is searching, there is application, too, in order that one may attain to it. I know, and there is no guess work about it, that we neither know nor appreciate the Bible. If we appreciated the Bible, if we had any adequate conception of what the Bible is, of what the Bible says, and what the Bible reveals, and what it can do for us, we should be a denomination of Bible students, which we are not. I am not bringing any railing accusation against anybody. I am myself convicted every day of ignorance of the Bible. I am myself made to feel painfully how much I have neglected opportunities in the past, and how far short I come of having that knowledge of the Bible that I ought to have. {GCDB April 7, 1903, p. 176.3}

Let me ask you-I won’t ask you to answer, and expose yourselves if you do not want to, but I wonder how many of this congregation there are who would be ready at a moment’s notice to stand an examination, or conduct an examination, in any book of the Bible-in any one book. Of course, when I say any one book, that gives you a good deal of leeway. You could take the book of Jude. There is only one chapter in that, and it ought not to be a very difficult thing to learn that; but I wonder how many of this congregation including a good many ministers, would be ready at a moment’s notice to stand or conduct an examination on any considerable book of the Bible. What I mean is that you could tell the subject of every chapter; that you could walk right along through the book with the Bible shut; that you could take a class and drill them in it with the Bible lying on the table, asking them questions on it, and knowing if their answers were correct, for example: What is the subject of this chapter? What different things are told in this chapter? Where in the book will you find this thing? How many times in the book do you find this thing mentioned? In how many different places, and where, do you find this subject mentioned? That is what I mean by knowing the Bible, and standing an examination in it, or conducting the examination. Brother Jones asks, “How many could do it with the book of Daniel?” I ask, How many could do it with the book of Genesis? Now we profess to be Bible students. Let us think a minute. Are we acquainted with the Bible? {GCDB April 7, 1903, p. 176.4}

Suppose, for comparison, we had a man who professed to be a teacher in mathematics, very skillful. Wouldn’t you think his pretensions were altogether pretensions only, if he could not stand an examination in the fundamental principles of arithmetic? He professes to be a profound mathematician, and he can not stand an examination in the first book of Euclid, or he can not pass an examination in the very beginning of arithmetic. Surely, then, unless we are able to stand an examination in the very beginning of the Bible, we certainly can not very justly call ourselves Bible students, can we? Now I am sure that the great reason why people do not understand the Bible is that they have no idea of what it contains, and what it can do for them, and what it can reveal for them. One reason why they have no idea of it is because they do not believe what it tells them. The Bible reveals God. It is the revelation of God’s thought. In him are hid all the treasures of wisdom and knowledge, and we can learn anything that God designs that the people should know in this world better through the Bible than through anything else. {GCDB April 7, 1903, p. 176.5}