

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE— GENERAL CONFERENCE.

VOL. 5.

BATTLE CREEK, MICH., SUNDAY, FEB. 26, 1893.

No. 17.

GENERAL CONFERENCE PROCEEDINGS.

EIGHTH MEETING.

THE eighth meeting of the General Conference was called Friday forenoon, February 24, at 10 A. M. Elder R. S. Donnell offered prayer.

Since last report of new delegates, E. H. Root of Michigan had arrived and taken his seat in the Conference.

The first matter called up was resolutions 4, 5, and 6 in the report of the Committee on Resolutions, found on page 337 of the BULLETIN, which were under discussion at the close of the last meeting. Upon motion the word "twenty-five" was omitted from resolution 4. By request of the chairman of the committee the word "erect" in resolution 5 was changed to read "provide" instead, and the word "paper" added after the word "weekly" in resolution 6. As amended and changed the whole report was adopted.

Harmon Lindsay, Treasurer of the General Conference, then rendered the following financial report of the General Conference and General Conference Association:—

REPORT OF GENERAL CONFERENCE ASSOCIATION.

December 31, 1892.

DR.

Real estate.....	\$150,000 00
Notes due Association.....	70,027 00
Office fixtures.....	1,458 47
Tent factory.....	7,560 84
General Conference Publishing Company.....	9,000 00
General Conference (debt).....	5,002 90
Personal accounts receivable.....	3,654 43
Donations and legacies.....	9,800 90

Interest.....	262 02
General Conference Association expenses.....	13 28
Walla Walla school (grant).....	4,560 00
Cash.....	392 49

Total..... \$261,732 34

CR.

Notes owed by Association.....	\$42,725 58
Pacific Press.....	1,385 22
New York Branch Pacific Press.....	179 67
Review and Herald.....	457 55
O. H. T. D. fund.....	100 00
Home and foreign mission fund.....	889 47
Personal accounts payable.....	54,274 77
Foreign mission fund.....	11,021 50
Stock (present worth).....	150,698 58

Total..... \$261,732 34

REPORT OF THE GENERAL CONFERENCE.

December 31, 1892.

DR.

General Conference expense.....	\$ 210 61
Library fund.....	225 18
Personal accounts (not audited).....	27,300 33

Total..... \$27,736 12

CR.

General Conference fund (tithe).....	\$17,484 38
General Conference donations.....	1,141 26
R. L. Col. fund (\$2000).....	1,510 34
Ministerial relief fund.....	124 75
American educational aid fund.....	192 00
Persecution relief fund.....	1,768 65
Manitoba tithe fund.....	376 40
Personal accounts.....	9 76
Scandinavian educational aid fund.....	125 68
General Conference Association.....	5,002 90

Total..... \$27,736 12

STATEMENT OF THE ACCOUNTS OF THE FOREIGN MISSION BOARD.

December 31, 1892.

DR.	
Real estate and personal property.....	\$112,633 37
Office fixtures	248 03
South African mission	2,867 54
Australian mission (debt)	23,750 97
New Zealand Tract Society (debt)	7,438 61
Australian Tract Society "	3,466 81
Foreign mission expense	523 74
Colton's missionary map of the World.....	516 45
West Indian deposit	898 98
Foreign mission library	155 79
Personal accounts.....	14,056 55
General Conference Association.....	11,021 50
Total	\$177,578 34

CR.	
Scandinavian mission.....	\$ 2,602 28
Central European mission	5,704 59
British mission.....	7,842 21
Hamburg mission	1,188 84
Foreign mission fund	26,195 47
Christmas offerings, (one week).....	4,866 46
First-day offerings, (one month).....	170 21
London branch Pacific Press.....	2,346 12
West African mission	1,300 00
Jewish mission	1,500 00
Polynesian mission.....	725 60
Chinese mission	135 75
Central American mission.....	400 00
West Indian mission	2,246 41
South American mission.....	5,299 48
Personal accounts.....	2,421 55
Stock (present worth)	112,633 37
Total.....	\$177,578 34

CONDENSED REPORT OF THE TREASURER OF THE GENERAL CONFERENCE.

For Year Ending June 30, 1892.

DR.	
Tithes from Conferences.....	\$37,296 82
Tithe from individuals	2,172 93
Donation account, 3 years. Transferred	21,416 92
Balance—Deficit June 30, 1892	1,021 08
Total	\$61,907 75
CR.	
Overdraft June 30, 1891.....	\$15,545 51
Paid laborers, etc.....	44,370 18
Washington mission, (old account).....	252 66
Loss on Conference BULLETIN.....	364 65
Scandinavian school deficit.....	254 30
French and German school deficit.....	922 46
Petoskey Institute deficit.....	197 99
Total	\$61,907 75
Gross receipts of tithe for year ending June 30, 1892.....	\$39,469 75
" " " " " " " " June 30, 1891.....	33,342 15
Increase in one year	\$6,127 00

SUPPLEMENTARY REPORT OF THE WORK OF THE GENERAL CONFERENCE.

For Year Ending, June 30, 1892.

Overdraft June 30, 1891.....	\$15,545 51
Audit for six months to June 30, 1891..	\$21,252 05
" " " " " Dec. 31, 1891..	25,110 19
Total for one year.....	46,362 24
Aggregate of year's disbursements and previous overdraft.....	\$61,907 75
Estimated amount due laborers for six months to June 30, 1892.....	25,000 00
Probable expenses to June 30, 1892.....	\$86,907 75
Tithe for one year.....	\$39,464 75
Donations for three years, transferred by vote.....	21,421 92
Total receipts for year.....	60,886 67
General deficit.....	\$26,021 08

THE SAME RESULT FROM ANOTHER SHOWING.

Overdraft June 30, 1892.....	\$ 1,021 08
Estimated amount due laborers.....	25,000 00
General indebtedness on June 30, 1892.....	\$26,021 08
At this rate the General Conference is running behind about \$10,000 a year, donations not included.	
General Conference yearly expenditures	\$50,000 00
Receipts from tithes.....	40,000 00
Shortage	\$10,000 00

REPORT OF DONATIONS.

For Year Ending June 30, 1892.

Donations to General Conference Association fund,—	
Legacies	\$2,005 54
Donations	86 38
Total	\$2,091 92
Donations to foreign mission fund,—	
Not including Christmas, First-day, and Sabbath-school donations given elsewhere,—itemized in Home Missionary.....	\$8,109 44
First-day Offerings,—	
Third quarter 1891	\$3,791 52
Fourth quarter 1891	4,563 11
First quarter 1892	3,005 80
Second quarter 1892.....	5,304 09
Total	\$16,664 52
Christmas offerings for 1891, received up to June 30, 1892	\$26,555 43
General Conference donation account.....	\$3,658 80
Sabbath-school donations:—	
Third quarter 1891	\$4,507 60
Fourth quarter 1891.....	4,567 52
Second quarter 1892	4,592 31
Total	\$13,667 43

First quarter 1892, not herein shown, was for the benefit of the Orphans' Home and has been credited direct to that institution.

The report of the Committee on Distribution of Labor found on page 349, was adopted.

The report of the Committee of Resolutions beginning on page 375, of the BULLETIN was next taken up for action.

Resolution seven was referred back to the committee.

Resolutions eight and nine were adopted.

Elder Tenney spoke to resolution nine, in reference to the establishment of a school in Australia. He stated that the Australian Conference had agreed to raise \$20,000 for the purpose, if the General Conference would assist to the amount of \$10,000. He said that its importance was of more than local interest; that Polynesia, Malaysia, and Australasia were interested and involved in this project.

Elders Haskell and Loughborough, Brother Peter J. D. Wessels and others also spoke of the importance of the school, and of making rapid and advance moves in the work. The third angel's message is a message of faith, and we must act in faith.

Resolution 10 was then adopted.

In regard to the matter referred to in resolution 11, Elder Tenney read a communication to the General Conference, signed by Elder A. G. Daniells, the president of the Australian Conference, giving an account of the laborers in that Conference and the need of additional help. The resolution was adopted.

The noon hour having arrived, Conference adjourned to meet again at 3 P. M.

GENERAL CONFERENCE PROCEEDINGS.

NINTH MEETING.

THE General Conference met again Friday afternoon, February 24, at 3 o'clock. Opening prayer was offered by Elder S. N. Haskell.

The remaining resolutions on page 375 of the BULLETIN, of the list which was under consideration when the last meeting adjourned, were taken up for consideration.

Resolutions 12 and 13, in regard to the death of Elders R. F. Cottrell and E. R. Jones, Captain Marsh and Brother J. I. Tay, called out appropriate and touching remarks from Elders Haskell, Saunders, Lamson, Loughborough, S. H. Lane, and Brother C. H. Jones. The resolutions were passed, the whole congregation, upon request, being permitted to participate in the vote upon them.

Recommendation 14 and 15, were by mistake, printed as a part of the report of the Committee on Resolutions, whereas they were introduced and intended as a report from the Committee

on Education in regard to the recommendation (recommendation 2 on page 336) referred back to them. They should have appeared as recommendations 6 and 7 under a report from that committee. For this reason they were not considered in connection with the resolutions before and after them.

The resolutions containing the appeal and remonstrance to the government and people of the United States, numbered sixteen (properly numbered fourteen,) elicited much interest and called out remarks from a number of delegates. After a careful re-reading, it was adopted unanimously by a rising voice.

A typographical omission was found to have been made in the paragraph numbered 3 page 376. After the word "consequences," the words "in the principle, and avoided the consequences" should be inserted.

The first line of the first full paragraph on page 377 was changed to read as follows:—

What then shall we say? We say, as men can only say, that the government of the United States, etc.

In the next paragraph, following the last word in line nine, the word "religious" was by consent inserted.

It was voted upon motion of A. F. Ballenger that this appeal and remonstrance be placed in the hands of the National Religious Liberty Association with permission to publish and circulate it to the people of the United States as extensively as its importance merits.

Following the adoption of this, the report of the Committee on Education above referred to under Nos. 14 and 15 (p. 375,) was taken up for consideration. The first recommendation was adopted, but the second was left over for future consideration.

The following response to the greeting from the brethren in Scandinavia, prepared by the Committee on Resolutions, was introduced, and upon motion adopted and ordered sent:—

The Brethren in General Conference Assembled, to the Brethren in Scandinavia:—

BELOVED BRETHREN: Acknowledging with unfeigned love your kind remembrance and cordial greeting, accept as our desires and the confidence of our hope in your behalf, 1 Thess. 5: 23, 24: Jude 24, 25.

The Committee on Resolutions presented the following additional report:—

15. *Resolved*, That Sec. 9, Art. 1 of the By-Laws be amended by adding the following clause, "except the accounts of those in the employ of the Foreign Mission Board; which accounts shall be audited by the said Foreign Board."

Whereas, The week before, or the week immediately following Christmas, is a very inconvenient time for many of our people to attend the religious services connected with the week of prayer: therefore,

16. *Resolved*, That the week of prayer be appointed in the latter part of the month of November.

Whereas, The growing importance of the Sabbath-school work demands that more attention be given to that branch of the cause in the general field; therefore,

17. *Resolved*, That it is the sense of this body that the President of the International Sabbath-school Association should be left free to devote his time principally to the work of the Association.

18. *Resolved*, That we recommend that the officers of our various Conferences provide for the holding of children's meetings, and mother's meetings in connection with all of our camp-meetings and other general meetings.

19. *Resolved*, That we recommend that the Sabbath-school donations for the last six months of 1893 go to the Hamburg mission.

Whereas, The German field in this country is as yet hardly touched, and whereas the calls for German labor are more than the few laborers we have can fill, therefore

20. *Resolved*, That the German laborers be recommended to confine their work to the German field.

21. *Resolved*, That we request the Conferences, who have Germans within their borders, to encourage labor among them as far as possible.

Whereas, the Providence of God clearly indicates that the time has fully come for us to enter upon the work of giving the gospel to India and that it has become our duty to do so without further delay, therefore,—

22. *Resolved*, That the Foreign Mission Board be authorized and instructed to form and execute plans for prosecuting this work on such a scale as the importance of the field would seem to demand of us.

23. *Resolved*, That the plans adopted should include the use of those facilities with which God has especially endowed us, viz: Health and medical missionary work, teaching, Bible work, canvassing, translating and publishing into the native tongues small works, and preaching.

24. *Resolved*, That in view of the difficulties to be met, we admonish the fearful, the ease-loving, the selfish not to offer themselves for this work and that only those be accepted for it who intelligently and willingly consecrate themselves for life or death to arduous, humble service in the dark regions of this lost world.

The Committee on the Distribution of Labor, also submitted the following further report:—

2. That Elder H. Grant go to Nebraska, and labor in the College View church.

3. That Elder D. T. Fero make the North Pacific Conference his field of labor.

4. That Elder J. W. Bagby, of Illinois, labor in the Upper Columbia Conference.

5. That Elder R. S. Owen, of Canada, go to Georgia, and labor in that field.

6. That Elder C. McReynolds go to Kansas, and take the presidency of that Conference and Tract Society.

7. That Elder J. M. Rees go to Arkansas, and take the place made vacant by the removal of Elder McReynolds.

8. That J. R. Eastman connect with the Pacific Press, at Oakland, Cal.

9. That Annie R. Ingels, of California, go to Sidney, Australia, to labor in connection with the tract-society work in that field.

Meeting then adjourned.

REPORT ON UNION COLLEGE.

A. R. HENRY

Attorney for the Association.

MY REPORT from January 1, 1890, to February 1, 1893 shows the construction, equipping and present condition of Union College at College View, a suburb of Lincoln, Nebr. In compliance with the bond made by this Association, work was commenced early in the spring of 1890. Few will appreciate perhaps the difficulties encountered the first year, unless they have come under their immediate attention. The year was one of financial depression and discouragement in this territory. This, at the commencement of an enterprise of this kind, when we were compelled to go to the people for aid was a serious obstacle to surmount. The money furnished by the Association (\$16,000) was a great help to us at this time as well as the timely assistance received from some of the State Conferences, without which help the work could not have been commenced. I wish to especially mention the immediate response made by the Dakota and Iowa Conferences, others which I might mention also were not far behind. At the time the plans were laid it was supposed that the money promised by the General and State Conferences would nearly make the contemplated improvements, or at least provide a large portion of it. Future developments soon convinced us that it would only make a commencement. The property promised us as a subsidy, about 275 acres of land, having all been turned over to us upon the delivery of our \$100,000 bond, we began to dispose of this to procure the money to make up a deficiency that was plain to be seen.

But as this could not be sold for ready cash, still another deficiency must be provided for by borrowing. The maintenance of the credit of an institution of this kind, especially when going into a new territory, was a matter of no small anxiety to us. How well this has been done we leave this body to judge. Without any thing more than temporary delays, the work which we obligated ourselves to do was done before the expiration of the time, and in excess of our bonded obligation, and we have yet to find a person to say we have not far more than filled our obligations. We have received the moral support of the citizens of Lincoln, and without an exception they have filled promptly their obligations, without any controversy or delay. At the time announced for the opening of the College in the fall of '91 we were not well prepared to receive the seventy-five students who presented themselves the first day. But as fast as time and funds would permit we have continued to carry on the work until at the present

our needs are fairly provided for. The attendance however has so rapidly increased that it has been a matter of considerable solicitude to meet the continually increasing wants. Nor has the increase of numbers or the accumulation of wants disappeared. If any doubts have arisen in your minds as to the necessity of the expenditure here made, it will only be necessary to investigate and become convinced, that we are not even yet done.

I append hereto a tabulated statement which will assist in giving you a more complete knowledge of the financial standing of the Association at this date. I should take pleasure, had I the space, to mention the names of individuals who have been of service to us in this enterprise, who have done much to promote its interests. I cannot forbear to mention the names of Hon. J. H. Gillilan, J. H. McClay, Cashier Columbian Bank, and our efficient architect and superintendent, W. C. Sisley, of whom we can speak in the highest praise, also Brother J. P. Gardiner. Besides we shall long remember the array of warm friends whose names deserve to be mentioned. I wish to especially congratulate the Association that in doing the three years' business here amounting to perhaps \$300,000.00, or more, we have up to this date had no litigation, nor have we any threatening us at this time. I would earnestly remind you that the amount of property involved and the interest awakened needs your careful attention, that the full benefits of your labors and expenditures may be fully realized and utilized. I shall be disappointed if at this meeting of the Association there is not something done more than to give this work a passing notice. As there have been some resignations from the Board and there will be others, we anxiously await its strengthening; since the increase in patronage will demand the enlargement of the Faculty. As the foreign departments are not yet self-sustaining they especially call for your attention. The power of attorney which you executed three years ago is at your command, and I would be highly gratified if you would permit it to be returned to your hand.

The enrollment for the first year was 301; for the second year up to the present date it has been 540, and will in all probabilities before the close of the year nearly reach 600. If there should be any increase the third year it would be a serious matter to provide for them, in fact we are not fully prepared to take care of the present attendance.

As to the improvements in the village, a church building is almost indispensable, but as it would cost quite a sum, the congregation does not feel able to build. Some \$5000.00 was raised last spring by subscription, but as this was only about one third the amount necessary, the building was not commenced

and the enterprise lies dormant, and the money collected will have to be returned soon if the work does not go on. The village has a population of 750, besides those in the homes, or about 1200 in all. There have been about 100 dwellings built adjacent to the college, since its location there. An electric motor line has been built to the city, and has been in operation two years. \$2000.00 has been spent to promote this enterprise. \$1000.00 has also been given to a large normal school near by.

You will notice that the bills receivable are nearly equal to indebtedness of the Association, that there is considerable valuable property yet unsold which with the proper attention may in a few years be converted into cash. The bills receivable should be carefully handled. With the proper management of its other assets the college will be able to pay all its liabilities and have something of a surplus left for other improvements.

The rate of interest received and paid for the first two years was eight per cent, which is the current rate in that locality. For the last year we have been able to reduce our paying rate to six per cent, and in all probability we will be able to reduce it further during the current year. The difference between the amount of interest, received and paid, will pay the services of a competent agent to manage the collections and sales of the remaining property.

The foreign departments will not be self-sustaining with the present attendance. Attention should be given to these departments, to make them so, or provision should be made to supply the deficiency in expenditures. The English department will be self-sustaining and have a small surplus to apply on indebtedness, or to use for equipment. Quite an amount is needed for various purposes to make the College what it should be in all its departments.

The prospect at College View is the best at the present of any time since its location. Property is saleable at fair prices and the demand is sufficient to prevent any decline, and in many instances quite a fair advance is obtained. In the handling and disposal of the property of the Association, caution has been constantly maintained to avoid the sale of property to those who should not buy. No instance is known where advice has been given by the representatives of the Association, which has proved damaging to the purchasers.

This Association holds the title to all the property connected with the Union College enterprise. Except one or two pieces not in Nebr. which is held by me as agent. Sixteen thousand dollars (\$16,000) was at the commencement furnished by the Association to commence operations. The States belonging to what is called the Union have mostly paid their obligations. Kansas, Missouri, Texas, and Arkansas

have not entirely done so. Wisconsin very generously came to our assistance with a pledge of \$5000, although they were not in the Union. More than half of their pledge has been paid. Some \$6500 or more in total remains by these States unpaid.

You will notice that there have been purchases of real estate to the amount of \$35,000 most of which has been sold. Perhaps it would be safe to say, the profit on these purchases will amount to from twenty to thirty thousand dollars. These purchases were all made without being able to consult the Association, it being impossible to secure a meeting for the purpose of taking action. For one year or more no incumbrance has remained on any property owned by the Association, in fact no incumbrances have been put upon any property by your attorney. The purchases made where security was given were all made by your agent assuming the liability, in case mortgages had to be given. This was thought preferable in order to as far as possible maintain the credit of the Association the better to enable it to carry on its work.

These obligations have for some time since all been paid. Your agent was granted unusual authority to carry on this work which carried with it unusual personal responsibility; for this reason oftentimes it would have been more pleasant to have found cover under a more restricted authority. In the construction of our building, we can safely say many thousands of dollars have been saved by employing our own architect and superintendent instead of letting our work by contract. We have bought all our material for cash and obtained the best discounts. Never has there been a time in three years that we could not draw our check for any demands that could be made upon us, never has any of our obligations fallen due without being paid, and at the present time we are ready to pay anything due or not due. After the work of construction had been well nigh completed we found a heavy burden on our hands to equip and furnish four large buildings. Perhaps some twelve or fourteen thousand dollars have been used for this purpose. We have hoped for a year past to begin to materially reduce our debt but the constant call for furnishing has absorbed our funds about as fast as we could collect them. We have for a few months past, however, been able to use a portion of our collections for this purpose and we hope to entirely do so in the future. We have made a few moderate expenditures for philosophical apparatus, library and museum, and have also received some donations for this purpose, for which the donors have our thanks.

Our museum is becoming worthy of attention, our collection at the present time at a fair valuation would amount to fifteen hundred dollars. There

are forty persons under pay, employed by the college management, which, with the expense for fuel and other current expenses amount to more than one hundred dollars per day. The fuel expense is quite large although we purchase coal delivered on the track at College View, at two dollars and forty cents (\$2.40) per ton. Part of this winter our coal bills have run as high as five hundred dollars per month. We have purchased eight musical instruments, six organs and two pianos, at a cost of twelve hundred dollars.

A large brick public school building has been built within the last four months at College View, which I am told, is at once filled to its capacity. It will be remembered that this enterprise was started on the open prairie, the center of a large farm, without any conveniences at hand. No place for workmen to board, or find shelter, without water, without any conveyance to the city, without railroad privileges. All these and more to be looked after take time and money. No surprise need be expressed that with funds slowly coming in it was no easy task to complete this work, ready for opening in eighteen months. Much has to be done beside the erection of buildings in a enterprise of this kind. The equipping is no small task.

The subject of lighting these buildings must be one in which everyone acquainted with the circumstances will be interested. Each room is lighted with oil lamps which are at any time liable to explode and endanger the entire premises. Our water supply and the facilities for using it are inadequate for such an emergency with any hope of success. The buildings are only lightly insured and should a fire break out in an unfavorable time our loss would be heavy, especially as we are not within reach of the Lincoln fire department. The use of electric lights would lessen this risk 80 per cent. The cost of machinery and wiring would perhaps cost \$3000, and I am not certain it would not be more. In closing our contract we made provision for a horse car line. We thought it to our interest to contribute \$2000 to insure an electric line instead. It would have been an advantageous exchange even at a higher figure. I do not think it would be well to conclude the Association has a surplus at its command to make other improvements. You will remember that the assets are not as good as cash, some will be slow of collection. The real estate will sell, but it will not be surprising if the remnants remain on hand for some time; besides it may incur some expense to continue the business. To be conservative it would be best to allow always a good margin for disappointments. It is safe to say that we can pay all our liabilities and have everything free of debt.

Referring to the \$35,000 investment in real estate in round figures I would report that for the Johnston farm I paid \$13,000; for the McClay farm, \$15,000; for the Highberger & Brown land, \$6000; for the Morphet land, \$1500. The profits on the Johnston farm I would estimate at \$8000; the McClay, \$11,500; Highberger & Brown, \$6000; and the Morphet, \$1000. Making a profit of \$26,500. This estimate is made on that which has been sold and a wholesale price on what remains unsold. Of the original donations of land but a small portion remains unsold. Of the land purchased, from one-third to one-half is yet on hand. If we should dispose of it at retail, the profit on our purchases would run above \$30,000. What lands we still have on hand are the best that can be had near College View. Our prices are the most favorable, consequently we can hope to receive considerable help from this quarter within the next two or three years.

The time has arrived when there will be a new Board of Directors elected for this institution. It seems to me it has become a matter of sufficient importance that the board be so constructed that they can have meetings at least twice each year. The present Board is so scattered that it is with quite an expense that they are convened; for this reason there are few meetings of the entire membership.

More teachers will have to be provided if the present attendance is increased. The equipping of three departments is more expensive than our other College where there is only one. For this reason I think the Association will have to give assistance. Last year there was a small deficiency which the Board has been asked to supply. I hope this will receive attention at this meeting.

A very nice plat of land has been laid out for a cemetery making over three hundred lots. The price before platting was \$1,500. The title is in the Association. There have been reserved three lots on which to build a church. These could be sold for \$1,200. These two items have not been included in the inventory. Three thousand dollars would be a low estimate upon them.

FINANCIAL STATEMENT OF UNION COLLEGE, FEB. 1, 1893.

LIABILITIES.

Capital	\$60,958 94
Surplus	30,513 34
Bills payable (Notes)	70,267 63
" " (Accts)	1,656 65
	<u>\$263,396 56</u>

RESOURCES.

Campus, etc.	\$149,001 36
Real estate	32,350 00
Notes	57,942 00
Personal accounts	1,262 00

Conference accounts	6,410 29
Furnishing	10,918 58
Museum	1,039 00
Cash	4,473 33
	<u>\$263,396 56</u>
Present worth	\$191,471 29

HEALTH REFORM INSTITUTE PROCEEDINGS.

FIRST MEETING.

An adjourned meeting of the stockholders of the Health Reform Institute held Dec. 28th, 1892, convened at the Tabernacle in the city of Battle Creek, Wednesday February 22, at 3:00 P. M.

J. H. Kellogg, President, in the chair.

Prayer by Elder J. N. Loughborough.

Minutes of annual meeting of 1892 were read, showing a want of quorum of stockholders present and a necessary adjournment. Upon a careful canvass of the stockholders present it was found that but 656 of stock were represented. Amount necessary for a quorum, 731.

G. H. Murphy, Treasurer, made a report of finances for the past two years, showing amount of earnings and also the amount expended by the institution.

The President made quite a full verbal report of the improvements in building and facilities for the treatment of the sick; as also the extent of missionary work accomplished both by treating the sick poor and in the preparation of medical missionaries to engage in health and temperance work. The President dwelt at length upon the report of the Treasurer, showing the amount of receipts and expenditures, giving a very satisfactory explanation of many items contained therein. He dwelt more especially upon the charity work done by the institution, explaining how that the sick poor were especially cared for. He stated that there were now at the present time sixteen endowed beds wherein the sick were received without any expense to the patient. The amount necessary to endow a bed is \$200 per year. This amount entitles the occupant of the bed to free medical attention, treatment, board, room, and nursing. It is found that in the past two years, over 500 persons, or one fifth of the entire number treated at the Sanitarium, have had the benefit of charity rates—some paying more, some less. It was also an evidence that in the past two years there have been over sixty persons occupying the endowed beds, although there were but five beds during the first year mentioned.

Dr. Kellogg gave quite an interesting description of how men and women were prepared for medical

missionary work, both at home and abroad. He mentioned the fact that all the net earnings of the institution were expended in this way. He also stated that there had been \$66,000 expended in charities in the past two years; this amount being expended for the sick poor only; while about \$10,000 aside from this was expended in missionary work—such as preparing workers for the field, etc.

No regular business was transacted for the want of a quorum, and the meeting adjourned until Thursday, February 23, 5 P. M., at which time it was thought there would be enough share and proxy holders present to have a quorum.

J. H. KELLOGG, *President.*

L. McCoy, *Secretary.*

SCANDINAVIA.

ELDER L. JOHNSON.

THE Conference was addressed the evening of February 22, upon the progress of the work in Scandinavia, by Elder L. Johnson. He expressed his thankfulness for the privilege of attending the Conference, and for the blessings received. The Lord has spoken through the word of God of gathering his people from the north country, at the time when he gathers his people. The Lord has also spoken concerning this field in the Spirit of Prophecy. In "Historical Sketches," Sister White says:—

"The condition of some of the churches has been presented to me in years past, with many things showing that Denmark, Norway, and Sweden were promising fields for labor. We knew that a great work lay before the missionaries of this field."

She also speaks further of the distribution of publications, saying it was shown how the people would compare what has been written with their Bibles, and thus when they would receive light on certain points of truth, they would weep for joy.

Of the extent of the field Elder Johnson presented some figures. It comprises Norway, Sweden, Denmark, Finland, and Iceland. The three Scandinavian countries have an area of about 310,000 square miles. Sweden has about 5,000,000 population; Norway, 2,000,000; Denmark, 2,000,000; Finland has 140,000 square miles and about 2,500,000 people. Iceland has an area of 37,207 square miles and 81,000 people according to reports of several years ago. Besides Iceland, the Faroe Islands have a population of 11,000. Greenland has only about 15,000 population. Altogether the Scandinavian mission field has about 885,741 square miles, and a population of nearly 2,000,000.

Sketching the religious history of Scandinavia, Elder Johnson said the people had a great regard for

the word of God. Most of those who have been reached by the truth are of the poorer classes. And they rejoice when they hear of God's love for them, and of his desire to save them. In Sweden we can get a good congregation anywhere. In Denmark it is not so easy. There are more infidels in Denmark than in Norway and Sweden. In these two countries we can use tents to good advantage, although the summer is short.

Figures were given showing the present standing of each of the Conferences, making a total of 35 churches, 1243 members, 286 scattered Sabbath-keepers, and tithes, \$4,143.40. The year before they had 31 churches, 1132 members, and 363 scattered Sabbath-keepers, making in all 1493, with \$3,612.55 tithe.

Elder Johnson recounted some of the circumstances which are not so favorable as in America, the military laws compelling a certain amount of service in the army or navy.

They have but few laborers in Scandinavia; all told there are only ten ministers, one licenciate, and ten Bible workers actually engaged in the work, leaving over 1,100,000 people for each minister.

The publishing work in Christiania has increased every year, and this year the office has not had room to do the work. There are fifty persons employed, and during the last fall they had to hire work done in the city. From the first day of July to December 31, they did \$20,730 worth of work for ourselves and for outsiders \$3,247. The hands have worked from twelve to fourteen hours a day.

About seventy-five canvassers have been employed during the last year, and it is thought that there will be 100 in the field this winter. In the three Scandinavian fields the agents have sold \$28,060.81 worth of books. The number of volumes was 25,825, or about 500 books a week, or for each working day, 100 books. Books have been sold nearly everywhere in Sweden. I think not a city has been passed by, and now we have commenced to sell them in the country. We have sold some also in Norway and Denmark in the cities. In Denmark there is a large country field. Our canvassers are depending upon the Lord and it would do all good to hear them speak of how the Lord helps them. Elder Johnson related incidents showing how the canvassers were being blessed.

At Trondhjem, although the police authorities thought it impossible to run tent meetings in an orderly way, the meetings were as quiet as any ever held. The people were deeply interested. We have the largest churches at the capitals of the three countries. We have also Sabbath-keepers scattered all over the field.

The need in Scandinavia is more men, ministers,

and money. Especially is a minister needed in Sweden. Elder O. Johnson has been located in Helsingfors, Finland, and, Elder Ahren is called to teach in Union College. They also ask for the return of the workers who have been taking the medical missionary course in this country. The brethren have a location in Denmark where they think a sanitarium might be a success.

In Copenhagen a building for school, church, and depository, is much needed. It is difficult to get a suitable hall for meetings. A building is also greatly needed in Stockholm.

School work has been started in Denmark. One school will answer for Denmark and Norway, but we must also have one for Sweden. The Scandinavians long for education, and we appeal for help to get these schools started.

The people are ready to help to the extent of their ability. One sister in Copenhagen has donated 4,000 kroner for the erection of a building. Others will help us. We believe if we could get \$15,000 for both places, half for one and half for the other, that we could raise the rest over there. And we have hoped that when our brethren here learn how poor we are, and know about the situation, you would do even better than that. I believe you will help us. We are thankful for what you have done, and may the Lord reward you for it, and may we finally all be saved in his glorious kingdom.

THE THIRD ANGEL'S MESSAGE.—NO. 17.

ELDER A. T. JONES.

THE last verse that we had before us in the previous lesson was in the third chapter of Galatians, verses 13 and 14. Now, whether that be the promise of the Spirit to the individual in his own individual experience, or the promise of the Spirit in its outpouring on the whole church, it is all the same. Nobody can have it without having the blessing of Abraham first. Whoever has not the blessing of Abraham cannot have the Holy Spirit. Because we read in Rom. 4, "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." What circumcision really is, you will find by turning to the 30th chapter of Deuteronomy, and the 6th verse:—

"And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Now, put right with that Rom. 5:5. After telling that we are justified by faith, and that "we have peace with God through our Lord Jesus Christ: By whom also we have access by

faith into this grace wherein we stand, and rejoice in the hope of the glory of God;" then he says, (verse 5): "And hope maketh not ashamed; because *the love of God* is shed abroad in our hearts *by the Holy Ghost* which is given unto us." Now, unto us, the Holy Ghost sheds abroad in the heart the love of God; but he said here, I "will circumcise thine heart . . . to love the Lord thy God with all thine heart, and with all the soul." The only way that we can love the Lord with all the heart and with all the soul, is by the love of God, implanted in the heart and in the soul, converting the person to God. And "love is the fulfilling of the law."

To "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "with all thy strength" is the first of all the commandments: "And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Circumcision of the heart is that condition of the heart by which we will "love the Lord" our God, "with all the heart and with all the soul." Then you see that that which this circumcision in the flesh was to Abraham, was simply a sign, a token, that they could see in the time when God was teaching them by object lessons—a token which they could see, signifying that which they could not see. And therefore, that circumcision in the flesh being the sign, "a seal of the righteousness of the faith which he had," before he was circumcised. It was simply the sign, outwardly, of the work of the Holy Spirit, which circumcised the heart. The Holy Spirit sheds abroad the love of God in the heart, but no man can receive the promise of the Spirit who has not the blessing of Abraham—the righteousness of God, which is by faith.

Then, the man who knows that he believes God can ask with perfect confidence for the Holy Spirit. Not the man who *thinks* that he believes God; a part of the time he does, a part of the time he does not; a part of the time he thinks he does, a part of the time he does not know whether he does or not. That is not believing God at all, but the Lord wants you and me to *know* that we believe God. He wants us to know that, and to have that thing as firmly settled and fixed as that we live. Then, I say that the man who knows that he believes God, can ask with perfect confidence for the Spirit of God, and receive it by faith, for "if ye ask, ye shall receive." He said so. But we must ask according to his will. But it is not according to his will to give the Holy Spirit to anybody who has not the blessing of Abraham; and just as with the individual, so with the church: When the people of God reach that place where they *know* that they believe God, they can ask with perfect confidence for the out-

pouring of the Holy Spirit, and wait in perfect confidence and faith that they shall receive it, and they will. That is a fact.

Now let us study a little further to-night, how we may *know* that the blessing of Abraham is our own, and how we may *know* that with perfect confidence we may ask the Lord to give us his Holy Spirit, and then just simply wait his own good time, and we receive it according to his own wish—we have no anxiety about whether we are going to receive it or not. We want to learn how all that anxiety as to *whether* we can receive the Holy Spirit or not—learn how that can be taken away from us, and then we can present our petitions to the Lord in faith, expecting to receive it, expecting just that, and expecting nothing else, and simply waiting for him to give it in his own good time, while we still ask and still seek him that it may be so.

I tell you, brethren, when we get into that place, it will not be difficult for us all to be “with one accord in one place.” Now, at this meeting, when we reach that condition—that place where we know that we believe God, and know that we may ask with perfect confidence for the Holy Spirit, it will be an easy thing for every one of us—and it will be so, too—to be with one accord in one place, every time there is a meeting. The fact of the matter is, each one will be afraid to be away; because, if he should be away from any one of these meetings, and the promise of the Holy Spirit be fulfilled, he would miss it. Every one will be here waiting and watching for the Lord to do what he says, just when he gets ready. Don’t you see how that will bring all with accord into one place? It will do it.

Of course, if the work of the Lord should call us away from some meeting in the order of our work and the order of the Lord, and the Holy Spirit should be poured out while we were away, we would get it anyhow, wherever we were. But it will not be so with those who are away from the meeting from their own inclinations. I am afraid to be away from any of our meetings here. I am afraid to be away from these morning meetings. For I can’t tell at what meeting the Spirit may be poured upon us. I cannot risk being absent.

Now let us take up the Scriptures and read just how the Lord has led us, and will lead every one right through to that place to-night, if you will go. If you will start where I begin to read, the Lord will lead you and me right straight through. Let us not question how that can be. When the Lord speaks, that is the end of the whole story, no difference what he says; that is the end of it; and we say, “Lord, that’s so.” Now, let us go together to-night, and we will arrive at that place where every one of us can *know* that we believe God, and that we have the

blessing of Abraham; and then we can ask God for his Spirit in perfect confidence, and wait to receive it, as he gives it in his own good time.

Let us see what the Lord has done, and how he works, and how he brings us up to that place. Let us begin where he began. We will read first from Eph. 1:3-6. That takes us to the point where God began concerning us, and that will be as far back as we need to go. The third verse:—

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” What is it he “hath” done? [Congregation: “Blessed us.”] Is it so? [Congregation: “Yes.”] *Has* done it? [Congregation: “Yes.”] He has blessed us with how many blessings? [Congregation: “All spiritual blessings.”] All the blessings he has? He has given us all? [Congregation: “Yes.”] How? [Congregation: “In Christ.”] In Christ. Then in giving Christ, what did God give? [Congregation: “All spiritual blessings.”] All the spiritual blessings that he had.

Well then, when you and I believe in Jesus Christ, are we not blessed? Have not we all the blessing that the Lord has? Then what is going to bother us? A person that is blessed like that, is he going to be anything else than happy? [Congregation: “No.”] Can he have the blues? [Congregation: “No.”] Can he get into the sulks because things don’t go just right? [Congregation: “No.”] They are going just right any way. However things go they can’t take his blessings away. “All things work together for good to them that love God.”

But the fourth verse is the one particularly that I want to read:—“According as he hath chosen us.” Will choose us? [Congregation: “Hath chosen us.”] Has he? [Congregation: “Yes.”] When did he do it? [Congregation: “‘Before the foundation of the world.’”] Thank the Lord! “Before the foundation of the world” he chose you and me. [Congregation: “Praise the Lord!”] Now, will you say “amen” to that every time? [Congregation: “Amen!”] I do not mean just now. Will you say it *all* the time? [Congregation: “Yes.”]

How long is that Scripture going to remain there? [Congregation: “Forever.”] Then how long is it going to be true that “he hath chosen you before the foundation of the world?” [Congregation: “Always.”] Then how long are you going to be bothered to know whether you are the Lord’s or not? Hasn’t he chosen you? Hasn’t he *chosen* you? [Congregation: “Yes.”] What did he do it for? Because he wanted us? Did he? [Congregation: “Yes.”] He chose me because he wanted me, and he shall have me. I am not going to rob him and disappoint his choice. He has chosen us, hasn’t

he? [Congregation: "Yes."] "Before the foundation of the world." Now the rest of that verse: "That we should be holy and without blame before him in love." His blessed purpose is, he wants us to "be holy and without blame before him in love." Then we can let him have his own way, because it is our everlasting salvation to let him do it.

Next verse: "Having predestinated"—appointed the destiny that he wants us to reach, long before hand. The destiny that God fixes for man is worth having. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Why did he do it then?—Not because we were so good, but because he is so good; not because we were so well pleasing to him, but because of the good pleasure, of his own will. It was just himself to do it. That's why he did it.

Verse 6: "To the praise of the glory of his grace wherein he hath made us accepted in the beloved." Now what do you say to that? [Congregation: "Amen."] When did he do that? [Congregation: "Before the foundation of the world."] Precisely; "Before the foundation of the world." That answers all this idea about whether we can do anything in order to be justified or not. He did it all before we had any chance to do anything.—long before we were born—long before the world was made. Don't you see that the Lord is the one that does things, in order that we may be saved and that we may have him?

Now see what he has done: 1. "He hath blessed us with all spiritual blessings" in Christ. 2. "He hath chosen us in him before the foundation of the world." 3. "He hath predestinated us unto the adoption of children by Jesus Christ." 4. And "He hath made us accepted in the beloved." Well, I am glad of it. I *know* that that is so. [Congregation: "Amen."] Don't you? [Congregation: "Yes."] For he says so. He *says* so. Here then are four things that we can be everlastingly sure of.

A word further about those blessings the Lord hath given us. We have all the blessings that God has, when we believe Jesus Christ. Then they are our own. We don't need to be so very particular about praying for blessings. Would we not do better, think ye, to spend our time in *thanking him* for the blessings that we have, than in asking him for blessings? How does that look? Which do you think looks the better, to thank the Lord for the blessings he has already given, or to ask him to give us some, when he has n't any more to give? Now which is the better? [Congregation: "To thank him."]

He hath given us all the blessings he has in Christ. Christ says, "I am with you." Brethren, let us feed

on the blessings. We have them, and they are our own.

Then we can *be sure* all the time that we have *all spiritual blessings*.

We can be sure all the time that he has chosen us. He says he has.

We can be sure all the time that he has predestinated us unto the adoption of children.

We can be sure all the time that he has made us accepted in the beloved.

We can be sure of all these things; for God says so, and it is so. Then isn't that a continual feast itself.

Now he has done all that, and has done it freely. For how many people did he do this? [Congregation: "All."] Every soul? [Congregation: "Yes, sir."] Gave all the blessings he has to every soul in this world; he chose every soul in the world; he chose him in Christ before the foundation of the world; predestinated him unto the adoption of children, and made him accepted in the beloved, did he not? [Congregation: "Yes."] Of course he did.

We will read other verses on that presently. The thought I am after just now is that no one can have these things, and know they are his, without his own consent. The Lord will not force any of these things upon a man, even though he has given them already, will he? [Congregation: "No."] This is a co-operation, you see; God pours out everything in one wondrous gift, but if a man will not have it, the Lord will not compel him to have a bit of it. Every man that will take it, it is all his own. There is where the co-operation comes in. The Lord has to have our co-operation in all things.

Now let us turn to Titus 2:14, speaking of the Lord it says, "who gave himself for us." That is the past tense, too, is it not? That is done. He did give himself for how many people? [Congregation: "All."] How many people on the earth can read that text and "say that means me"? Every soul on the earth. Wherever we go, then, on this earth and find a man, we can read to him that "Christ gave himself for you," can we not? [Congregation: "Yes."] He gave himself for you, then. That is the price that Peter refers to in 1 Pet. 1:18-20: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was fore-ordained before the foundation of the world."

Now we want each individual to know where he stands. "He gave himself for me." That is stated in Gal. 2:20: "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." How many people in the world can read that and say that means me? [Congregation: "Every one."] "Loved me and gave himself for me," gave himself for me. That was the price that was paid. Then he bought me, did he? [Congregation: "Yes."] He bought you? [Congregation: "Yes."]

Whether you or I let him have us, that is not the question just now. What has *he* done? What did he do? [Congregation: "Paid the price."] Before the foundation of the world he bought me, did he not? And you? Then whose are we? [Congregation: "The Lord's."]

Well, then, is there any prospect of your getting into doubt as to whether you are the Lord's? How is a man who wants to be the Lord's, and has confessed his sins—how is it possible for him to get into doubt as to whether he is the Lord's or not? It is only by going back on the word of God altogether and not believing it at all, and saying the Lord has lied. Is not that the only way he can do it? "He that believeth not God has made him a liar." Then the only way a man can doubt as to whether he is the Lord's or not is by going back on the word of God and saying that the Lord lies. That is the only way he can do it. Because for a man to doubt is to do that; he may not do that in so many words; but when he gets into doubt as to whether he is the Lord's, that is what he has done. He has allowed unbelief to overthrow him, and Satan to get the advantage and sweep everything away. That is so.

But still, though the Lord has bought us, he will not take what he has bought without our permission. There is a line which God has set as fixing the freedom of every man, and he himself will never go over that line a hair's breadth without our permission, never. He respects the freedom and dignity which he has given to intelligent creatures, whether man or angel; he respects it and he himself will not transgress the limit; he will not go over the limits without the permission of that person. But when the permission is given, then he will come for all that he is; then that opens the flood gates and the Lord flows in. That is so.

Well, then, he has bought you, has he? [Congregation: "Yes."] Do you want to be the Lord's? [Congregation: "Yes."] Now, friends, let us make this a real practical, tangible thing. He has bought us, has he not? He has paid the price for us; we are his by his will. Now then, when our will is there, whose are we then? [Congregation: "The Lord's."] He has shown his will on that subject by paying the price, has he not? And when we make known our will on the subject by saying, "Lord, that is my choice, too; that is the way my will goes, too; then I want to know how in the universe any-

thing is going to keep us from being his. Then can you *know* that you are the Lord's? [Congregation: "Yes sir."] Can you, now? [Congregation: "Yes sir."]

Well, suppose you get up in the morning with a headache, and your digestion has not worked very well during the night, and you feel rather bad all over, and don't feel just right; how do you know you are the Lord's? [Congregation: "Because he says so."] But suppose you get up in the morning and feel bright and hilarious, and feel pretty good generally; how do you know you are the Lord's? [Congregation: "Because he says so."] Sometimes people say when we ask them, "Have your sins been forgiven?" "Yes, I was convinced that they were for awhile." "What convinced you?" "I *felt* as though they were forgiven." They did not *know* anything about it. They did not, in that, have a particle of evidence that their sins were forgiven. Why, brethren, the only evidence that we can have that these things are so is that GOD SAYS SO. That is the evidence. Don't look to feelings; feelings are as variable as the wind; you know that is so. Never pay a particle of attention to them; it is none of your business how you feel. When God says so, it is so, whether I feel so or not.

I will give that illustration again; I have given it before, but it emphasizes this point, that feeling has nothing to do with facts: Twice two is four; is it not? You know that is so, but there are some people in the world who do not know that twice two is four. But suppose you should tell some one, and he should believe it, how do you think he would *feel*? Do you suppose he would feel as though he had been picked up and whirled in a sort of half somersault and set down in a new place? No. What in the world has feeling got to do with that? Then what does he care how he feels?

Now that is not saying that there will be no experience as the fruit of this; but it is saying that if you look for feelings as an evidence, you will never find the evidence; but if you look to the word of God for the evidence, then you will get the evidence which God gives in his word; that is, his own divine power in that word effectually working in the man who believes.

Well, then, the Lord has bought us, has he not? Now as far as you and I are concerned, we need not have any more doubt as to whether we are the Lord's, that is so? [Congregation: "Yes."] But there are some people in the world who are not, really, in real experience and as a matter of fact so far as the consummation of the bargain is concerned; they have not submitted themselves to the Lord and are not practically his. He has made them his by purchase; now how can they know that they are his

practically and indeed? By his word; by choosing for themselves to have it just that way; by choice. Page 44 in "Steps to Christ" gives the whole philosophy of it; it tells how to make the surrender of ourselves to God; it says that your promises and resolutions are like ropes of sand; and the knowledge of your broken promise and forfeited pledges, weakens your confidence in your own sincerity. And finally:—

"What you need to understand is the true force of the will. You cannot save yourself, you cannot change your heart, but you *can choose* to serve him."

When the man chooses to put his will on the side where God's will is, then the thing is accomplished. Then it is at a man's *choice* that he practically, in his own experience, becomes the Lord's indeed. Then is it not by the man's own permission in choosing the Lord's way that the man becomes the Lord's in practical experience?

Then having done that, don't you see that so long as your choice is there, so long as your wish is there to be the Lord's—don't you see that you are the Lord's indeed? Do you see that? Whenever we deliver ourselves up to him, that is so. But some of you delivered yourself up long ago, but then, since that, you have been discouraged and wondering whether you were the Lord's or not.

We want people to-night to get that doubt and question forever out of the way, so that whatever comes up, you will not be bothering about whether you are the Lord's. Just as certainly as your choice is there to be his, you *are* his; for he bought you long ago. That is the thing I am after. Is that what you are after? You are to *take* it if you ever get it. [Congregation: "Amen."] Then we can *know* that we are the Lord's.

But now we sometimes hear people talk as though that was going to sanction sin. No. It will not do that. No. It will *save* you from sinning. When a man gets into that place, and his choice is there to be the Lord's, then God works in him both to will and to do of his own good pleasure; and he is a Christian. God will make him a Christian. That is the divine power there is in this thing. There is no sanction of sin about it. In fact, it is the only way to keep from sanctioning sin. Any other profession *does* sanction sin. Any other profession does do just what the Lord complains of—that men have made him to serve with their sins. What does the Lord say? "You have made me to serve with your sin." Isa. 43:54. Let us stop it. Let our will and our choice be the Lord's every moment of our conscious days; and then it is a fact.

Let us turn and read that verse that says so. 1 Cor. 6:19, and the last words of the verse: "Ye are

not your own." That is so, is it not? I don't care who the man is, is he his own? [Congregation: "No sir."] The Lord has bought him, and if he does not let the Lord have him, he is robbing the Lord of that which is the Lord's own. That is the mischief of it. Though he be not consciously and practically the Lord's; yet the Lord has bought every one, and any man who refuses to let the Lord have him, he is robbing the Lord of that which he bought, and for which he paid the price, and he is counting the price which bought him as worth less than *himself*. Is not that the same satanic spirit that sought to put itself above God in heaven? The Lord gave *himself* for us; then when I will not let him have me, in that very thing, I count myself worth more than the price that was paid—that is, worth more than the Lord—and that is the same self that puts itself above God all the time. Oh let this mind be in us that was in Christ, who emptied himself, that God and man might again be united in one.

"Ye, are not your own," are you? (Congregation: "No.") Are you not glad of it? Are you not glad you are not your own? He says so, and it is so, is it not? Why is it? "For ye are bought with a price." He bought us, therefore we are not our own; and before all people in the world who are not their own, is the man who has yielded himself to the Lord who has bought him. "Therefore glorify God in your body, and in your spirit, which are God's." Whose are they? [Congregation: "God's."] But I need not dwell longer on these verses; brethren, you do that, will you? You dwell on them.

Well now, we have read the verses, "He gave himself for us." He bought us. How much of us? [Congregation: "All of us."] When was it that he did it? [Congregation: "Before the foundation of the world."] What kind of folks were we before the foundation of the world? What kind of folks were we when God bought us? We were just ourselves; just as we were in this world. And he bought us, sinners, just as we are? [Congregation: "Yes."] Now did he? Honestly, now? We are coming to another thought here. Now did he pay that price and buy us just as we were? Sinners? [Congregation: "Yes."] Evil beings and willing to go into evil ways? Willing to do the evil thing? Making no profession of religion, and not particularly wanting to? Did he buy us then? [Congregation: "Yes."] What did he buy just then? He bought us, and *all* there was of us. And as he bought *what* there was of us, he bought our sins. Isaiah describes it—wounds, and bruises, and putrifying sores; no soundness at all. Is that so?

Here is another text; Titus 3:3-7: "For we ourselves also were sometimes foolish, disobedient, serv-

ing divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved 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 his grace, we should be made heirs according to the hope of eternal life." He did it; he says so. Then do you know that that is so? [Congregation: "Yes."]

Well, now, let us carry that a little further. He gave himself for our sins; but the same thought goes through all: he will not take our sins—although he bought them—without *our permission*. Look at it a little further, carrying the same thought forward. "He gave himself" for whose sins? [Congregation: "Ours."] Whose were they? [Congregation: "Ours."] He gave himself for them. They being ours, to *whom* did he give himself when he bought them? [Congregation: "To us."] He gave himself to me, for my sins? [Congregation: "Yes."] Then the choice is forever with me as to whether I would rather have my sins than to have him, is n't it? [Congregation: "Yes."] That is the living choice before me, is it? [Congregation: "Yes."] Is that the choice before you? [Congregation: "Yes."] Which would you rather have, your sins or Christ? [Congregation: "Christ."] Then from this time henceforth can there be any hesitation about letting anything go that God shows is sin? Will you let it go when it is pointed out? When sin is pointed out to you, say, "I would rather have Christ than that." And let it go. [Congregation: "Amen."] Just tell the Lord, "Lord, I make the choice now; I make the trade; I make thee my choice; it is gone, and I have something better." Thank the Lord! Then where in the world is the opportunity for any of us to get discouraged over our sins?

Now some of the brethren here have done that very thing. They came here free; but the Spirit of God brought up something they never saw before. The Spirit of God went deeper than it ever went before, and revealed things they never saw before; and then, instead of thanking the Lord that that was so, and letting the whole wicked business go, and thanking the Lord that they had ever so much more of him than they ever had before, they began to get discouraged. They said, "Oh what am I going to do? my sins are so great." There they let Satan cast a cloud over them, and throw them into discouragement, and they get no good out of the meetings day after day.

Isn't that too bad? Isn't it too bad that a person

whom the Lord has loved so much as to give himself for him at all, should act that way with the Lord, when the Lord wants to reveal more of himself? Brethren, if any of you have got into discouragement, let us quit. If the Lord has brought up sins to us that we never thought of before, that only shows that he is going down to the depths, and he will reach the bottom at last; and when he finds the last thing that is unclean or impure, that is out of harmony with his will, and brings that up, and shows that to us, and we say, "I would rather have the Lord than that"—then the work is complete, and the seal of the living God can be fixed upon that character. [Congregation: "Amen."] Which would you rather, have a character—[Some one in the congregation began praising the Lord and others began to look around.] Never mind. If lots more of you would thank the Lord for what you have got, there would be more joy in this house to-night.

Which would you rather, have the completeness, the perfect fulness, of Jesus Christ, or have less than that, with some of your sins covered up that you never know of? [Congregation: "His fulness."] But don't you see, the Testimonies have told us that if there be stains of sin there, we cannot have the seal of God. How in the world can that seal of God, which is the impress of his perfect character revealed in us, be put upon us when there are sins about us? He cannot put the seal, the impress of his perfect character, upon us until he sees it there. And so he has got to dig down to the deep places we never dreamed of, because we cannot understand our hearts. But the Lord knows the heart. He tries the conscience. He will cleanse the heart, and bring up the last vestige of wickedness. Let Him go on, brethren; let him keep on his searching work. And when he does bring our sins before us, let the heart say, "Lord, thou gavest thyself for my sins; Oh, I take thee instead of them." They are gone, and I rejoice in the Lord. Brethren, let us be honest with the Lord, and treat him as he wants us to.

Then he gave himself to us, for our sins. Then, I say again, and you see, that it is simply with you and me a living choice, as to whether we will have the Lord or ourselves, the Lord's righteousness or our sins, the Lord's way or our way? Which will we have? [Congregation: "The Lord's way."] There is no difference in making the choice when we know what the Lord has done, and what he is to us. The choice is easy. Let the surrender be complete. And when these sins come up,—why, they were surrendered long ago. That is all they are brought up for, that we can make the choice. This is the blessed work of sanctification. And we can know that that work of sanctification is going on in us. If the Lord should take away our sins without

our knowing it, what good would it do us? That would simply be making machines of us. He does not propose to do that; consequently, he wants you and me to know when our sins go, that we may know when his righteousness comes. It is when we yield ourselves that we have him.

It is true that the Scriptures say we are instruments of God; and don't you forget that we are always intelligent instruments,—not like the instrument—a pick or a shovel—that a man would use, that is utterly senseless. That is not it; but we are *intelligent* instruments. We will be used by the Lord at our own living choice. Our own living choice upon his side, choosing that he will do that with us, and then it is done because his almighty power carries on the work.

Then he gave himself for our sins; and now he comes and says, there is sin. What then? "Lord, it is sin." That is confession. The root idea of confession is to speak the same thing. The root idea of the Greek word translated confession, is to speak the same thing. That is confession. The Lord said to David, "You have sinned and done this evil." David said, "I have sinned." That is confession. The Bible says, "If we confess our sins he is faithful and just to forgive us our sins." What does God show them for anyway? The only thing that he shows men their sins for, is that he may take them away. When he shows me sins, I say, "Lord, they are sins." And what then? They are forgiven. They are gone.

Now you folks have confessed your sins since you have been here, haven't you? All that the Lord has shown you, have you? [Congregation: "Yes sir."] Everyone who has done that, his sins are forgiven. The Lord has said so. What do you say? [Congregation: "Amen."] But Satan says, "It is not so." He is a liar. But some folks here have been saying that Satan tells the truth upon that point. People in this house have been telling Satan that he told the truth upon that very point. Satan says, "They are not forgiven," and they say, "No, they are not." *Let us quit that.* We confess our sins that they may be forgiven; and the Lord says they are forgiven; and when they are forgiven why then in the Lord's name, let us say so.

"Abraham believed God, and it was counted to him for righteousness." "And he received the sign of circumcision, a seal of the righteousness of the faith which he had." The Lord says, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What do you say? [Congregation: "It is so."] How do you know? [Congregation: "The

Lord says so." Very good. Then you know that is so, do you?

Micah 7:19: "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Then where are they? [Congregation: "In the depths of the sea."] How do you know? [Congregation: "He says so."] Then you know that, don't you? Then how in the world is anybody going to bother you about getting your sins back to you?

Ps. 103:12: "As far as the east is from the west, so far hath he removed our transgressions from us." How far are they away from you now, you who have confessed them? How far are they away? [Voice: "As far as the east is from the west."] Why don't you say so then? Satan comes and says, "They are not forgiven; every sin is right there before your face; do n't you see them?" Are they? [Congregation: "No."] Says one, "I have seen them there." It is nothing of the kind. Satan is a magician, and can make things appear so, that are not so. But you look at them and say, "Yes, that is so." It is not so. The Lord says they are as far from us as the east is from the west. They are in the depths of the sea, and they are as white as snow. Thank the Lord.

Isa. 38:17, and that verse is the last one we need to-night. "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." How many? [Congregation: "All."] Behind his back. Where are they, then? [Congregation: "Behind his back."] We are before his face, and the sins are behind his back; who is between us and them? [Congregation: "God."] And he is upon his throne, is n't he? Then when I have confessed my sins to the Lord, he and his living eternal throne stand between me and those sins, and Satan and everybody else in this universe cannot bring them back; for he has got to get the Lord and his throne out of the way before they can get those sins back to me again. And I am going to be glad of it.

Can we know these things? Can we know that we know them? How can we know that we know them? The Lord says so. When he says so, and we believe it, that is faith. Satan says, "They are not." We say, "I know they are." Satan says, "No, there they are." We say, they are not there; They are in the depths of the sea. [Voice: "Praise the Lord."]

When the man stands there, there is something that God can put his seal on. When the Lord says, "Thy sins are forgiven;" that he has "cast them behind his back;" and the man will not believe it, is

there anything there that God can put his seal on?
—No.

[Some one asked that Isa. 43:25 be read, which Elder Jones did.] “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.”

There are many other texts like that which we might notice. One is found in Heb. 8:15: “Their sins will I remember no more;” and another in Eze. 33:16, “None of his sins that he hath committed shall be mentioned unto him.” Here the Lord says, he will not remember our sins. The Lord will never

mention them; it is Satan’s work to do that. Brethren, let us believe the Lord.

When we believe that, then God will give you and me the circumcision of the heart, the seal of the righteousness of the faith that we have, and he can do it because there is something there that he can put his seal upon. And when a man does that as an individual, he receives the seal of righteousness; and when we as a whole body, as a church believe that, we can ask with perfect confidence for the outpouring of his Holy Spirit, and wait patiently and confidently, knowing that it will surely come in his own good time.