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GENERAL CONFERENCE.

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No. 15.

GENERAL CONFERENCE PROCEEDINGS.

SIXTH MEETING.

THE sixth meeting of the General Conference was called Wednesday, February 25, at 10 o'clock, A. M. Prayer was offered by Elder A. J. Breed.

Since last report in regard to delegates, H. Schultz, for the General Field, and D. H. Lamson for Michigan, had reported and taken their seats as delegates in the Conference.

The committee on distribution of labor presented the following partial report:—

We recommend,—

1. That Herbert Lacey go to Australia, to engage in school work there.

No other committees being prepared to report, the report of the Committee on Education (See BULLETIN, page 336) was taken up for consideration and action.

Remarks were made upon recommendation 3, in regard to a school in Texas, by Brethren W. S. Greer, R. A. Underwood, C. Eldridge, R. M. Kilgore and W. S. Hyatt.

Elder D. T. Robinson reported in regard to the opening of a proposed school in Ireland. See report of Educational Secretary, page 356 of this BULLETIN.

The recommendation in reference to the opening of a school in Battle Creek, Mich., for persons of mature years, was talked of by Elders Olsen, Haskell, Lane, Kilgore, Prof. Prescott and others.

Upon request of Brother J. E. Graham, recommendation 2 of the report was by vote referred back to the committee for further consideration.

By request the Chair appointed as a committee for the Conference on railroad matters, the following

persons: A. R. Henry, Allen Moon, and T. A. Kilgore.

Meeting adjourned.

REPORT OF THE EDUCATIONAL SECRETARY.

PROF. W. W. PRESCOTT.

At the last General Conference the following resolution was adopted:—

“That 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 and local institutes, be held this coming summer at some convenient place.”— *Year Book*, p. 56.

The General Conference Committee afterwards decided (*Year Book*, p. 61), that the Institute should begin July 15, 1891, continuing six weeks, and that it should be held in the northern part of the State of Michigan. Harbor Springs was selected as the place for the institute. It was contemplated holding the institute simply for Bible teachers in the institutes and schools; but the more the matter was thought of there began to be a demand that its benefits be extended, and so a call was made for all the teachers of the schools and also for a number connected with the General Conference work. In all 100 persons encamped on the grounds and quite a number attended who were living in the vicinity, or spending the summer season in Petoskey. A program was arranged covering the various features of our educational work.

Just before the Institute began there came to me as distinctly as though spoken with the audible voice the words, “They shall be all taught of God.” This motto was taken into the institute at the first morning session. The motto is now in the College

chapel here in Battle Creek, over the rostrum, so that from day to day the students face it. That motto is also found in Union College, and it has been a wonderful help since that time. It was the guide in the work during those six weeks. We expected to receive, and did receive light from God, not only in the study of the Scriptures, but in our plans for educational work.

I will speak further of the changes which grew out of that institute, which to my mind, with the plans discussed and adopted, marked a remarkable change in the history of our educational work. Our minds were impressed there as never before with the idea that the purpose of educational work was to teach us of God in his revealed word and his works, and in his dealings with men, that all education should be planned upon such a basis and carried out in such a way that the result would be a more intimate knowledge of God, not merely as a theory but as an experience. While the general purpose up to that time has been to have a religious element in our schools, yet since that institute, as never before, our work has been *practically* upon that basis, showing itself in courses of study and plans of work as it had not previously.

The Institute assembled at that time discussed and adopted a Biblical course which should be used as far as practicable in all the schools represented there. The basis of this course was determined upon as consisting of four years Bible study, four years history, an advanced course in English Language, while New Testament Greek was made optional, and Hebrew was suggested as optional. But the basis was these three lines of study.

The Bible study was put upon a somewhat different manner. Up to that time there was in Battle Creek College a course of Bible study covering two years, one in Old Testament history, and one in New.

In connection with this, a course of lectures was delivered every year on what we termed special or doctrinal work. It was decided to extend the work to a period of four years, in which the Bible as a whole should be studied as the gospel of Christ from first to last; and in which it should be made to appear that all the doctrines held by Seventh-day Adventists were simply the gospel of Christ rightly understood, and that the basis was the proper understanding of the whole Scriptures, and not merely a limited study of a few portions of the Scriptures.

This plan has been followed one and one-half years, and the results have been very favorable. I can speak only of the work in Battle Creek College in a definite way. It has not been the purpose to put in the back-ground those doctrines which distinguish us, but to make it appear that these are simply the doc-

trines of the Bible as a whole; that the third angel's message is simply the gospel, and that the message properly understood is an understanding of all the Scriptures, and that all of our doctrines have their basis in a proper knowledge of the gospel, and grow out of a belief in Jesus Christ as a living personal Saviour.

The study of history was put upon this basis: That the real object of the study of all history is to learn lessons for the present. A course of four years was prepared, and this is now being followed here and at Union College, and I think in a general way in the other schools. The first year is devoted to ancient history, the purpose being to show the fulfillment of prophecy. This covers the period down to the Roman Empire. From that time onward the special purpose is to show the relation of history to the third angel's message, so as to be able to interpret the present situation. This brings the history work in very close relation to the general Bible work, although carried on in separate classes.

I will give a brief statement of the work in those schools already established at the time of the last General Conference:—

South Lancaster (Mass.) Academy.—Prof. G. W. Caviness has been in charge. There are at present nine members of the faculty. The effort has been to put the work upon the basis adopted at this institute, and general prosperity has attended it both from the educational standpoint and from a more specially religious standpoint. At a council of the representatives in district No. 1, held in Lancaster, Mass., Nov. 1891, it was voted to make the Academy the District School in District No. 1, and it was voted to raise funds for the payment of the debt. New England was to raise \$10,000, and an equal amount was to be raised in other parts of the district as apportioned. I understand that this amount has been almost wholly raised, either in cash or in good pledges. From a recent report I learn that the present enrollment is 120 with an average attendance of 100.

The great need which has been pressing upon the school for a number of years is that a proper home should be erected. In addition to the present home the Academy rents two other houses for the use of students. These three buildings are now full, and if more students should come it would be necessary to rent another building. The inconvenience in carrying on the work with the home broken up in this way can hardly be appreciated by those not directly connected with this line of work, and I am very emphatic in the recommendation that this matter should receive attention, and that a suitable home be erected as soon as circumstances will permit.

Healdsburg (Cal.) College.—I have not visited this

institution during the two years, but have received a report from the President, W. C. Grainger. There are at present eleven members of the faculty. The present enrollment is 193, of which 106 are in the home. The enrollment last year was 155, showing a gain at the present time, with the school year not more than half done, of 38, or almost 25 per cent. I quote the following from the report from President W. C. Grainger:—

“Among our students are two bright young Japanese, who embraced our faith last summer under the labors of Prof. Courter and one of our students. They have a great desire to educate themselves for missionary work in their native country. They were Christians before accepting our faith.

“The spiritual condition of a majority of our students is good. Labor is being put forth for the conversion of those who have made no profession. Two intelligent young ladies who knew but little about us or our faith came to our school because they had heard it was a good school, are now fully converted and awaiting baptism. Several others, not of our faith, are deeply interested.

“We have had no great manifestations of the Spirit of God, among us, but we feel assured that God is moving upon the hearts of many students, whom we hope to see converted to God before our school year closes.”

Milton (Oregon) Academy.—A year ago last summer Elder G. W. Colcord who had been Principal of the Academy since it was founded, was invited to educational work elsewhere. Prof. C. B. Clark was sent to Milton to take charge, with three or four other teachers to help him. The attendance was such as to tax the facilities of the school, and the work went on prosperously until Prof. Clark was taken sick and was unable to resume his work. After that the school could not be carried on with the efficiency which would have been possible otherwise, and its work was discontinued before the end of the school year. There has been no school the present year, as the opening of Walla Walla College has provided for the need in that part of the country. The buildings have since been sold and are to be used for a sanitarium.

Battle Creek College.—The College has been under the general charge of W. W. Prescott, President, with W. T. Bland as Principal and a faculty of twenty-seven members. The enrollment for '90-'91 was 532; for '91-'92 it was 612; up to the present time the enrollment is 725 for this year. Increased facilities were needed in the home, and an addition was made to the gentlemen's dormitory last summer. Had this not been done, it would have been impossible to provide for the students in the Home.

Adopting the course of study arranged at the Institute, the shorter English and Academic courses were dropped. The Bible study and history work has been carried forward on the basis of which I have spoken.

Of the religious work, I might say, there has never

been a time in the history of the College when this has been carried forward so profitably. There have been two remarkable experiences in the history of the religious work the present year. During my absence in December to attend the opening of Walla Walla College, a very remarkable blessing came to the school in the conversion of many who had not known the Lord before, and in the quickening of those who had known him. Following this came the week of prayer, and during that week the school received a special blessing. Reports of these experiences have been made to all of the other schools, and letters have been received stating that this has been a great encouragement to them.

The present need at the College is an addition to the College building, to provide further recitation-rooms. At present we are so crowded that the parlor of one of the dormitories is used for a recitation room all the time. The reception room is used part of the time, and the library is used part of the time. The Principals of the Collegiate Department and the Preparatory Department are obliged to use the same room, and that a small one, as an office. We have been obliged to remove the museum from the room designed for it and use the museum for a recitation room. In fact we have availed ourselves of every inch of room in the building and then we have gone outside as I have stated. It seems absolutely necessary, if we take into account the fact that there is likely to be further increase of attendance another year, that further facilities be provided for recitation rooms. The question of home facilities is a perplexing one, and just what should be done in this direction, I am not clear to say. So pressing has this need of an addition to the college building become that trustees have already had some plans prepared and the matter will be presented in the stockholders' meeting.

Chicago Bible School.—A term of three months has been held each year. The school has been under the general charge of Elder J. N. Loughborough. The first year Elder E. J. Waggoner conducted the Bible work for two months, and the third month of the school was devoted especially to giving practical instruction in Bible readings, and practical work. In this work Sister Julia Parmele assisted. The second year the plan was practically the same, and Elder A. T. Jones conducted the Bible work. The attendance the second year was largely increased and the character of the work both years was very satisfactory.

Ministerial Institutes.—At the last General Conference provision was made for Ministerial Institutes for each General Conference District, and during the two years such an Institute has been held in each of the six Districts. That for District No. 1, was held

at Lancaster, Mass., under the general charge of Elder A. T. Robinson; that for District No. 2, at Austell, Ga., under the charge of Elder R. M. Kilgore; for District No. 3, at Battle Creek, Elder E. W. Farnsworth in charge; for District No. 4, at Des Moines, Ia., Elder E. W. Farnsworth in charge; District No. 5, Moline, Kan., Elder R. A. Underwood in charge; District No. 6, Healdsburg, Cal., Elder D. T. Jones in charge. The instruction in these Institutes was given largely by Elders A. T. Jones, E. J. Waggoner, O. A. Olsen, S. N. Haskell, and the Educational Secretary.

For the present year the General Conference Committee recommended that the Institute which has just closed, should be held to cover a period of three weeks, and that all ministers and delegates should be invited. And I am sure at the close of this Institute we can feel that the time has been well spent.

NEW INSTITUTIONS.

A number of new Institutions have been opened since the last General Conference of which I will now speak.

Union College, Lincoln. (Neb.)—At the time of the last General Conference the work of erecting buildings was under way. The buildings were dedicated Sept. 24, 1891. Elder O. A. Olsen presided at the exercises, the address was delivered by the Educational Secretary, and the dedicatory prayer was offered by Elder Uriah Smith. The first term opened Sept. 30, 1891. Of the faculty, W. W. Prescott is President, and J. W. Loughhead is Principal. The faculty numbers in the English department thirteen members, in the Scandinavian seven, in German, three; total twenty-three. In his report the Principal says:—

“The English department of Union College opened Sept. 30, 1891, seventy-three students presenting themselves for admission. Two months later the Scandinavian and German departments opened with an attendance of twenty-three in the former, and ten in the latter. In the meantime the attendance in the English department had increased to 140, making a total attendance of about 175. There were many perplexities to meet because of the unfinished condition of our buildings, but none of the students withdrew on this account.

“Our enrollment constantly increased during the winter, and the enrollment for the year was 301. Of these, twenty-five were Germans, and fifty-seven were Scandinavians. It was fortunate for the school that our members were not large at the opening, as it would have been impossible to properly care for a large company; and a failure to do this would have had an injurious effect upon the Institution.

“The present year opened with an attendance of 223, and the enrollment to date is 553. Of these seventy-one are in the German department, and eighty-five in the Scandinavian. The actual attendance is 515. There is room for only twenty or twenty-five more in the Home, but this will probably accommodate as many as may desire to enter during the remainder of the year.

“Constant effort has been made to provide facilities for carrying on the work, and we can do much more for the students than last year; still much more remains to be done before we can accomplish all that can be reasonably expected, or that must be done if the school accomplishes what it had in view when it was established.

“A library of nearly 1000 volumes has been provided. These are nearly all standard works, and have been bought with great care, only such books being selected as are of the greatest practical value to the school. A small outlay has been made for philosophical and chemical apparatus, but the outfit is totally inadequate to the needs of the school at the present time. A considerable effort has also been made to build up a museum, and in this matter, as in all others, the first thought has been to collect such articles as are of value in class work.

“Did any one doubt the fact that God planted this school, it would only be necessary to examine carefully its growth, to remove all such misgivings, for his fostering care can be seen all the way back to its very inception. It is his power which has built up and sustained the institution, and his mind which has guided it to the present time.”

“Quite a large number have been converted, and the experience of many others has been deepened; and the prospect now is that for every one who has left the field to spend a little time here, three will enter the work next summer.

“A spirit of earnestness, and of hearty co-operation pervades all the departments, and the outlook for the school was never so flattering as at the present time. Many of the students are writing to their friends, and using them to make arrangements for attending next year, and the most serious question which confronts us now is how to provide for the increase which we may reasonably expect next year.

“We have from 290 to 300 more students now than a year ago; about 150 of these are in the College Home, and quite a number of those who are not at present in the College Home, are planning to be next year. We do not look for so large an increase next fall, still the indications are that the school will continue to grow. Should this be the case, our Home facilities will be totally inadequate unless some provision shall be made for the erection of another dormitory. In fact we are now unable to give to our German students all that they expected to have, because we are obliged to place the young men of the English department in the portion of the Home designed for the Germans. The best results cannot be obtained under this arrangement, but our German brethren have very kindly and willingly yielded some of their interests for the benefit of the English students. A building large enough to accommodate 200 or 250 students will be none too large to meet the demands which will be made on the institution in the near future.

“In closing this brief report, we desire to express our deep gratitude to God for what he has done for us as a school, and we trust that his Spirit may continue to guide and mould the work till all his purposes are fulfilled.”

I think three years ago, or thereabouts, when the idea of establishing another college in the west began to be talked about, there was on the part of many a feeling that such an institution would result in a division of the work and thus weaken it. That is, that there would be simply two schools with about the same attendance as in the one. There were then 500 enrolled in the Battle Creek College. To-day there are 725 in Battle Creek, and 550 in Union College. These figures are a sufficient answer to any who feared that we moved too fast in establishing

this institution. And before the close of the second year an earnest demand is sent in for more facilities, and at the same time in Battle Creek we are demanding more facilities to meet the requirements here.

I cannot forbear to say that the establishment of Union College has been one of the greatest missionary enterprises upon which the denomination has ever entered, and that the money expended and the effort put forth there has done more to put the character of the work upon a solid basis in the minds of the public than any other enterprise undertaken west of Battle Creek, and this side of the Rocky Mountains. I might relate many incidents in confirmation of this. Men of standing as educators, and of standing in public life in various capacities, have called to see the College, and to enquire the secret of its wonderful growth. The Wesleyan University of Lincoln, Neb., has been in operation now about five years, and the Cottner University (established by the Christian denomination,) four years. Union College now has 100 students more than both of them together. It is a wonder to all that section of the country how the institution has had such a remarkable growth. It is not a wonder, however, to those who have felt from the first that the hand of God was in the planting of it, and in the upbuilding of it, and carrying it forward to the present time.

Walla Walla College, Walla Walla, Wash.—At the last session of the General Conference it was voted to establish a college in Walla Walla, Wash. I need not refer to the perplexity which attended the beginning of the work, which will more properly come in connection with the financial report of the Association. The building was brought to such a stage of completion as to be dedicated Dec. 8, 1892, the school having been opened the day previous. At the dedication the address was delivered by the Educational Secretary, and the dedicatory prayer was offered by Elder R. S. Donnell. The attendance the first day was 101; the present enrollment, I learn by a report from the Principal, is about 165. W. W. Prescott is President, and E. A. Sutherland, Principal, with a faculty of nine members. In this, as in Union College, the great burden of directing the work has fallen on the Principal. From frequent reports received, I am glad to be able to speak in the highest terms of the prosperity of the work. The character of the work from an educational standpoint has been satisfactory; the character of the work from a religious standpoint has been more than satisfactory; it has been highly gratifying. The last letter received from the Principal speaks of recent meetings held in which there was a special awakening both among the students and in the

church, and a most cordial sentiment is growing up among those located near the College toward it and its work.

It is remarkable that before the close of the first term of this institution, a call is made for more room, and we are confronted with the statement that it will be utterly impossible to take care of the students who desire to attend that institution next year unless we provide further facilities. So cordial is the sentiment toward the institution, both on the part of our own brethren, and the citizens of Walla Walla, that only recently offers have been made of further donations to enlarge the building. Four of the citizens have come forward, voluntarily, and have signified that they were ready to help, if help is needed. They have said that more has been done than was agreed, and they are ready to help further. This will probably be appreciated the more when I state, not by way of invidious comparison, but simply as a statement of fact, that Whitman College, located in Walla Walla for twenty six years, has an attendance of about one hundred. It has a debt of \$5000. An earnest attempt was recently made by the financial agent of the institution to secure help from the citizens to pay off this debt and no help was granted. Thus it seems remarkable indeed, that after helping our college with donations of land, and with a cash subscription of almost \$5000, that they should come forward voluntarily and say, "If you need further enlargement we are ready to help you again."

We can see again in the establishment of this institution, an indication of the value of such institutions as missionary enterprises in bringing before those not acquainted with the denomination, the character of our work. There is nothing which gives more stability to the work than to put it upon a sound educational basis. When citizens in any part of the country see that we are genuinely interested in education and establishing and maintaining these institutions, they feel much more favorable toward the work, and are much more ready to help than otherwise. Another fact I might mention. Walla Walla College is, so far as I know, the first college established on a purely vegetarian basis. Not a pound of meat has been inside the institution since it was established.

The following additional report of the Walla Walla College was given by Brother Greenville Holbrook who has had charge of the work of building the College:—

"It has been a little less than twelve months since permanent plans and arrangements were made to erect a college at Walla Walla, Washington. The actual work, beginning the latter part of March, proceeded very nicely up to the seventh day of December, at which time the school was opened, with results as you have heard in the report of the Educational Secretary.

"The building, with but a few exceptions, is practically complete. We are in great need of more water supply. We have developed a spring that will fill an eight inch pipe. There is a fall of about fifty six feet from the spring to the building, the building being erected on a rise of sixteen feet, ten feet being taken up by the carriage of the water, leaving us thirty feet pressure. This will give us sufficient water for the building and lawn, and leave us as much more to dispose of, which will afford us a continual revenue. This we must have, as we now only have a common pump, and necessarily have to employ a man to pump the water to supply the Home, thus enduring great inconvenience on account of not having a sufficient supply. Thus we feel that a sufficient water supply is the one great thing needed.

"Another thing immediately required is a baking oven. The fact is that while we raise an abundance of grain in Washington, we are obliged to ship it to the East at an exorbitant freight rate in addition to the commission demanded by the "middle men," have it prepared into health food here in Battle Creek and shipped back, again encountering the said freight rates and middle men, which makes the food cost us very heavily, namely, granola fifteen cents per pound, and crackers from ten to twenty-five cents per pound. Thus, while there is quite an inclination on the part of our people to adopt and practice the health reform, many of them are too poor to secure these foods at such prices, and they are thus obliged to use other cheaper and objectionable foods. Our school has adopted the purely vegetarian system, no meat ever having been used in the house. So, taking all these things into consideration we feel that baking facilities ought to be provided for this college.

"An addition to the school building is now greatly needed. We have at present only enough room for 132 students in the home. This is all filled with the exception of eight rooms in the girls' dormitory, sufficient room to accommodate sixteen persons. We feel that we must have an addition to the building during the coming year, otherwise we shall be obliged to turn students away. The cost of the proposed addition, according to estimates furnished by our architect, Brother W. C. Sisley, for sufficient room to accommodate forty-eight more students, and comprising twenty-four more rooms, finished in the same style and manner and furnished the same as the present home, will be six thousand dollars. This we need very much, but can get along without by turning students off should more apply than we can accommodate, which we would necessarily have to do.

"The building is wired for electric lighting, with lamps for the same in every room. Everything is complete for lighting except the dynamo and power to run it. This we can of course get along without, but it would be cheaper and better in every way if we could put in the dynamo and power. We are at present using kerosene oil for lighting purposes, which is dear, dirty and dangerous.

"We want to say of the present Faculty of the College that everything has moved without the least friction or jar, and we most respectfully ask this Conference to allow us to retain the present corps for another year, and to give us the same cook also for the same time.

"The establishment of the College at Walla Walla has done much to strengthen the interest of the brethren in that vicinity. The differences heretofore existing are being fully harmonized, and there seems to be a general central pull being made for the up-building and maintenance of the school. Even the towns people of Walla Walla are interested in it. They never have been more interested in our work than at present. Some have voluntarily offered an additional subscription to the building fund if we would make an addition to our home or college, and this in consideration to what they have already done is generous indeed. They are glad at what we have already done there, and desire to lend a hand in

every good work, claiming that we have done more for the place than any other denomination that ever came into their midst."

Graysville Academy, Graysville, Tenn.—At the last session of the General Conference it was voted that a school should be established in District No. 2. (Year Book, page 57.) At the institute in Austell, Ga., a committee was appointed to take charge of the school interests. The committee consisted of R. M. Kilgore, O. A. Olsen, H. Lindsay, C. L. Boyd, G. W. Colcord, L. H. Crisler, and W. W. Prescott. The committee met in January 1892, at Chattanooga, Tenn., and after looking over the situation, and hearing a report from Elders Kilgore and Colcord, the committee appointed H. Lindsay and W. W. Prescott as a sub-committee to recommend as to location. Brother Lindsay and I afterwards visited Atlanta, Ga., to study the educational situation there: and I afterwards visited Nashville, Tenn., for the same purpose. After looking over the field thoroughly the majority of the committee, meeting at Battle Creek, decided that for the present, local schools would best meet the situation in the South; that the time had not come for establishing one central institution.

Under the counsel of this committee Elder Colcord opened a school at Graysville, Tenn., Feb. 20, 1892. Twenty-three were in attendance the first day, and the enrollment the first term was thirty-two. The second term opened in September, 1892, with an enrollment of thirty-two, and a report from Elder Colcord, dated January 16, states that the enrollment at present is sixty-two. At the beginning of the work Elder Colcord was assisted only by his wife; at present three teachers give their full time to the work, and there are three who give partial time. The growth of this school, and the character of the work done, and the high value that is placed upon it by those who have the privilege of attending it and know of its work, open a way not only for increased facilities for this school, which is now held in a rented building with really very poor facilities, but also suggests the need of establishing other schools of a similar character in other parts of the South.

The School in Australia.—Referring to the Year Book again (page 56), it will be seen that at the last General Conference it was decided to open a school in Australia as soon as practicable. In accordance with this action Elder L. J. Rosseau and wife sailed for Australia last June. The first term of the school opened in Melbourne, Aug. 24, 1892, in a rented building with a faculty of five members. L. J. Rosseau is Principal, and assisting him are Elder G. B. Starr, W. L. H. Baker, Mrs. L. J. Rosseau, and Mrs. G. B. Starr.

At the beginning of the term, twenty-four were in

attendance, and up to October 1, thirty had been enrolled. The number was still further increased before the close of the term. The brethren in that field write very positively of the value of the school, and the need of further facilities.

In a letter just received from Elder W. C. White, he sends the report of the meeting of a committee whose duty it is to locate a permanent school, the feeling being that instead of renting a place there should be grounds and buildings provided belonging to the Conference. More helpers will be needed for this field. They ask again in this letter for one more helper to be sent for the opening of the school year in May next. The school has been favored in having the presence of Elder W. C. White and Sister White in the opening of the enterprise. In a letter received last evening the brethren speak of the encouragement which they have derived from a statement made by Sister White that she had seen rays of light shining upon them in their class work.

The School in South Africa.—No action was taken by the General Conference in reference to a school in South Africa. The first thing we knew we received a letter from Elder A. T. Robinson saying that twenty-three acres of land had been purchased and a school building was under way, and asking us to send them four teachers for the beginning of the school year, Feb. 1, 1893. Following this came the request from the committee there that the Educational Secretary should purchase in this country and ship to them practically all the furnishing needed for such a school.

As stated, the grounds consist of twenty-three acres. One building has been erected, so planned as to be used both as a home and for school purposes, but so located that when necessary a college building proper can be erected. The total expense of grounds and building and furnishing has been about \$35,000. Of this amount all has been subscribed by friends in South Africa with the exception of about \$1700. This is the extent of the debt on the institution now.

In accordance with the request, four teachers were sent from this country, Prof. E. B. Miller, who had been for several years principal of Battle Creek College, Mrs. Miller, Miss Sarah E. Peck, and Harmon W. Lindsay, the last two were just completing the classical course here. I have received the first calendar of this institution—Claremont Union College—which reads very much the same as our calendars here with the exception of some variation in detail. In the last report received from Prof. Miller he states that they were busy preparing for opening of the term Feb. 1. At that time the prospect for a full attendance was good, and I learn from a letter just received by Brother P. J. D. Wessels

from Elder Robinson, that they have been obliged to fit up a cottage to provide suitable rooms for their students. It seems to be the same story in every land. I suppose that in South Africa, as in America, there were some who felt that the brethren were moving too rapidly, that they would not have a sufficient teaching force or a sufficient number of students to make a school. The facts and figures are sufficient answer, and as usual, we have already been served with the notice that more help will be needed.

These institutions have been open since the last General Conference in accordance with resolutions adopted by the Conference, except in the case of the South African school. Let me now speak of the demand for the coming year.

A School in Idaho.—While at Walla Walla I was told of the demand for a school at Mount Idaho, Idaho. I immediately wrote to the address given me, requesting full particulars of the situation to be forwarded to me at Battle Creek. I have since learned the following facts: Mount Idaho is a small town of a few hundred inhabitants, located about four or five miles from a similar village, both being in a valley in the mountains of northern Idaho.

They have never had a permanent school. They have rented a room here and there and held a school. They now make the following offer: They are ready to deed to the denomination ten acres of ground, and will turn over to the denomination nine hundred dollars in subscriptions which they think can be somewhat increased. All they ask in return is that the denomination shall erect a building to cost not less than \$1,500 in which there shall be two rooms, and that two teachers be furnished for the school. They will then turn over for our use all the school money that comes to the district. This is at present only two or three hundred dollars.

But the question is, How can Seventh-day Adventists establish a school and receive State money? I wrote them that if we took up the enterprise on such a basis our plan must be to have a district school, for attendance upon which no tuition should be charged to those living in the district, and in which no religious teaching would be done; but in the same building, in an adjoining room, we would have a denominational school of a higher grade, and all who attend the denominational school would pay tuition, and in that school religion would be taught the same as in any of our denominational schools. This plan seemed to be acceptable to them. At least they are waiting our decision, with the earnest request that at once after the close of this Conference a legal representative be sent there if possible. Just as soon as we decide not to undertake it, the Episcopalian Church stands ready and anxious to enter

the field. The sister with whom I have corresponded is herself a Sabbath-keeper, and there are a few others in the vicinity. There seems to be no prejudice against our denomination, and all understand fully that if the school is started in this way it will be under denominational control.

A School in Texas.—The Texas Conference has adopted a memorial requesting that a Conference school be established in that State. To give force to their request they send the minutes of meetings which have been held, in which \$3000 have been subscribed unconditionally and \$2000 more on certain conditions as to its location. It would seem that such a demand, based upon such subscriptions, was worthy of careful consideration. Those who are acquainted with the situation know that the brethren in Texas feel that although there is a college at Lincoln and an academy at Graysville, yet for every practical purpose these institutions are so far away that they are not in any degree benefitted by them more than by the school in Battle Creek. When they have to go so far, a few miles farther makes little difference. They earnestly request that this Conference act upon the matter.

A General Conference School in Battle Creek.—With the progress of the work and with the feeling which we find now almost everywhere that older persons desire to connect themselves more closely with the work, the demand comes that some special provision should be made for preparing such persons for the work. One of the greatest embarrassments which the General Conference Committee will have to meet in this phase of the work will be the fact that many persons will offer themselves who are zealous and consecrated, and desirous to assist in the work, but are unfitted to enter upon it. It has seemed to the Committee that it would be necessary to provide for the coming year some facilities to meet this situation. It has therefore seemed to them that provision should be made for a school under the management of the General Conference Committee, in which the special purpose should be to give the best possible practical preparation in the shortest possible time to middle aged persons. In this the study of the Bible and the English language in reading, writing, and speaking, should be the leading topics of study.

This enforces the demand for more room here, as the Committee would like to have this school established in the College building and under the general supervision of the Educational Secretary and the faculty of the College, but still under the direction of the General Conference and not a local board of trustees. To meet this demand would require at least three or four rooms, including an assembly room with a capacity of at least two hundred per-

sons. This not only demands further facilities, but makes a demand for further teachers.

More Local Schools in the South. This is another demand. One or more schools should be opened in the South for the colored people, and the demand will come also for more schools for the white population.

Summarizing the demands in the home field we shall be called upon to furnish more help for Union College and Walla Walla College, and for new schools, if taken up, in Idaho, Texas, in the South for both white and colored people, and in Battle Creek for the General Conference school.

NEW SCHOOLS ABROAD.

We will consider the demands for new schools abroad.

The first and most pressing demand seems to be for a school in Ireland. The General Conference Committee have received by the hand of Elder D. A. Robinson a letter from Brother Isaac Bell, dated Banbridge, Ireland, Jan. 8, 1893. Brother Bell lives on a farm of about seventy acres located two or three miles from Banbridge, a city of six or seven thousand inhabitants. This farm is under what might be termed a perpetual lease. On it is a large building which could be used for a home to accommodate fifty or sixty boarding students. Another two-story building has an assembly room which would accommodate two hundred or more, with two or three rooms for recitation purposes.

He will furnish these buildings free of charge for use as a school. He will agree to furnish employment to the students who attend the school, in conducting the work on the farm, and will pay them all they can earn, and will also agree to furnish provisions to the school at actual cost of production. The demands made upon the Conference then would be simply to furnish the necessary teachers, as he will still hold himself responsible for the rent of the whole place. In his letter Brother Bell states that the people in that vicinity are unable to send their children away from home and support them while attending school; that they must, at least to the extent of half their expenses, work their way. This is the difficulty which has stood in the way of establishing a school there heretofore. On this plan he thinks the students can earn at least half the expenses, and in his judgment the parents can meet the other half, and thus the school be sustained. Elder D. A. Robinson is personally acquainted with Brother Bell, has visited the place, and recommends favorable consideration of this request.

The time is not far distant when there must be schools opened in London and in Hamburg, and for the next year if we meet the demands made upon us

more help must be furnished for the school in South Africa and Australia. Therefore the demands upon us in foreign fields is to furnish what is called for in Ireland, to furnish more help for the schools in South Africa and Australia, and this, even if no move is made during the coming year for schools in London and Hamburg.

GROWTH DURING THE LAST TWO YEARS.

It is encouraging to note the growth in this part of the work during the last two years. There are at the present time more than twice as many students attending Seventh-day Adventist schools in America as were in attendance two years ago. During that time these schools in South Africa and Australia have also been established.

Nineteen years ago Battle Creek College was established. The controlling board was called the Seventh-day Adventist Educational Society, as being the only educational organization then in existence among us. The work went on for sixteen or seventeen years, which brings us to the time of the last General Conference. During the last two years there has been more growth in the educational work than in the seventeen years preceeding that time. When I ask myself the reason for this rapid growth (of which we have no reason to be proud, for we ought to be ashamed that it had not been done years ago) I can only go back to that institute at Harbor Springs. To my mind the personal experience which we as instructors gained there, the light which came to us upon educational plans and methods and upon the real object to be sought in this educational work being acted upon, has given the Lord a chance to work more according to his mind, and less according to our minds. Thus he could enlarge the work and carry it on to his glory, and not to the glorification of the workers. The real purpose of our school work has been appreciated as never before.

Heretofore there has been too much of this view: In order to prepare workers to engage in giving the message all one needs is a limited knowledge of grammar and some study on Daniel and Revelation. So a very limited plan was laid out, and workers were not permitted to take a sufficient time for their preparation. We still hold that these schools are established to prepare workers to give the message, and we hold more emphatically than ever that a knowledge of the Scriptures and good training in language are essential elements in this preparation. But we also hold that the preparation to labor in this message is the best preparation for life, if one does not labor in the message, and that the proper preparation for life work, whatever it may be, is the best preparation for this message. Therefore we have not two classes of students, some preparing to

work in the message, some to teach or to enter other business, but all are preparing for fields of usefulness, and are learning, as they can be taught from day to day of God, that they may have a preparation for a sphere of usefulness wherever God may call them.

We have endeavored to inculcate the idea that while pursuing their studies students may be workers in God's cause. Individuals have come to me to talk about shortening their time of study, saying that they wished to get out into the work. I have said, Begin now. If God wants you to labor one year in Battle Creek while attending College, well and good, you do not need to put off laboring in God's cause until you leave the College. To some who have adopted this plan there has come a very different view of their life here. It is not three or five years taken out their field of labor, but they begin from the first day to labor in God's cause where he puts them, and in this way while pursuing their studies they have found themselves able to be used of God just as well and in some ways perhaps have accomplished a greater work than they would, had they been in the pay of some Conference devoting their time to the work. In our school of seven hundred students there is a field of Sabbath-keepers as large as in a number of our Conferences.

The real purpose of our educational work is to restore the image of God in the soul. It can be no other than religious education. In our work we have tried to know no such thing as religious education and secular education, but it is all religious education. This has been done without allowing the feeling to come in that because the education is religious education, therefore we do not need to work. If anyone ought to be a faithful and hard worker it is one whose privilege it is to be taught of God through God's appointed means. So we have encouraged the idea that religious education is not a sort of excuse for laziness, nor is it to take the place of earnest mental work, but that every one should realize his personal responsibility for the use of every opportunity to make the utmost of the facilities given to fit himself for labor for God wherever he may be.

The basis on which students should be encouraged to earnest work in securing an education is an important matter. You know to what extent it is coming to be a practice in educational institutions to stimulate efforts by prize competitions in almost every line. The marking system very generally encourages a feeling of rivalry. The basis of the work is thus made to be personal ambition. It is not so much personal excellence, not to reach any certain ideal, but to be above a neighbor. Of two students, with different capacities one may by much less hard work

take the higher rank, and yet his fellow student may do better work and be a better student.

The true basis seems to me to be this. Every one is endowed with certain capacities and faculties. God has for him a certain ideal which he can reach by the proper use of time and opportunities. He is not to be satisfied with the fact that he outstrips his neighbor. His effort should be to get what God would have him, and success is to meet the ideal the Lord has for him in view of his capacity and opportunity. His neighbor, who may have only half the capacity will reach the same degree of success and will be worthy of the same commendation if he reaches the ideal that God has for him in view of his capacity and his opportunity. The true basis of credit is not by comparing one with another to see if one secures better standing or more prizes than his neighbor, but to compare the actual standing of every student with the ideal which God intends he should gain in view of the capacities with which he was endowed and the opportunities God's providence has given him.

This is a very different basis than simply the idea of personal ambition to excel another. It is very much easier for a teacher to impel one to earnest work by appealing to personal ambition, because it is a trait of human nature easily cultivated. So many teachers, as being the easier method to get work, as they say, out of students, appeal to them on the basis of their standing, as compared with another; but that trait of human nature needs no cultivation. It is the same old self. When the mind of Christ is brought into our plans of education, the purpose will not be to draw out and strengthen elements of self, but it will be, as in all other parts of the work, to empty one's self, to take a humble position, and yet by that very means to attain to an exaltation impossible in any other way.

THE THIRD ANGEL'S MESSAGE.—NO. 15.

ELDER A. T. JONES.

WE shall begin to-night just where we stopped the other evening, with the thought that was before us, that we would now proceed to study this subject as it is in the Bible. I could take the time and read it all from the "Testimonies" and "Steps to Christ." I could preach from them as well as from the Bible on this. But I find this difficulty: the brethren seem so ready to be content with what we read in these, and will not go to the Bible to find it there. That is what the "Testimonies" and "Steps to Christ" are for; they are to lead us to see that it is in the Bible, and to get it there. Now I shall avoid these pur-

posely, not as though there was anything wrong in using them; but what we want, brethren, is to get at it in the Bible, and know where it is there. And that is the Lord's own way as pointed out in the Testimonies. Let me read it here:—

"The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study, are found living in direct opposition to its plain teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow.

"The word of God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call their attention more especially to these principles. . . .

"You are not familiar with the Scriptures. If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God's inspired Book that he has sought to reach you by simple, direct testimonies. Calling your attention to the word of inspiration which you have neglected to obey.

"Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be without excuse. . . . The Testimonies are not to belittle the word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all."

There is another reason also why we want to get this and see that it is in the Bible. That is because we, from this Institute and this Conference, are to go forth to preach nothing else but just this one thing; and we are to preach to people who do not believe the Testimonies. And the Scriptures have told us that prophesyings are not for them that believe not, but for them which believe. Tongues are a sign to them that believe not; prophesyings are a sign to them that believe. 1 Cor. 14:22. Now when we go and preach this message to people who do not know anything about the Testimonies, we have to teach them that the Bible says it, and we have to teach from that alone. If we were preaching to our own people, to use the Testimonies and all these other helps would be all well enough, but even then, if their minds were turned to these, and not brought by these to the Bible itself, then that use of the Testimonies is not what is intended by the Lord as the right use of the Testimonies.

Now I have seen this same thing working another way. There is that book that a great many make a great deal of, "The Christian's Secret of a Happy Life." I have seen people who have read that book, and got considerable good out of it, as they thought, and what was to them great light, encouragement and good; but even then they could not go to the Bible and get it. Brethren, I want every one of you to understand that there is more of the Christian's

secret of a happy life, in the Bible, than in ten thousand volumes of that book. [Congregation: "Amen!"] I did not see that book for a long time. I think it was about five or six years ago when I first saw it. Somebody had it and was reading it, and asked me if I had seen it. I said, "No." I was asked if I would read it. I said, "Yes I will read it;" and I did. But when I did read it, I knew that I had already got more of the Christian's secret of a happy life out of the Bible, than there is in that book to begin with. I found that I got more of the Christian's secret of a happy life in the Bible than she has in that book. I wish people would learn to get out of the Bible what is in it, direct. [Congregation: "Amen!"] If that book helps people to get that secret in the Bible, with a good deal more of it, all right. But I knew that that book has nothing like the Christian's secret of a happy life, that every one can get in the Bible.

Oh I did hear once, I did get the news once, that I got *my* light, out of that book. There is the Book where I got my Christian's secret of a happy life (holding up the Bible), and that is the only place. And I had it before I ever saw the other book, or knew it was in existence. And I say again, When I came to read the other I knew I had more of the Christian's secret of a happy life than there is in that book to begin with. And so will every one else, who will read the Bible and believe it.

Now I want to ask a few questions on what we have gone over. What is the latter rain? [Congregation: "The teaching of righteousness according to righteousness."] What is the loud cry? [Congregation: "The message of the righteousness of Christ."] "The loud cry has already begun in the message of the righteousness of Christ. Where does the latter rain come from? [Congregation: "From God."] All of it? [Congregation: "Yes."] What is it? "The Spirit of God."

Now let us just put two things together. The teaching of righteousness according to righteousness—the message of righteousness—that is the loud cry; that is the latter rain; that is the righteousness of Christ. Is that so? [Congregation: "Yes."] The latter rain comes down from heaven. How much of that latter rain comes out of me? [Congregation: "None of it."] How much of it can I manufacture? [Congregation: "Not any."] Now is that so? [Congregation: "Yes."] I cannot manufacture any of it? None of it springs from me at all? Where does it come from? [Congregation: "Heaven."] Will you take it that way? Will you receive it from heaven? [Congregation: "Yes."]

Now that is where we came to the other night. Are you ready to take it from heaven? [Congregation: "Yes."] Is everybody in this house to-night

willing and ready to take righteousness from heaven? [Congregation: "Amen!"] according to God, without asking that God shall get some of it from us? Are you? [Congregation: "Yes."] Whoever is willing to take righteousness from heaven can receive the latter rain [Congregation: "Amen!"]; whoever is not, but wants the Lord to get some of it out of him, he cannot have the latter rain, he cannot have the righteousness of God, he cannot have the message of the righteousness of Christ.

What is the latter rain? [Congregation: "Righteousness."] Are we in the time of the latter rain? [Congregation: "Yes."] What are we to ask for? [Congregation: "Rain."] What is it? [Congregation: "The teaching of righteousness according to righteousness."] Where is it to come from? [Congregation: "Heaven."] Can we have it? [Congregation: "Yes."] Can we have it now? [Congregation: "Yes."] Then the latter rain being the righteousness of God, his message of righteousness, the loud cry, it all being that, and that to come down from heaven: we are now in the time of it, we are to ask for it, and receive it. Then what is to hinder us from receiving the latter rain now? [Congregation: "Unbelief."]

I will read a passage from this little book to start with. We have read it once before, it is found on page 8 of "Danger in Adopting a Worldly Policy":—

"As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying, 'Follow me upward, step by step, where the clear light of the Sun of Righteousness shines.' But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to his servants a message for this time. . . . I would not now rehearse before you the evidences given in the past two years [four years now] of the dealings of God by his chosen servants; but the present evidence of his working is revealed to you, and you are now under obligation to believe."

Believe what? What message is there referred to that God has given to his servants for this time? [Congregation: "The message of righteousness."] The message of the righteousness of Jesus Christ. This is a testimony that had been despised, rejected, and criticised for two years, and two years have passed since that time. But now the present evidence of his working is revealed, and now what does God say to every one of us? "You are now under obligation to believe" that message. Then whoever does not believe it simply has to answer to God, does he not? That is all. Well, then, let us begin.

There is, however, another word to which I wish to call attention. You will remember that I read Isa. 59:6 in the last lesson; it was about those people—who were trying to cover themselves with their works. In the fourth verse we have these words: "None calleth for justice." After the lesson Brother Starr called my attention to the German translation,

and that, he says, is: "None preacheth righteousness." I looked at the revised version and that has it: "None sueth for righteousness," or the margin, "None calleth for righteousness." I looked at Young's literal translation, and that likewise reads: "None calleth for righteousness." So you see the thought as expressed in this verse, "None sueth," that is to say, to court, to ask for, to beseech, "for righteousness." None calleth for that. The same idea is conveyed in the German, only it is put in other words, "None preacheth righteousness." Well, is not that what the Lord says? They are trying to cover themselves with their works, and that is not righteousness.

Isaiah 54, last sentence of the chapter: "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Their righteousness is of whom? of themselves? [Congregation: "Of the Lord."] Their righteousness is of their works? No, "their righteousness is of me, saith the Lord." What do you say? [Congregation: "Amen."] Then any man who expects, looks for, or hopes for, any righteousness that does not come from God, what then? What has he? [Voice: "Filthy rags."] It is no righteousness at all. Even those who want to get it out of their own works, will it work that way? [Congregation: "No."] Is that of God? [Congregation: "No sir."]

The only way that God can get into our works is by having him to start with, and having his righteousness to begin with; and our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought in us by his Holy Spirit. This takes up the subject exactly where Brother Prescott stopped. Do you see it is Christ in us, that living presence that does the righteous work, and that is by the Holy Spirit? That is what the Holy Spirit brings; that is the outpouring of the latter rain, is it not? You see we cannot study anything else. That is the message for us now. Shall we receive the message? When we receive the message what do we receive? [Congregation: "Christ."] When we receive him what have we? [Voice: "The Holy Spirit. The latter rain."] This will come more fully afterward.

Now another thing, brethren. I do not want you to put off until after the meeting, your receiving of it. You do not need to do that at all. What the Lord wants is for you and me to come here each evening and sit down and receive that just exactly as he gives it. Just exactly as he says it. You just open your mind and heart to the Lord, and say, "Lord, that is so." [Congregation: "Amen."] Don't wait until you go out of the house. "Well," says one, "are we to sit down here and take everything that is said without any question at all?" No, not

in that sense. But we are to sit down here and have such a measure of the Spirit of God that we can see what he gives through that word which is the truth, and then take it because it is the truth of God. [Congregation: "Amen."]

Elder D. C. Babcock. — Brother Jones, please read Job 29: 23.

Elder Jones. — Very good, "And they waited for me as for the rain; and they opened their mouth wide as for the latter rain." All right. What shall we do? What does the Lord want us to do? Wait for his Spirit as for rain. Open your mind; wait as for the latter rain. What did he say by David? "Open thy mouth wide and I will fill it." Brethren, let us sit down here and open our mouths just like little birds; you know how they do;—it looks as though the mouth was all the bird there was. That is what he wants us to do.

Can we not trust God to give to us what he wants us to have? Brethren, there is a question in that that I want to ask: When we come into a place like this, come with hundreds of people who are seeking the Lord, come asking the way to Zion, with our faces thitherward, do we need to sit here suspiciously looking cross-eyed at the Lord as though we did not dare to trust him for what he would give? Is that honest? [Congregation: "No."] Is that fair? [Congregation: "No."] No sir. I believe this much in the Lord; that when we come together with our hearts seeking him, every one that lays his heart wide open to receive what the Lord has to give, will not receive anything but what God gives. And the man who comes into such a place as this, with his suspicions aroused and with a readiness to look askance at the Lord—that man is not treating the Lord as a person ought to treat the Lord: he is treating the Lord just as a person might fairly treat the devil. Is he not?

Now, brethren, let us treat the Lord honestly; let us be honest with him, and he will be honest with us. "To him that showeth himself froward the Lord will show himself froward." If you and I treat the Lord honestly, he will treat us just exactly like God treats people. So I say, we need not come into this house with a particle of suspicion as to whether the Lord is going to give us things straight. He will do it; and I am going to expect he will do it, and so I am going to receive lots of blessing out of this thing. That is settled.

Now Rom. 5: 17: "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." What is righteousness in that verse, then? [Congregation: "A gift."] Is it? [Congregation: "Yes, sir."] "Their righteousness is of me, saith the Lord." It

is a gift of righteousness. How does it come to us, then? [Congregation: "It is a gift."]

Now put those two things together: "Their righteousness is of me"—it is a gift. He who receives it, what does he receive? [Congregation: "A gift."] He who receives it as the gift that it is, receives what? [Congregation: "Righteousness."] According to what? God's idea of righteousness. Will he give us anything than that which is righteousness in his own sight, and according to his own mind? [Congregation: "No."] Do you see that point? Then he who does not receive the righteousness of God as the free gift of God, does he have it? [Congregation: "No."] And he cannot so have it, you see, because it is a gift. It is of God. It comes from God by the precious gift that it is. And therefore it being of God, and he giving it of his own gift, it is left to me to get it in his own way. He gives what is his own and he gives it according to his own idea. That is the genuine article; that is the righteousness of God alone.

Then don't you see in that there can be no room for a single thread of human invention? We cannot get it in there at all. Don't you see what ample provision the Lord has made that we may have the perfect robe which he himself hath woven, which is the righteousness of God itself, and which will make us complete now, and in the time of the plagues, and in every other time, and throughout all eternity? Brethren, I am glad that that is so. I am just as glad as I can be.

A sister told me not long ago that before that time four years ago she had just been lamenting her estate, and wondering how in the world the time was ever going to come for the Lord to come, if he had to wait for his people to get ready to meet him. For she said the way she had been at it—and she had worked as hard as anybody in this world, she thought—she saw that she was not making progress fast enough to bring the Lord in any kind of reasonable time at all; and she could not make out how the Lord was going to come.

She was bothered about it; but she said when the folks came home from Minneapolis and they said, "Why the Lord's righteousness is a gift, we can have the righteousness of Christ as a gift, and we can have it now." "O," said she, "That made me glad; that brought light; for then I could see how the Lord could come pretty soon. When he himself gives us the garment, the clothing, the character, that fits us for the judgment and for the time of trouble, I could then see how he could come just as soon as he wanted to." "And," said she, "it made me glad, and I have been glad every since." Brethren, I am glad of it too, all the time.

Now there is sense in that thing to-day. You

know we have all been in that same place. You know the time was when we actually sat down and cried because we could not do well enough to satisfy our own estimate of right doing; and as we were expecting the Lord to come soon, we dreaded the news that it was so near; for how in the world were we going to be ready? Thank the Lord he can get us ready. [Congregation: "Amen."] He provides the wedding garment. The master of the wedding feast always provided the wedding garment. He is the Master of the wedding supper now; and he is going to come pretty soon; and he says, "Here is clothing that will fit you to stand in that place." Now there will be some folks that cannot attend that feast, because they have not on the wedding garment, but the Lord offers it as a free gift to all, and as to the man who does not take it—who is to blame?

Another thing: Do you believe now—let us have that settled before we go any further. I want to know how many people in this house actually believe, right down honestly in their hearts, that God is able to say what he means when he says it? [Congregation: "Yes."] Then when you and I read what he says, just as he says it in the Bible, I want to know whether it is any use for you and me to go over to some other part of the Bible and hunt up some other text to see whether that does not contradict this? Is the Lord able to tell his own story in his own way without contradicting himself? [Congregation: "Yes."] We have been at that long enough. So I do not propose to harmonize any texts of Scripture in all the work that I shall have to do here in this institute. I think the Lord has everything straight, exactly as it is. I do not think he needs any of my help. I think rather that I need his help to see that there is no contradiction at all. And I think that if there appears to me to be a contradiction, then I need more of his Spirit to see that there is none. And instead of trying to harmonize the supposed contradiction, I am going to say that the Lord knows all about that; and I am going to wait until he gives me breadth of mind enough to see it is no contradiction there at all.

So what I want here to decide now, and forever, is that when you read anything in the Bible, that that means exactly what it says, and you need not hunt up anything in the Bible to see whether that tells the other side of it. There is no other side; it is all one. "Well, then, how are you going to explain everything in the Bible when people ask you?" There is the difficulty; men go out preaching the gospel, and they think if they cannot explain everything that people ask them it is going to be a great discredit to their ministry. No, sir; it will be well for you to acknowledge that there are some

things even in the Bible that you have not grasped fully yet.

What the Lord asks of you and me is stated in 2 Tim. 2:7, and it is the key of all Bible study; it is God's directions for Bible study: "Consider what I say; and the Lord give thee understanding in all things." The only things he asks of you and me to consider is *what he says*; and if we have to consider it for ten, fifteen, or twenty years to find out what it means, we will find that it was worth twenty years of waiting; we need not be disappointed at all. Bear in mind that the longer you have to consider a text to find out what is in it, the more it will be worth when you get it. So there is no place for discouragement, ever. Therefore if I cannot measure the depths of it, I am going to be glad that it is so deep that when I do get it, I shall rejoice as long as I live.

All we have to do in these lessons is to consider what He says, and depend upon Him to give us the understanding of it. That is all. That is all I can do, and every one that will do that will get more out of it than the one who does not consider what he says.

Then "their righteousness is of me, saith the Lord." That is what he says. [Congregation: "Yes."] It is a gift of righteousness; it is a gift; is that so? [Congregation: "Yes."] Now how do we receive a gift? "The righteousness is of me;" he gives it, a free gift; how do we get it? [Congregation: "By faith."] By faith. By faith. Let us bear in mind also the definition which we have studied, of what faith is: not a satanic belief; that is not faith at all: but a submission of the will to God, a yielding of the heart to him, the affections fixed upon him,—there is faith. That is God's idea of faith. And when we read of faith, and get his word of belief which he has spoken in his word—that is what he means.

Mark this: it is received by faith; it is known by faith: but let us read the text and see that it is so. Rom. 1:17. The 16th verse is talking about the gospel. "For therein is the righteousness . . . revealed from *faith to faith*." What alone can obtain it, then? [Congregation: "Faith."] Not from faith to works; but from faith to *faith*. But what is faith? Submission of the will to him; yielding of the heart to him, the affections fixed upon him. That is surrender of self, and takes what God says as the fact; in other words, faith is just simply this: that when God says a thing, and you and I read it, we say, "That is so." That is faith.

Faith comes by hearing, and hearing by the word of God. Rom. 10:17. What is the source of faith, then? [Congregation: "The Word of God."] How does faith come to us? [Congregation: "By hearing

the word of God."] Faith comes to us by the word of God. That is the source, the fountain of faith. Then when that word is read, you yield to that and say, "That is so." I take that as it says; with no attempt to explain it even to myself. I take it as God says it; I receive it just as he says it; I rest upon it just as he says it; he giving me understanding of it,—then I want to know whether I do not receive in that word and from it just what he has in it to give to me. Assuredly. That also precludes our getting any thread of human invention into it.

Then it is of faith; it comes by faith; we receive it that way. Then don't you see, that with the man who does not understand, and begins to question righteousness by faith alone, the trouble is that his soul is not submitted to God, his heart is not yielded to God, the affections are not fixed upon him? That is the difficulty. All the trouble that ever comes to anybody in this world over justification by faith is in the heart; in the refusal to submit to God; and that is the carnal mind; as we read the other night, the carnal mind cannot comprehend it; does not know it.

Now let us turn to the third chapter of Romans, and begin reading with the 20th verse: "Therefore by the deeds of the law there shall no flesh be justified in his sight." Justified is made righteous; so whenever we read it here, you can just put the words, "made righteous," there instead, and you have the same thing always. "For by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe," and then do their best. [Congregation: "No, sir; 'for there is no difference.'"] Unto all and upon all them that *believe*; for there is no difference: for all have sinned, and come short of the glory of God.

Now the verse I am after:—

"Being justified" (made righteous). How? [Congregation: "Freely."] "Being made righteous freely." Is it so? [Congregation: "Yes."] Is it so? [Congregation: "Amen."] Let us thank the Lord that it is so. Let us take it right now. [Congregation: "Amen."] "Being made righteous freely by his grace." Now let us stop here with that word "grace" and turn over to Rom. 11:6, where we read as follows: "And if by grace, then it is no more of works: otherwise grace is no more grace." And when grace is no more grace what in the world then are the people in this world going to do? When the grace of God is gone what are we going to do? [Voice: "We would be gone too."] Yes. Brethren, let us submit. Let us submit. "But if it be of works, then it is no more grace; otherwise work is no more work." A man's

works is all gone if there is no more works. Do n't you see, then, what becomes of a man who takes that course?

Now Romans 3:24: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness." Whose righteousness? [Congregation: "God's."] God has set forth who to declare it? [Congregation: "Christ."] Yes. "For the remission of sins that are past, through the forbearance of God; to declare, I say, at this time." When is that? [Congregation: "Now."] Is that right now, just now, to-night? [Congregation: "Yes."] Just now, four minutes of nine o'clock? [Congregation: "Yes."] *His* righteousness? [Congregation: "Yes."] To you? [Congregation: "Yes."] Thank the Lord. "For the remission of sins that are past, through the forbearance of God; to declare, I say, at this time." Will you go out of this house realizing that? I want to ask, if any man goes out of this house without that what in the world is the matter? [Voice: "Unbelief."] Who is to blame? [Voice: "The man himself."] Then let us not do it. The Lord wants us to receive the latter rain. And shall we ask for it, and then when it comes, not take it as he gives it because it does not come quite as we thought it would come. It is none of your business how it comes. It is for him to give it, and for us to have discernment to see that it is he who gives it.

"To declare, I say, at this time his righteousness: that he might be just." That he might be righteous. Oh he is all right then; it is not going to tangle him; it is not going to disgrace him. "That he might be just, and the justifier of him which believeth in Jesus." And when God justifies I want to know what business in the world anybody has to condemn. He does it; he is able to do it; he has fixed the thing so he can do it, and *be just* all the time; be just in the doing of it. Well then let us let him have his own way. The law of God is satisfied; let us be delighted. [Congregation: "Amen."] I can tell you when I found out that in the doing of this the Lord was justified, and that the law of God was satisfied, I was delighted.

Now we will read right on: "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified [made righteous] by faith without the deeds of the law." Is that a right conclusion? [Congregation: "Yes."] Now is it? [Congregation: "Yes."] Who drew it? Whose conclusion is it? [Congregation: "God's."] Let us let him have his own way. Is not he able to argue straight? "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

For if Abraham were justified by works, he hath whereof to glory; but not before God." What good is a man's glorying, then, if he cannot glory before God? We want something to glory in, when the heavens split open, and the face of God shines into the hearts of men: we want something that we can glory in just then. I tell you God gives us something that we can do it with, too, and that is his own righteousness.

"For what saith the Scripture? Abraham *believed* God, and it was counted unto him for righteousness." What does that say? Abraham believed God, and it, it, it, i-t; what? [Congregation: "Faith."] It; what? [Congregation: "Believed God."] His believing God—what did that amount to? [Congregation: "Righteousness."] Who counted it to him for righteousness? [Congregation: "God."] Well, did God make a mistake? [Congregation: "No."] Whether we understand it or not; the Lord did it; and he did right in doing it. He was perfectly just: he said so. We were not in the doing of it; we did not have the plan to lay; we could not have done it if we had tried anyway. Let us let him have his own way, I say again, brethren; and when we let him have his own way, and we are in his own way, it will be all right, and we need not be a bit afraid.

What was counted to Abraham for righteousness?—He *believed* God, and God said, "You are righteous, Abraham." Now that is said three times in that little short space. What was it that was counted to him for righteousness?—His believing God. It, i-t—it.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that *worketh not*"—Is that what it says? [Congregation: "Yes."] Did the Lord say it that way? [Congregation: "Yes."] "But believeth on him that justifieth the ungodly." But that is the Laodicean message again,—miserable, and poor, and blind, and naked; that is the kind of people that the Lord justifies. "His faith is counted to him for righteousness." The ungodly, his faith is counted for righteousness. What is counted to him? [Congregation: "His *faith* for righteousness."] And that is believing that God is justifying ungodly men? Will that bring righteousness to a man? [Congregation: "Yes."] To confess that he is ungodly, and then believe that God makes that kind of man righteous. Yes, indeed.

I cannot tell how; I cannot understand it. I know it is so, and I am so glad that it is so, that I do not care whether I ever find out how or not. The Lord wants us to have what he gives. Let us take it. The time has expired, and we will begin right there again. But do not forget what was

counted to Abraham for righteousness; and "if we be Christ's, then are we Abraham's seed."

THE PROMISE OF THE HOLY SPIRIT.—No. 7.

PROF. W. W. PRESCOTT.

In the fourteenth, fifteenth, and sixteenth, chapters of John we have instruction that was given to his disciples by our Saviour just before he left them; and in these chapters we find some most precious lessons. The promise is the gift of the Spirit. I will first sketch through these chapters somewhat briefly, and then take up more particularly some of the instruction given in them. In the early part of the fourteenth chapter our Saviour spoke of his going away, and of his promise to return again. Then he spoke of the fact that those who saw him, really saw the character of his Father in him, and that they were to believe him for the very work's sake.

Beginning with the fifteenth verse, I read, "If ye love me keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." That is, I will ask the Father, I will make a request of him; and there is the promise, "he shall give you another Comforter." Christ is speaking to them of a second, or another Comforter. Who was the first Comforter? If there was to be another, there must have been a first one.

There is, perhaps, a general misapprehension as to the real meaning of this word Comforter. It is not simply one who comforts in distress, although he does all that. The idea is more that of a helper. So the Revised Version suggests as a rendering, this word, "helper." "I will pray the Father, and he will give you another Comforter, another helper, another advocate."

The same word exactly is found in this scripture: "My little children, these things write I unto you, that ye sin not. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1. We have an Advocate, we have a Comforter, we have a Helper with the Father. Now this was written after Christ had ascended, but it was after the gift of the Spirit in that special way, after the Comforter had come to the disciples on the earth. The idea of a counselor, a helper, on adviser, is all in this word, and you may look at it in this way: that Christ sitteth at the right hand of the Father; he is an Advocate, or Helper, or Comforter there. The Spirit is with us here. That is our Comforter, Helper, Advocate here. If we take up the legal figure of an advocate; "he ever liveth to make intercession for us." Not in the sense that his work

is to incline the Father to be favorable to us when he otherwise would be unfavorable, but he ever liveth at the right hand of the Father as our Advocate, our Helper, our Comforter, to talk with the Father about us. That is the idea of it.

But we have an adversary who is talking also. He says, How can you save such sinful creatures as these are? they are all covered with sin. We do not deny the charge; we cannot do that; but we trust in Christ and his blood to cleanse. When the adversary stands in the presence of God and makes that charge, as represented in the third chapter of Zachariah, when Joshua stood before God clothed with filthy garments, and Satan stood there to accuse him, and oppose him,—when Satan makes that charge in the presence of the angels, we have an advocate there who speaks just as our advocate speaks, "The blood of Christ cleanseth." He speaks that word to us when Satan opposes here. When Satan opposes us there, we have an advocate who ever liveth and talks with the Father about us; and when the adversary says, How can you save such sinful creatures? they have sinned; they have rebelled, they have disobeyed, the advocate says, True, but, My blood! my blood! my blood!

So we have an advocate there, a counselor who is always at court, who is always watching, as it were, to see whether the enemy would suddenly bring up our case and cause it to go against us. We have an advocate right there who ever liveth to speak to the Father about our cases when they come up. But besides that, we have, as it were, an advocate right with us, a kind of confidential counselor who stays right by us, who speaks the same words of comfort, the same words of hope, the same words of instruction to us as are spoken in our behalf in the heavenly courts, when our cases are considered there.

So the promise is, He shall give you another comforter, another helper, another advocate, another counselor; that he may abide with you forever; that he may be with you forever. It is interesting to notice that this is just the promise of Christ before he went away: "Lo, I am with you alway, even unto the end of the world." He shall give you another Comforter that he may remain with you, abide with you, be with you forever.

Christ is going away, but the Comforter that he sends to take his place, to be the other Comforter, the other advocate, the other helper, was not to go away. He was to be with us forever, to the "end of the age," all the time; "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." The better word is, I am coming. We use our present

tense in that way — I am coming; it gives a more emphatic idea of the suddenness or nearness of the thing. So, we might say, I will not leave you comfortless; I will not leave you bereft of a Comforter, a helper, an advocate, a counselor; I am coming to you.

“Yet a little while and the world seeth me no more: but ye see me; because I live, ye shall live also. At that time ye shall know that I am in my Father, and ye in me and I in you.” Verses 19, 20. Now that is the union by the Spirit of Christ. When that comes you will know that I and the Father are one, and you will know that you and I are one.

I noticed an illustration the other day which seemed to me very striking for a simple one, how it was that we can be in Christ and Christ in us at the same time. It was this: You fill a bottle with sea-water and drop it in the sea. The bottle is filled with the sea, and the sea is in the bottle, and the bottle is in the sea; but the sea that is in the bottle and the bottle and all are buried in the sea, and there is room for lots of bottles full in the sea. Of course you do not want to carry that figure too far and say, Bottle it up and keep it there.

The idea is simply, Christ in us, and we in him, and all lost in him, so to speak; he in us, and we in him; that closeness of union. “He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will live in him, and will manifest myself in him.” Verse 21. We can render it this way: I am about to manifest myself, or I am going to manifest myself to them. “Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?” You see he had been with them in the world, and the world could see him just as plainly as the disciples could see him. Now he says, I am going away; but I am coming again, and I will manifest myself to you, and the world shall not see me.

That was a very natural question for one who did not understand the spiritual meaning of it. How is that going to be? how is it that he will manifest himself to us and others cannot see him? “Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.” Verses 23, 24. Notice, through all that the idea is that the Spirit is in his word and the word is Christ and “he that loveth me and keepeth my words, and I come;” and then the word of Christ dwells in him richly in all wisdom.

“These things have I spoken unto you, being yet present with you; but the Comforter, [the helper, the counselor,] which is the Holy Ghost [Holy Spirit], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatever I have said unto you.”

The Father was to send another Comforter. Christ has been a comfort, a help, a counselor and a friend to his disciples. Now he would send the Holy Ghost, another Comforter. Christ is still an advocate, a helper, a counselor right now; and he shall teach you, shall instruct in all things, and bring to your remembrance all things whatsoever I have said unto you. Now notice that the characteristic of the Spirit that I spoke of the other evening begins to come in here as a natural result of the promise of the Spirit. You will remember that when Christ had passed into the holiest, and the faith of those who were looking for him there, reached him, they prayed, “My father give us thy Spirit. Then Jesus would breathe upon them the Holy Ghost. In that breath was life, power, and much love, joy and peace.” Having given the promise of the Spirit, he begins to tell right away what would be the consequences of receiving it. There would be peace and joy. “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.”

Now understand this principle that pervades the whole Scripture, that what Christ says to his disciples, he says to every disciple of his from that time to the present. When he spoke to his disciples, he saw all of his disciples, to the very last one. So he saw us. Hence his words to them are just as much to you and me as to them. So he says, Peace, and this comes when we receive the Spirit. The fruit of the Spirit is love, joy, peace, etc. And he says: “Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.”

Now comes in the instruction with reference to the union of Christ and his disciples, that wonderful lesson based upon the vine and the branches. But that union is the natural result of the Spirit. These chapters really all deal with the gift of the Spirit and the result of receiving it, and these explanations that come in between the passages where the Spirit

is spoken of are only showing the results of its reception. Therefore, these lessons are upon the union of the disciples with him. This same Spirit which brings a union between the disciples and him brings a union also between the disciples themselves. On this point I read from this little "Testimony to Ministers," page 32:—

"The people of God can be united only through the power of the Holy Ghost, and this is the union which will stand the test."

You see we are dissimilar in tastes and purposes, and thoughts, and all that. And the meaning of this is, that it brings us into harmony. There must be the power of the Holy Ghost which unites us to Christ, which brings his mind, his likeness to us, and which brings us near together, into union and harmony one with another.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my father's commandments, and abide in his love." Verse 10, chapter 15. The first fruit of the Spirit is love, and so he is speaking about abiding in love. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Verse 11. You will remember that with the manifestation of the Spirit there is not only light and power, but much joy, much love, much peace. So then this comes in naturally about this instruction concerning the gift of the Spirit and its offices. "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." Verses 12-14.

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Verses 18, 19. Why does this instruction about the world hating one come in here? To my mind the reason is this: The gift of the Spirit separates one from the world; gives him a character entirely different from the character of the world. Now the one thing that stirs up a feeling against the Christian more than anything else is that he shall manifest the character of Christ. The devil does not care how much we profess Christianity: in fact, he likes to have a goodly number merely professing Christianity; he likes to have them *nominal*ly accept the Sabbath and this message, because they do more harm in that way than as though they rejected Christ.

But one who really receives Christ and his Spirit in his heart becomes at once an aggressive disciple of Christ; and an aggressive disciple of Christ will stir up opposition always. It does not mean that he goes out in a fierce, defiant spirit; but there is this

controversy between light and darkness, between Christ and Satan, and just as soon as anyone manifests any zeal in behalf of Christ, just that moment the opposition is stirred against him. So when one receives the Spirit of Christ, and is endowed with it, and goes out as an aggressive disciple of Christ, he will at once meet with opposition, and the world will hate him; hence this instruction. This is true of all genuine disciples of Christ. "The friendship of the world is enmity with God." "Ye cannot serve God and mammon." It is to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing,"—sin in any form. Then there will be a mark of distinction, and the world and the flesh and the devil will hate such an aggressive disciple of Christ, who is endowed with the Spirit.

"Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." Verses 20, 21. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Verse 26. Then the servant of Christ, in whom the Spirit dwells will have just one theme, and that is to testify of Christ, to preach Christ. That will be his whole theme, because when that Comforter is come "He shall testify of me." He will testify to us of Christ, and then through us he will testify to others of Christ. He will bear witness of Christ.

"And ye also shall bear witness, because ye have been with me from the beginning." Verse 27. Do you bear witness also? He shall bear witness of me; he shall instruct you about me. Now when he instructs you about me, and he dwells in you, Do you also bear witness of me, because you have been with me from the beginning? "These things have I spoken unto you, that ye should not be offended." "They shall put you out of the synagogues [the church]: yea, the time cometh, that whosoever killeth you will think that he doeth God service." They shall be put to death unless they yield obedience to the beast and to his image; and they will think that in doing that they are doing God service. "And these things will they do unto you, because they have not known the Father, nor me." John 16:1-3. "Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." Verse 7. That is, it is for your advantage that I go away, so that the Comforter, the helper, the counselor, the advocate, should come.

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment;” or, He will *convince* the world concerning sin, and concerning righteousness, and concerning judgment. “Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.” Verses 8-13. You will remember that Christ did not speak of himself: “As the Father said unto me, so I speak.” “For I have given unto them the words which thou gavest me.” “He shall glorify me: for he shall receive of mine, and shall show it unto you.” Verse 14.

Now notice that these are definite promises to you and to me. We have read these scriptures over too easily altogether, and now we want to get them as definite, personal promises. Is he showing us things to come? “All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.” Verses 15, 16. Then they began to make inquiry of him and ask questions; and he answered them and told them that he was going away, and the last words of this chapter are: “These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” Verse 33. Be of good cheer; be of good comfort; cheer up! cheer up! Almost his last words with them were, I am going away; ye shall have tribulation; but, cheer up! It’s all right; be of good courage. Do not let your heart be troubled. I am your comfort. I am with you always. Go on!

Then comes this remarkable prayer of the seventeenth chapter. I will not take time to read it all. You are familiar with it. I begin at the twentieth verse: “Neither pray I for these alone, but for them also which shall believe on me through their word.” I want to think, every time I read that prayer, that Christ prayed for me just as much as he did for those disciples, and had me in mind just as much as those disciples who heard him in prayer, and that I can take the comfort to myself that Christ prayed for me, and that that prayer is still for me. He prayed not alone for them, but for all, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.” Verse 21. That is

the result of receiving the Spirit. It brings unity. He gave gifts unto men. It was that they might get into the unity of the faith.

There is a bond of union in the Spirit that binds together as nothing else will do. And this prayer of Christ for us,—for you and me, was that we might be one, just as he and the Father were one. If that were so, brethren, there would not be the least bit of bickering, there would not be the least bit of suspicion about one another. What a blessed condition of things that would be; that oneness between brethren that was between Christ and the Father. Why! He delighted to do his Father’s will. They were one in thought; one in purpose; one in act; theirs was the perfection of union. He said to Philip, “He that hath seen me hath seen the Father.” Their characters were the same exactly. He manifested the character of God.

Now we are to manifest the character of Christ; for he said to his disciples: “As the Father hath sent me, even so send I you,” and the Spirit of Christ the mind of Christ, dwelling in the hearts of the believers draws them together and binds them together in the bond of Christian love and fellowship. God wants all estrangement, all alienation, all suspicion, all questioning, all bickering, and everything of that kind to be put aside. That is not the fruit of the Spirit; it is the very opposite of it. It is the devil working to bring in strife, to bring in differences; it is the devil working to bring in anything and everything that will turn us away from Christ, and what Christ is for us. And anyone, and I say it plainly, who allows himself to be used to speak words of suspicion, words of estrangement, words of accusation, words of alienation, is simply a mouthpiece for the devil. That is just what he is. And it is ever so much worse for one to do that who has known God and the pardoning love of Christ. It is worse in him, and the results are worse. Let us not do it any more.

Now let us go back a little, because these chapters bear a very close and careful study. Chapter 14:16. The first promise is, “I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.” Now let us see in this study that the promise of the Spirit is the promise of Christ himself; that it is through the Spirit that Christ is with us. Remember that expression in “Early Writings” to which I call attention again, that when the Spirit was given, that is, when Christ breathed the Holy Ghost, there was much love, joy, and peace with it. These are the fruits of the Spirit. Turn with me now to “Steps to Christ,” p. 84. Speaking of the disciples after the ascension of Christ and of their bringing their requests in the name of the Father, we read:—

"And Pentecost brought them the presence of the Comforter, of whom Christ had said, 'he shall be in you.' And he had further said, 'It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.' Henceforth through the Spirit, Christ was to abide continually in the hearts of his children."

Let us read Eph. 3:16, 17. "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." With that scripture put this thought: Henceforth through the Spirit Christ was to abide continually in the hearts of his children. Their union with him was closer than when he was personally with them. Have you ever thought that if you could have lived when Christ was here upon earth it would have been a very easy thing to believe on him? and it would have been a wonderful experience if you could have seen right there with him; but if we only receive him through the Spirit the union is closer now than it was then. The truth is; we do not believe that it is so and that is the reason why it is not fulfilled to us. The way to believe that is to thank God that it is true, and then we can rejoice in it.

Let us read the next sentence in this Testimony: "The light, and love, and power of the indwelling Christ shone out through them, so that men, beholding, marveled." The light, and love, and power is the Spirit that is to be given to us. There was to be much light and power in it, and also much love, joy, peace. Here it says: "The light, and love, and power of the indwelling Christ shone out through them." This is true, and the union is to be closer than when he was upon the earth. Now is that so in our experience? Is he with us always? We do not have to go to Jerusalem to see if he will come to the feast. He is at this feast; he is with you at home and abroad; no matter where I am, he is with me. Now that is a beautiful theory, but what we want to do in order for it to benefit us, is to open the door and let him in, and believe he is there and does abide with us continually.

Then his indwelling presence will appear in our lives. When he comes to dwell with us he wants to make use of us as instruments of righteousness. He is not the minister of sin. Every word that is spoken should be a word of Christ; every act that is performed should be an act of Christ. O, well, then, you say, we are to be infallible, and that is fanatical, and so I cannot go with you on that theory. I do not want you to go with me on that *theory*; I want you to go with me on that *practice*. You just let the Lord take care of that, and see how nicely he will do it.

It is a fact, now, that we stand and wait for every-

thing to be explained, when it cannot be explained. It is utterly useless for me to take time to try to explain these things. "The natural man receiveth not the things of the Spirit of God," "because they are spiritually discerned." The only way to learn these things is by experience, and that experience comes by believing them before we understand them; and the way to understand them is to believe them; it is the only way that has ever been known. You find a person who has known the spiritual life and experience, the blessed experience of Christ's dwelling in him, and he is not around asking you how it can be so. No. He is around praising the Lord that it is so; it is a great deal better experience to praise the Lord that it is true. Do not ask how these things can be so. I cannot understand it, do not try to understand it; let Christ come in himself.

You will remember that the Tabernacle did not have any windows at all, and the covering outside looked black, almost ugly. Suppose someone had come along in the wilderness and seen the Tabernacle, and said, What a homely, dark object that is, I would not think the priests would like it. But, when they went inside it was all filled with light and beauty. Come inside, brethren, it is all light, beauty, joy, glory inside. But, if we stand outside and look at it, it does not look that way. Don't stand outside; come inside. There are mysteries connected with the indwelling of Christ in the heart that we shall study to all eternity, and we shall just praise God to all eternity for the wonders of his grace. Yet, so far as this is concerned it is just as simple as that two and two are four, because we enjoy the experience when we cannot explain it when we are not called upon to explain it.

Why, if we were obliged to explain everything which we enjoy before we enjoy it, we should never enjoy many things, because when we come right down to try to explain to a man how it is that when he puts bread and grains, fruit and milk, and other articles in the mouth, and they become flesh, bone, etc., he could not do it. When you come to me and say you will not eat again until you understand how that is, it will be very inexpensive board for you, brethren, for some time to come. It is the same thing with the spiritual. Why should anyone stand outside, and refuse to receive the light and power and blessing of Christ dwelling in him, because he cannot explain that power and cannot answer every objection to it. Go right on eating, even if you cannot explain everything. Christ dwells within by the Spirit that comes to us.

We can have enough in that one promise that we took up there, to make our hearts glad to all eternity. It has seemed to me as we have taken up this study, that some of us were waiting for something

beyond, without taking the blessings that are right here. They are just as full of light and glory and power as they can be. Now, the Lord wants us to receive his Spirit right now; he wants our hearts open all the time to receive it. The heart is opened by confession and repentance of our sins, by a spirit of contrition, by a permanent sense of unworthiness, and not being lifted up when he gives us of his grace and his power. And we are to receive the Spirit in that fullness that we are to rejoice in the Lord all the time.

“My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.” “He is my rock, and there is no unrighteousness in him.” I can say that all the time; if anyone asks me, Have you lived so many years without sin? I will lay hold of the Lord: “He is my rock, and there is no unrighteousness in him.” “Be strong in the Lord.” “Rejoice in the Lord.” Everything is in the Lord. Let us receive the light and receive everything in the Lord.

STATISTICAL REPORT.

STATISTICS OF HOME AND FOREIGN CONFERENCES AND MISSIONS.

(Report of W. H. Edwards, Recording Secretary, for Year Ending June 30, 1892.)

DISTRICT.	Conference or Territory.	Dates of Organization.	Minis- ters.	Licen- tiated.	Total laborers.	Churches.	Member- ship.	Tithe.
1. Atlantic	Atlantic	Sept. 27, 1889	5	5	10	8	459	\$5,575.53
	Maine	Nov. 1, 1867	4	1	5	20	429	2,642.44
	New England	Aug. 24, 1871	7	2	9	25	809	9,052.35
	New York	Oct. 25, 1862	7	7	14	44	1,089	4,892.91
	Maritime		1	1	5	5	78	287.44
	Pennsylvania	Sept. 17, 1879	7	3	10	51	1,152	9,240.14
	Quebec	Aug. 16, 1880	1	1	2	6	140	504.32
	Vermont	June 12, 1863	6	2	8	16	423	2,441.73
	Virginia	Aug. 5, 1884	3	3	3	5	165	567.18
	West Virginia	Sept. 15, 1887	1	1	2	4	159	958.53
	Totals		42	22	64	184	4,903	\$36,452.87
2. Southern	Southern Mission		4	6	10	19	447	3,245.40
	Tennessee River	—, 1880	4	..	4	8	150	1,292.40
	Totals		8	6	14	27	597	\$4,537.80
3. Lake	Illinois	June 9, 1871	7	4	11	23	872	\$11,155.15
	Indiana	Sept. 20, 1872	9	4	13	55	1,359	8,108.94
	Michigan	Oct. 5, 1861	25	18	43	118	4,819	37,934.40
	Ohio	Feb. 22, 1863	10	4	14	57	1,261	11,670.16
	Totals		51	30	81	253	8,317	\$68,868.65
4. Northwest	Iowa	Sept. 20, 1863	12	13	25	85	2,232	\$15,618.11
	Minnesota	Oct. 4, 1862	12	6	18	70	2,188	17,475.48
	Nebraska	Sept. 25, 1878	5	6	11	38	1,081	10,425.34
	South Dakota	Sept. 16, 1880	8	7	15	32	876	8,940.63
	Wisconsin	June 22, 1871	12	11	23	68	2,004	13,045.93
	Totals		49	43	92	293	8,331	\$66,105.49
5. Southwest	Arkansas	May 21, 1888	2	4	6	14	314	\$ 1,363.00
	Colorado	Sept. 26, 1883	7	7	7	12	463	4,900.86
	Kansas	Sept. 10, 1875	7	7	14	67	1,950	11,450.95
	Missouri	June 2, 1876	4	5	9	29	897	4,819.29
	Oklahoma		2	..	2	..	..	62.60
	Texas	Nov. 18, 1878	5	3	8	16	527	3,650.89
	Totals		27	19	46	138	4,151	\$26,218.59
6. Pacific	California	Feb. 15, 1873	16	7	23	41	2,404	\$30,162.31
	Montana		1	2	3	2	52	1,044.24
	North Pacific	Oct. 25, 1877	10	4	14	34	945	11,189.56
	Upper Columbia	—, 1880	6	5	11	22	554	5,020.12
	Totals		33	18	51	99	3,955	\$47,416.23
7. Foreign	Anstralia	Sept. —, 1888	7	2	9	7	492	\$ 4,855.39
	British		2	1	3	9	321	3,096.08
	Central Enrope	May 26, 1884	4	2	6	19	495	2,780.15
	Denmark	May 30, 1880	4	2	6	10	380	1,230.86
	New Zealand	May 27, 1889	2	2	5	6	254	2,603.15
	Norway	June 10, 1887	2	2	4	6	306	1,087.09
	South Africa	Dec. 7, 1892	2	1	3	3	188	34,077.32
	Sweden	March 12, 1882	7	1	8	19	483	905.85
	Polynesia		2	..	2	2	110	323.66
	Germany		2	2	4	6	195	1,114.42
	Russia		2	2	4	16	451	618.59
	South America		..	..	1	..	20	..
	West Indies		..	..	1	1	17	18.00
Central America		1	..	1	1	9	..	
	Totals		37	18	55	108	3,521	\$52,710.56

RECAPITULATION.

DISTRICT.	Minis- ters.	Licen- tiated.	Total laborers.	Churches.	Member- ship.	Tithe.
1. Atlantic	42	22	64	184	4,903	\$36,452.87
2. Southern	8	6	14	27	597	4,537.80
3. Lake	51	30	81	253	8,317	68,868.65
4. Northwest	49	43	92	293	8,331	66,105.49
5. Southwest	27	19	46	138	4,151	26,218.59
6. Pacific	33	18	51	99	3,955	47,416.23
7. Foreign	37	18	55	108	3,521	52,710.56
Totals	247	156	403	1,102	33,775	\$302,310.19