

DAILY BULLETIN

— OF THE —

GENERAL CONFERENCE.

VOL. 4.

BATTLE CREEK, MICH., MONDAY, MARCH 16, 1891.

No. 9.

INTERNATIONAL TRACT SOCIETY PROCEEDINGS.

FOURTH MEETING.

THE fourth meeting of the International Tract Society convened Sunday morning at 9 o'clock. A large number of visiting brethren and sisters were present. All joined in singing hymn number 1243. Elder J. H. Durland invoked the divine blessing. Minutes of the previous meeting were read and approved.

Since the last meeting, delegates had arrived as follows:—

Indiana—D. H. Oberholtzer.

Kansas—Helen Cowles.

Michigan—C. F. Gowell, H. C. Goodrich, C. L. Burlingame, J. M. Lindsey, Mrs. D. B. Hasmer, Mrs. S. E. Thompson.

Montana—J. W. Watt.

Wisconsin—P. H. Cady.

The hearing of reports from the canvassing work was resumed where it closed at the last meeting, and Elder S. N. Haskell reported for Australia and New Zealand as follows:—

THE CANVASSING WORK IN AUSTRALIA AND NEW ZEALAND.

Canvassing began in Australia at the commencement of the presentation of present truth in that country, five years ago. Brother Arnold's first experience in canvassing in that country was in Melbourne, which is probably as hard a field as can be found in Australasia; and, to make it doubly hard, he was wholly unacquainted with the ways and customs of the colonies. But he sold many books. Among the first to embrace the truth there, were Brethren Stockton and Wainman. These and a few others

took hold of the canvassing work, but, not being trained, did not succeed very well. Finally Brother Arnold took Brother Wainman with him to distant fields, bearing his expenses till he should get the returns from the books he would sell. This proved a success, both financially to himself, and in developing a good canvasser out of Brother Wainman, who since then has pursued the same course with others.

But the canvassing work did not succeed in a very marked manner till Brother Morrison went to Australia some fifteen months ago. His visit to the country marked a new era in the canvassing work. From the time he began to educate and instruct the canvassers, their numbers have increased, and successful canvassers have been developed until they have found it difficult to manage the territory that was covered by the canvassing work. Taking Melbourne as a central point, canvassing has been done north to the distance of from 1,200 to 1,500 miles, reaching more than 500 miles north of Brisbane, the capital of Queensland; also west to South Australia, and West Australia, extending to a distance of not less than 2,500 miles, covering a territory in all of nearly 4,000 miles; or in other words, more than the distance from the Atlantic to the Pacific. This is all in one district.

Another difficulty soon developed itself in the fact that a number of the canvassers were not good at delivering their own books. They were quite successful at taking orders; but when they came to deliver, they could not deliver the books for which they had taken orders. I will mention the case of one sister, that will illustrate a class. She canvassed for "Ladies' Guide," and was among the best to take orders; but when she came to deliver, she was among the poorest. She soon got in debt, and at every delivery that she made, for some cause, her

debt was increased rather than diminished. Brother Morrison assisted her to make one delivery. While delivering, she went into a house, but failed to deliver the book and brought it out. After having left the place, Brother Morrison asked her why they would not take the book. After stating the reason, they stopped the team, and Brother Morrison went back with the book. He not only delivered that book, but sold another in the same house.

At the time of the institute that was held at Melbourne, many of the canvassers were brought together, and these difficulties were considered. They finally decided to have their General Agent call in their principal canvassers and place them in Sydney, a city of about 400,000 inhabitants, and give them a special training to develop leaders. Then these leaders were to take companies and go into different portions of the country, and were to deliver the books for the canvassers. It was also argued that many of the canvassers, stopping to deliver, were hindered in their work so that they lost nearly half of their time. And by these leaders attending to their delivery for them, there were not only more books delivered, but the canvassers could continue in their work and take more orders and earn more money than by stopping to deliver. Another advantage gained was, that the money due the office came directly to it from the one who delivered the books.

The course pursued was, for the *Echo* office to hire the general agent to whom they paid something over 3£ per week; but in delivering, he would frequently earn from 4£ to 5£ per week. They paid the canvassers 35 per cent, leaving 15 per cent for delivering. Brother Daniells said that they experienced the same difficulty in New Zealand, and adopted the plan here referred to, and found it worked so well, that the canvassers could not be prevailed upon to go back to the old plan of delivering their own books.

It enables those who cannot manage their money matters properly, and it seemed impossible for some of them who had been in debt to pay what they owed, to have quite a sum placed to their credit in a short time. The society also advanced 10 per cent on all bona fide orders to the canvassers to sustain them while canvassing.

It might be well to say that not all of the books were delivered by the leader, but most of them. Those who canvassed by themselves and preferred to deliver, did so.

The canvassing work also received an impetus in New Zealand by the arrival of Brother Morrison, although it was in better condition in New Zealand when he arrived, than it was in Australia upon his arrival there. Upon his arrival in Australia the can-

vassing work rapidly grew, till in November Brother Tenney wrote me that they had sold over £900 worth of books, or between \$4,000 and \$5,000 worth. In New Zealand during the past year they have averaged over £400 or about \$2,000 worth per month. Brother Morrison claimed that some thirty-five or thirty-seven canvassers, more or less, were canvassing in Australia at the time he left; but quite a number of these have not continued in the work, and never did canvass only a portion of the time.

Another question arose; namely, the probability of getting the entire territory canvassed. But Brother Daniells selected a few small towns in New Zealand, and had the agents canvass and re-canvass them with our different books. Taking this as a basis, an estimate was made, that with the same number of canvassers now in the field, it would require many years to canvass the territory with the same number of books; and, considering books that are coming out from time to time, there is no probability of running out of territory.

Another question discussed in New Zealand was, how they could get people to read the books which they had purchased. For it was often found that one family had purchased all the different books, but had read none of them. In New Zealand the following plan was talked over; and Brother Daniells decided to carry it out this present season: It was, to hold temperance lectures in certain localities where the books have been sold, and under the influence of the interest created by the lecture, to recommend the *Good Health*. Then have on hand a canvasser to canvass for the same in the town, and, while visiting the families, to secure subscriptions for the *Good Health*, make an effort to ascertain if they have such books as have been sold by the canvassers, and also to learn if they have read them. If they have not read them, recommend the books, and be prepared to read some portions with a view to interesting the people in them. Also if an interest is awakened in any locality, to recommend some Bible worker to follow up the work. All of this was to be brought in as apparently a secondary matter to the family. This plan, however, was all in the future when we left New Zealand, but owing to the popularity of Elder Daniell's temperance lectures, it is hoped that it will be successful.

As a result of the sale of books, there are Sabbath-keepers in all parts of Australia and New Zealand. And frequently individuals come to ascertain if they can get our books in New Zealand or Australia, or must they send to America for further reading matter on the subjects contained in the books they have purchased.

There is no country in the world where our books have been sold in which they have been more exten-

sively circulated among the people than in these colonies.

One other point should be mentioned. On the west coast last spring—corresponding to our autumn—Brother Stockton commenced canvassing for “Man the Masterpiece,” and distributed Social Purity pamphlets and other temperance literature. The ministers and other leading men noticed his work, recommending it to the people in such a manner that he had unusual success. Previous to this time he had not been very successful in the canvassing work.

The health books, going before the denominational works, are far more readily received in that country than in any country where they have been introduced. They soon become popular; since they treat upon subjects in which the people are deeply interested. Many instances might be mentioned to show the interest manifested in the work. As far as I know, the canvassers are of good courage. During a few weeks previous to the holidays, they worked near Melbourne, intending to enter Sydney Jan. 1, 1891 and work that portion of the country. Brother Daniells expects to join them at Sydney with a view to making a headquarters of the book business there, and later to organize a Conference that will include New South Wales and Queensland.

Brother W. C. White presented the following letter from Brother E. M. Morrison, now in South Africa, setting forth the needs of the work in that field:—

SOMERSET HOUSE, ROELAND ST.,
CAPE TOWN, So. AFRICA, FEB. 5, 1891.

Dear Brethren of the International Tract Society:—

I have, since first engaging in the canvassing work, made it a special study, both as a business of itself, and as related to other branches of our work. I have watched its development with much interest, and hope soon to see it become a perfected system of labor, so related to the other branches of the work as to accomplish the greatest possible amount of good.

My experience and observation since leaving home to work in foreign fields, leads me to the conclusion that much more good can be accomplished, at a less expenditure of time and means, than has been done in the past, if those at the head of the work will give more time to the study of the nature of the field, the wants of the cause in that field, and to the education of laborers to supply the wants in such field before attempting to start the work.

Those sent to new fields should be competent to establish, in a proper manner, the branches of work it is desirable to start in that field. “Any thing that is worth doing at all is worth doing right.” And when we consider the vast importance of our work, how important it is, that it should be well done! But for the work to be begun right, those who are sent to do the work must have received a special education for it, and have well matured plans before beginning. I believe it to be a mistake to send men out in any branch of our work, especially into a new field, to learn by experience at the expense of souls, that which he might have learned in theory before entering his field.

Again: it is too much to expect one man to make a success in all the branches of labor. He has not the time and energy neces-

sary to make the work a success, even though he may have the disposition and required information. So in opening up the work in a new field, there should be a man specially prepared to make each branch, from the time it is first entered upon, his speciality.

The canvassing work should be entered upon first, and other branches of the work should follow in their proper order. It may be all right in America, where the work has been started in so many places in a reverse order, to organize all the different branches at once. But I am convinced that in a new field, one branch should be made a success before another is introduced. Consequently, the first man sent out should be especially prepared to organize and make a success of the first work to be done, and when that work is accomplished for a district, another party can come in and organize and carry forward some other branch, while the first party advances to some other part of the field, and so on until the work is established in all its branches, one after another, in their logical order. If you send a man first to a new field, whose business it is to preach, organize churches, Sabbath-schools, and missionary societies, and who knows but little about the canvassing work, the result will be that he will soon make a strenuous effort to gain a few converts so as to have some material with which to start these organizations. Instead of working for the many, he will draw the net for the few, and thus so disturb the waters that the whole school of fine and more considerate fish will be driven away.

The canvass should be planned so as to place all our subscription books in the same field. It is better to have the Health Publications, “Thoughts,” “Bible Readings,” and all the volumes of the “Great Controversy” sold in their proper order before Bible work or preaching is begun or the people in any way stirred up on the Sabbath question in that particular territory. I find that there is comparatively little trouble to sell our books where opposition has not been aroused by the minister or Bible worker urging out a few to take their stand for the Sabbath. I am sure that in the end many more will accept the truth where our books have been sold first. Those who read first do not require so much schooling after joining the church as those do who have never read our books.

The canvass should be opened with our new books, so that the people may receive the very best impressions in regard to our publications. Much depends on the work's being started in the best possible manner. The very best bound books, of the very latest edition, should be used in opening up the work. “Well begun is half done.” But to begin well, you must not only send men qualified for their work, but you must furnish them the best material with which to work. One may understand ever so well how to put up a fine structure, but he cannot do artistic work with simply a jack knife and a saw; he must have suitable tools. The books should be in the language of the people, and the mechanical execution first-class in every respect.

Those who begin the canvassing work in new fields should secure testimonials for all our books from the leading men before any prejudice has been raised. If we can get these influential men to put themselves on record in favor of our books, they cannot well oppose us in the sale of them after their prejudices have been aroused: but best of all, we have the influence of their recommendations and orders, which may be of inestimable value to us in our canvass. The territory should be worked thoroughly and systematically after it is thus begun. It may be more difficult to start the work in this way, but after a little while it will go easier and faster than it otherwise would, and a much larger number of orders will be secured.

For the British Colonies which I have visited I think our books should all be substantially and neatly bound in but three styles; namely, cloth gilt, library, and full morocco. All our denominational books should be uniform in size and price, when the

amount of reading matter and cost to the societies is about the same. For this field, South Africa, each book should be published in both Dutch and English. For in many communities these nationalities are intermingled, and both can be canvassed at once, if the books are in both languages, nearly as quickly as either one separately, and much more successfully because of the influence of the combined list of names.

If the above suggestions meet your mind, and can be put into practice, I believe it will be for the best interest of the work in new fields as well as where the work has already been started. Taking the work as we find it here in South Africa, I am persuaded that the very best thing to do now, is to push the canvassing work ahead until some fields are prepared for Bible work and for the minister. There are places that now seem to be good openings for ministerial and Bible work. But from only one to two books have been sold as yet, and the work not very thoroughly done at that.

I think a thorough canvass for all of our denominational subscription books should be had before an effort is made to hold either readings or meetings; more will be accomplished in the end. If we had the Volumes of "Great Controversy" ready in the two languages, we could, in a few months, prepare the way in Cape Town and Kimberley for the Bible worker and the minister; but, until we get these books which this field demands, we will have to spread over the country, selling but one or two kinds of books in a place, and thus it will be a long time before any one place is as well prepared for the Bible worker and minister as it should be.

Now in conclusion, will suggest, that the best thing you can do for South Africa is to send us a man of large executive ability who will encourage and push the canvassing work and visit and become favorably acquainted with influential people in all parts of the country. He should at the same time preach and hold meetings in the churches already organized, that their numbers may be increased, and also give especial attention to the tract and missionary work in the churches. Trusting that the Lord will guide you in judgment in all the work of the General Conference,

I remain your humble servant, E. M. MORRISON.

These are my sentiments, too, and no doubt of all, or will be after the matter is carefully considered. N. H. DRUILLARD.

The Committee on Resolutions presented the following additional report:—

Your Committee on Resolutions would further recommend the following:—

Whereas, The rapid progress toward a union of church and state in our land, and the evil influences attending this movement show that we are rapidly nearing the consummation of our work; and,—

Whereas, The *American Sentinel* is set for the defense of religious liberty, and for the exposition of the snares which are being laid by those in favor of legislation on religious dogmas and institutions; and,—

Whereas, The publication of this journal in the leading city of America, places it in a better position to do this work than when it was published in the West; therefore,—

11. *Resolved*, That we give this journal our hearty support, and recommend our people to continue their efforts in bringing it to the attention of all classes, especially judges, legislators, lawyers, and leading men in public life.

Whereas, The *Signs of the Times*, our pioneer missionary paper, has been reduced from sixteen pages to eight pages, reducing its price proportionally, thereby enabling our people to use it more extensively in the missionary work; therefore,—

12. *Resolved*, That we approve of the action of the publishers in reducing the size and price of the paper and pledge our hearty co-

operation in extending its circulation, not only in new fields, but in fields where the *Sentinel* has been circulated.

13. *Resolved*, That we heartily approve the plan of the Pacific Press in publishing our tracts and pamphlets in the *Bible Students' Library* and *Sentinel Library*, thus saving postage, and we recommend these libraries to our State societies.

14. *Resolved*, That we truly appreciate the reduction in price by the publishers of our excellent standard health journal, *Good Health*, from one dollar and twenty-five cents to one dollar per year, together with their liberal premium offer, and that we will endeavor to give it as wide a circulation as possible among our own people as well as among those without.

Whereas, The limited amount of work already done in the interests of health and temperance, by the distribution of literature through the International Tract Society, has resulted in an increased interest in the health and temperance work wherever such literature has been sent; and,—

Whereas, The light on health and temperance is an essential part of the great system of truth which is to prepare a people for the coming of the Lord, which we believe to be near at hand; therefore,—

15. *Resolved*, That we indorse the work that has already been done in the interests of health and temperance, and that we will in the future give such attention to this branch of our work as its importance demands, by employing a corresponding secretary to devote his time to the distribution of literature, by correspondence in the interests of the health and temperance work, and in such other ways as may from time to time seem expedient.

Whereas, Experience has demonstrated that weekly missionary meetings are beneficial to the advancement of the missionary work; and,—

Whereas, The study of the lessons in the *Home Missionary*, which are prepared for these weekly gatherings, have been very profitable to those who have engaged in their study; therefore,—

16. *Resolved*, That we recommend all our tract and missionary societies to adopt this plan.

17. *Resolved*, That we approve of the action of the managers of the *Home Missionary*, in changing the size of this excellent journal from sixteen to twenty-four pages; thereby enabling its editors to give more space to the interest of the canvassing work.

Whereas, The canvassing work in our State societies is increasing so rapidly that it takes nearly or quite all the time of the secretaries to the neglect of other branches of missionary work; and,—

Whereas, Much interest can be aroused and good accomplished by faithful correspondence with the local societies and individuals; therefore,—

18. *Resolved*, That we recommend the State societies to employ a corresponding secretary to aid in creating a greater interest in all branches of the work, and to correspond with those who have become interested through our publications.

M. C. WILCOX, }
C. ELDRIDGE, } Committee.
W. S. HYATT, }

The Chair called up the resolutions found on pages 84 and 85 of the BULLETIN, and a motion prevailed to adopt them.

On resolution No. 1, Elder Loughborough expressed his thankfulness to God that our book sales had reached \$800,000 this year, Captain Eldridge having stated that later reports showed a sale of \$800,000, instead of \$750,000, as previously reported. Elder Loughborough further said, that when he first ac-

cepted the truth, about all the literature we had was one sixty-four page tract.

Elder Boyd expressed his gratitude that as our publications increase, our agents also increase, and the whole world is opening before us as a field for labor.

Captain Eldridge said he was thankful that our knowledge of the world is increasing, and that some of our brethren are traveling around it to get better acquainted with the needs of the great family to which we all belong. Other missionaries have gone to heathen lands and not only learned their language, which was not written, but have reduced it to writing, and printed the Bible for them in their own tongue. I am glad that we are preparing to join other faithful missionaries in carrying the advancing light of truth to all parts of the earth.

Elder A. C. Bourdeau was thankful for the way in which the work is advancing. When he accepted the truth, about all the tract we published was "Elihu on the Sabbath."

Speaking to resolution number three, Elder Haskell paid a tribute of sincere respect and appreciation to the life and labors of Sister Huntley. He said she was very retiring in her manner, but ever stood ready to use all her abilities in advancing the cause of the Master. Most persons become much ruffled at times, but he had always observed in her the same mild, smooth temper, even under the most trying circumstances. When others around would give expression to unkind feelings, it would only draw from her the kindest words of compassion for those doing the wrong. She had stood inseparably connected with the tract society work among our people from its rise, and eternity alone will reveal the rich fruits of her life of self-sacrificing labor.

Elder G. B. Starr said that they considered it one of the richest blessings the Chicago Bible school ever enjoyed, to have her with them during the last year of her life. She had been given up, by the physicians, to die, but was strengthened in answer to prayer, and permitted to continue her work in the International Society, and assist in the Bible school in Chicago. She was attacked with *la grippe* during the prevalence of that disease last winter, but was again restored to health through prayer.

A few months later, when the cancer, which was the cause of her feebleness, became again active she was a great sufferer. While in the most intense pain she would often ask, "Could it have been that Jesus suffered more than this?" Then she would add, "We know he suffered greater agony and pain, then he sympathizes with me, and I can endure it in his strength."

Elder Starr further said none of them could get a burden to pray for her recovery. Even she, as they

talked the matter over with her, did not seem to care to have them ask the Lord to prolong her life. All seemed to be impressed with the thought that her life work was done, and her Lord was ready to give her rest. As they watched by her side in her last hours, all were made to feel that it is indeed precious to die in the Lord. Many of those who were with her in her last hours said that death had lost much of its terrors to them.

The physicians, in a post mortem examination, said they were surprised that any one in her condition could have remained at her work till within a few days of her death. They said it seemed like a miracle, and we believe it was.

Pending action on these resolutions, the meeting adjourned.

GENERAL CONFERENCE PROCEEDINGS.

ELEVENTH MEETING.

THE eleventh meeting of the Conference opened at the appointed hour Sunday morning, March 15. All the delegates were in their seats, and many visitors were present. The prompt and full attendance indicates unmistakably the deep interest that is taken in the Conference, which increases as its work progresses.

Elder H. P. Holser, of Basel, Switzerland, offered prayer.

The chairman called for reports of standing committees. The Committee of twenty-one on the consolidation of the publishing interests presented the following report:—

To the General Conference Assembled.

DEAR BRETHREN: Your committee appointed at the last session of this Conference to take into consideration the consolidation of the publishing work under one general management, with power to act, if in their judgment they thought best to do so, would report that we have given the matter referred to us much thought. It being a matter of great importance, requiring careful attention at every step, we have thought it prudent to move cautiously, even though the work might move slowly.

Your committee has taken steps to examine into the plans upon which the publishing work of other denominations is managed. We have carefully investigated the plans adopted by the Baptists, Presbyterians, Lutherans, Reformed Church, Methodists, and others. We find that in all these, the general points which you wish to gain by consolidation, are practically carried out; namely, that the entire publishing work of each denomination is under one general management, and that such portions of the surplus profits accruing from it as are not needed in carrying on the publishing work, are applied to the carrying forward of the general work of the denomination.

The publishing houses have been built up by the denomination. Many persons who own no stock in these institutions, have done much by donations and otherwise to sustain them, and to extend their influence,—as much perhaps as many have done who are

stockholders. Therefore it is evident that these institutions should be controlled by the denomination.

Competent attorneys have been consulted on the question of forming a legal corporation to carry out the objects had in view by this Conference, relative to the consolidation of your entire publishing work.

For many reasons, we are not in favor of multiplying corporations. We think the objects so much desired can be brought about without this.

After carefully considering the matter, and discussing different plans, your committee have reached the conclusion that an organization already in existence would, with some slight changes in its constitution and by-laws, be as efficient in carrying out your desires and purposes, as any new corporation that could be formed. We refer to the General Conference Association. The object of this Association, as stated in Article III. of its constitution, is as follows:—

“The object of this corporation is to diffuse moral and religious knowledge and instruction, by means of publishing houses for such purpose, publications therefrom, and the further means of missionaries, missionary agencies, and all other instrumentalities and methods appropriate and available for and tending to the advancement of the ends and aims above specified.”

It will be observed at once, that the objects of this association, as set forth in its constitution, are the same as the objects which the General Conference had in view at its last session in appointing the committee of twenty-one on consolidation of its publishing interests.

By referring to Article VI of the Constitution of the General Conference Association, we see that the Association is controlled by a Board of only five trustees. We believe this Board to be too small for the carrying out of the objects which you have in view; as a Board, to control the entire publishing work, should represent the entire field.

Your committee would therefore suggest:—

1. That the Constitution of the General Conference Association be so changed or amended as to provide for a Board of twenty-one trustees.

2. That the Board of Trustees be made up of men representing all parts of the field.

3. That the By-laws also be changed to conform to this increase in the number of trustees.

4. We would further suggest that this board meet semi-annually to counsel together, and lay plans for the carrying forward of the publishing work. The local Boards of the different publishing houses, and managers in charge of the publishing work in the different institutions, will then be expected, in harmony with the plans that have been laid, to render an outline report of its working in this Board at its semi-annual meetings, and a complete tabulated report and balance sheet once each year.

The General Conference Association so organized and equipped for managing a publishing work, can hold stock bequeathed or assigned to it, and otherwise discharge the duties of such a corporation as you have had in mind, fully as well as any new corporation that might be organized for this special purpose, and the objectionable feature of multiplying organizations will thereby be avoided.

In this report your Committee has simply outlined the general plan. If it meets your approval, we would suggest that the following resolution be adopted by the Conference:—

Whereas, All of our institutions are designed to be parts of one harmonious whole, working to one grand end; and,—

Whereas, It is the sense of this body that the best and most enduring interests of our cause require that the management of our various institutions shall be as widely representative as is consistent with good business principles; and,—

Whereas, The scope of the law under which the General Conference Association of the Seventh-day Adventists is incorporated, permits said Association to become the recipient of trusts, loans, gifts, and advances, to promote the purposes of our cause, and authorizes the creation and perpetuation of a Board of Trustees of sufficient number to meet our ideas of a representative management; therefore,—

Resolved, That said corporation is hereby earnestly requested to at once amend its articles of association so as to permit the carrying out in a practical way the general principle set forth in the foregoing preambles.

If this resolution should be adopted promptly, and the work of amending the constitution begun at once, it can probably all be completed before the close of this Conference, and the Board suggested in the resolution elected before the Conference adjourns.

Respectfully submitted,

D. T. JONES.	L. DYO CHAMBERS,	} Committee.
O. A. OLSEN,	H. W. DECKER,	
F. E. BELDEN,	R. A. UNDERWOOD,	
C. H. JONES,	R. M. KILGORE,	
L. C. CHADWICK,	A. T. ROBINSON,	
A. R. HENRY,	ALLEN MOON,	
W. C. WHITE,	J. H. MORRISON,	
U. SMITH,	S. H. LANE,	
C. ELBRIDGE,	A. O. TAIT,	

Absent—E. W. FARNSWORTH, M. J. CHURCH, E. H. GATES.

FINANCIAL STATEMENT OF THE GENERAL CONFERENCE FOR YEAR ENDING JUNE 30, 1890.

HARMON LINDSAY, TREASURER.

DR.

To cash on hand June 30, 1889.....	\$9,778 40
<i>District No. 1—Atlantic.</i>	
Tithes, Atlantic Conference	\$ 695 66
Maine	238 54
New England.....	892 94
New York	1,100 56
Nova Scotia, New Brunswick, etc.....	209 56
Pennsylvania	877 72
Quebec	44 27
Vermont	436 80
Virginia	46 36
West Virginia	73 71
Total	\$4,616 12
<i>District No. 2—Southern.</i>	
Tithes, Cumberland Mission.....	\$ 193 64
Gulf Mission (Ala., Miss., La.).....	713 03
North Carolina.....	297 25
So. Atlantic (S. C., Ga., Fla.).....	1,848 32
Tennessee River.....	95 53
Total	\$3,147 77
<i>District No. 3—Lake</i>	
Tithes, Illinois.....	\$ 652 60
Indiana.....	668 58
Michigan	1,644 01
Ohio	631 77
Total	\$3,596 96
<i>District No. 4—Northwest.</i>	
Tithes, Iowa	\$1,749 68
Minnesota	1,557 33
Nebraska	713 59
So. Dakota.....	529 64
Wisconsin.....	1,214 51
Total	\$5,764 75

District No. 5 — Southwest.

Tithes, Arkansas.....	\$ 31 00
Colorado	271 15
Kansas.....	1,029 90
Missouri	373 06
Texas	150 00
Total	\$1,855 11

District No. 6 — Pacific.

Tithes, California	\$2,438 89
Montana.....	525 45
North Pacific.....	959 03
Upper Columbia.....	200 00
Total	\$4,117 87

District No. 7 — Foreign.

Tithes, Australia	\$112 01
Honolulu.....	273 25
Total.....	\$385 26
Tithes, Individuals	\$3,778 92
Aggregate of tithes for year ending June 30, 1890.....	\$27,262 76
Grand total.....	\$37,041 16

OR.

By cash to laborers.....	\$31,281 14
Moving canvassers to new fields.....	250 37
Rent for Brooklyn Mission.....	90 98
One half cost of tent for Nova Scotia.....	72 20
Tent for Cumberland Mission.....	148 97
Total disbursements.....	\$31,843 66
Balance, cash on hand, June 30, 1890	5,197 50
Total.....	\$37,041 16

STATISTICAL REPORT OF THE GENERAL CONFERENCE FOR YEAR ENDING JUNE 30, 1890.

W. H. EDWARDS, RECORDING SECRETARY.

As the report by churches is found in full on page 92 of the Year Book, will take time to give but the figures of the Districts, which are as follows:—

DISTRICT	Minis- ters.	Licenti- ates.	Total laborers.	Churches.	Member- ship.	Tithe.
Atlantic.....	41	24	65	169	4,188	\$34,700.21
Southern.....	7	2	9	26	555	4,500.49
Lake.....	49	40	89	248	7,484	49,774.37
Northwest.....	47	44	91	279	7,612	49,791.04
Southwest.....	25	24	49	124	3,803	21,002.65
Pacific.....	29	23	52	84	3,389	46,247.27
Foreign.....	29	27	56	86	2,680	19,417.95
Totals.....	227	184	411	1,016	29,711	\$225,433.98

In making a comparison of this report with the one for the previous year, we find a loss of 2 ministers, and a gain in other points as follows:—

Licentiates, 1; churches, 44; membership, 1,387; and tithes, \$690.20.

While some of the Conferences have held their own on tithes, and even made quite an increase in some cases, many have come behind their showing

of the previous year; so that though a gain of 44 churches and 1,387 members is shown, the increase of tithe in the aggregate, \$690.20, would hardly seem commensurate.

Our compilation is from reports from the several States, and in all cases their own figures have been taken.

The meeting then adjourned.

HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

SECOND MEETING.

THE large attendance at the meeting of the Health and Temperance Association Sunday afternoon, attests the increasing interest in this branch of work. Elder J. N. Loughborough offered prayer.

The chairman, Dr. Kellogg, called on the field secretary, Elder W. H. Wakeham, for a report of his work in the interests of health and temperance.

The report of the field secretary was not written, so we can only give a very brief synopsis here. The secretary has spent about four months in the field, and during that time visited several States.

At each of the camp-meetings which he attended a cooking school was conducted, and lectures given to explain the method of preparing healthful food, and the more simple scientific reasons for the different combinations of food. The fact was emphasized that cooking schools make the health work practical.

At each meeting a lecture was given on the subject of temperance as it relates to alcoholic stimulants, in which the effects of alcohol on the human system were explained. The general principle was laid down that those show the least interest in health and temperance work who know the least about it, and those who understand the principles most thoroughly on which the health work is based, are the most interested in it.

What is needed most, is trained and consecrated workers of mature years and sound judgment. If we give it the attention which it deserves, it will accomplish in the world the work which God intends that it shall.

Other workers were called on, and gave interesting reports. Sister Eva Wick, president of the Missouri Health and Temperance Association, reported advancement and good courage in the work. Some time was spent in visiting churches and conducting cooking schools.

Elder Allee of Missouri expressed his appreciation of the health and temperance work. They find that where this branch of work receives attention, the interest in all other branches of the cause is increased.

Sister Laura Bee reported that she had spent some time working in West Virginia in the interests of this branch of the cause. She met with encouragement and success in her work.

Sister Evora Bucknum reported work done in Michigan. Some time was spent in Bay City, teaching cooking schools. The work was done almost entirely among people not of our belief.

Many made radical reforms in their way of living, and much prejudice against our faith was removed. Not less than twelve of the leading citizens of Bay City have come to the Sanitarium as a result of the work done there.

Dr. Kellogg stated that one gentleman in Bay City who has become interested in health reform, has put in a large plant for distilling water, and this water is supplied to the citizens of Bay City in a systematic way by a company formed for that purpose.

Elder W. N. Hyatt of Nebraska reported that the health and temperance work in that State had suffered for lack of workers who were educated in this line. Notwithstanding the disadvantages under which they have labored, there is a fair interest in the health work.

Brother Tyszkiewicz of Washington said that the work which he and his wife had done in the interests of health and temperance in that State had been well received. Some of the best citizens had become interested in health and temperance principles, and had subscribed for *Good Health*. Actual experiments had proved that hygienic living was cheaper than the old way—costing in Washington from seven to nine cents per meal when they had extra good fare.

Mrs. Tyszkiewicz said it was necessary for those who engaged in this work to have on the whole armor of God. They should understand how to hold mothers' meetings, social purity meetings, temperance meetings, etc., as well as cooking schools. She finds that the health and temperance work is a good thing to remove prejudice.

Elder G. T. Wilson of Georgia, said their work in the interests of health and temperance had been limited. They, however, found a good field for this work in the south. He practically discarded the use of meat two years ago, but had eaten a little occasionally. In each instance he had noticed that his mind was cloudy, and he was more inclined to be irritable. He has now decided to quit the use of flesh meats altogether. We can get power to make the necessary reforms in our eating and drinking by connecting with Christ who is the source of all strength. Elder Wilson closed by saying that the health and temperance work was looking up in the south.

S. D. H. Cress, who labored the past summer in Canada, reported that she found it quite easy to interest the people in the health work. Many of the English people eat five meals a day, and thought it strange when she recommended only two meals per day. Some adopted the two meal system, and afterward thanked her heartily for the good she had done them.

Reports of committees were then called on. The Committee on Revision of Constitution and Plans of Work reported that they had made a number of changes in the constitution. Following are the constitution and by-laws as recommended by the committee:—

CONSTITUTION.

ARTICLE I—NAME.

This organization shall be known as the International Health and Temperance Association.

ARTICLE II—OBJECT.

To advance the cause of health by promulgating the principles of temperance in their truest and broadest sense.

ARTICLE III—OFFICERS.

SECTION 1. The officers of this Association shall consist of a President, a Vice-President, a Recording Secretary, and Treasurer, two Corresponding Secretaries, a Field Secretary, and an Executive Board of nine, consisting of the President, the Recording Secretary, and seven additional members.

SEC. 2. The Executive Board shall appoint a Vice-President and Corresponding Secretary in each State, and in such foreign countries as they may deem expedient.

SEC. 3. All the officers provided for in Section 2 of this article shall work under the direction of the Executive Board of the Association.

SEC. 4. The officers of this Association shall be elected at each regular meeting by vote of the majority of those present.

ARTICLE IV—MEMBERSHIP.

SECTION 1. Any person of good moral character may become a full member of this Association by signing the Teetotal Pledge.

SEC. 2. Pledge. Teetotal Pledge.—I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use, as a beverage, or in any equivalent manner, of alcohol, tea, coffee, and from the use of tobacco, opium, and all other narcotics and stimulants.

ARTICLE V—AMENDMENTS.

This Constitution may be amended by a two-thirds vote of the members present at any of the annual meetings of the Association.

BY-LAWS.

ARTICLE I—DUTIES OF OFFICERS.

SECTION 1. The president shall preside over the meetings of this association, and shall perform such other duties as are usually required of such an officer in similar societies.

SEC. 2. The Vice-President shall perform the duties of the President in his absence.

SEC. 3. The Recording Secretary shall keep a faithful record of all the business transacted by the association, and shall keep a roll of membership, and attend to such other duties as usually devolve upon such an officer.

SEC. 4. The corresponding secretaries shall have in charge the general correspondence of the association, and shall co-operate

with the corresponding secretaries of the various States and countries, in advancing the general interests of the work.

SEC. 5. It shall be the duty of the field secretary to visit various public gatherings throughout the country, to advocate the principles of health and temperance, and to co-operate with the various vice-presidents in advancing the interests of the association.

SEC. 6. It shall be the duty of the Executive Board, (1) To represent this Association when not in session assembled, to execute all its recommendations and orders, and to fill all vacancies which may occur from death or otherwise; (2) to devise ways and means for the carrying out of the purposes of the Association; (3) to settle questions of discipline which may be brought before them; and (4) to attend to other matters pertaining to the general management of the Association.

ARTICLE II. — DUTIES AND PRIVILEGES OF MEMBERS.

SECTION 1. It shall be the duty of each member of this Association to keep most religiously the pledge which he signed upon becoming a member of the association; to exert himself to the utmost of his ability, as far as consistent with other duties, for the advancement of the interests of this Association, in the promulgation of correct ideas of health and temperance, by the circulation of health and temperance literature, and by all other proper means.

SEC. 2. All members in good standing present at any annual meeting of the association, shall be entitled to participate in the proceedings of the meeting.

ARTICLE III — MEETINGS.

An annual meeting of this association shall be held at such time and place as shall be appointed by the Executive Board.

ARTICLE IV — USE OF FUNDS.

Donations or other funds received by the Association shall be expended as the Executive Board may direct.

ARTICLE V — DISCIPLINE.

SECTION 1. The Executive Board shall constitute a committee of discipline.

SEC. 2. When a person has committed a breach of discipline, by violation of his pledge or otherwise, his case shall be referred to the Committee of Discipline, who shall consider the case and shall report upon it to the association. If the decision of the committee is in favor of dismissal, the member may be dismissed from the association by a two-thirds vote of the members present at any regular meeting.

SEC. 3. Persons who have been dismissed from this association, for violation of the pledge, may be taken back on trial, on recommendation of the Committee of Discipline, and a vote of two-thirds of the members present at any regular meeting.

ARTICLE VI — AMENDMENTS.

These by-laws may be amended by a two-thirds vote of the members present at any regular meeting.

The Committee on Resolutions presented the following:—

The Committee on Resolutions submit the following partial report:—

Whereas, The increasing interest in medical missionary work, and the desire on the part of the people generally to gain a better knowledge of health and temperance principles, is evidence that the blessing of God has attended the efforts put forth by the active members of the Association during the past year; therefore,—

1. *Resolved*, That we express our gratitude to God for his guiding hand that is over this department of his work, and for the increasing light he is giving us on health and temperance reform; and further,—

2. *Resolved*, That with his help we will move forward, embracing the opportunities he is presenting to advance the interests of this part of the work.

3. *Resolved*, That we request the General Conference to maintain at least one general field worker, who shall devote his entire time to the health and temperance work under the direction of the Executive Board of the International Health and Temperance Association.

4. *Resolved*, That we request each State Conference, wherever practicable, to support in active labor in their Conference field the vice-president appointed by the Executive Board of this association, and who shall devote his entire time to health and temperance work.

Whereas, The "Testimonies" show that there is a great need of social purity work among our own people, as well as in the world; therefore,—

5. *Resolved*, That we give this subject our special attention, and ask the Executive Board and the vice-presidents to encourage the circulation of social purity literature, and the holding of mothers' meetings.

It was announced that a mothers' meeting will be held in the Sanitarium parlor, Wednesday, March 18, at 5:30 P. M. All ladies interested in this line of work are invited to attend.

The association adjourned to the next regular appointment on the program.

BIBLE STUDY.

LETTER TO THE ROMANS.— NO. 8.

BY ELDER E. J. WAGGONER.

ONE motive only should actuate the minds of those who study the word of God, and that is that they may by this study be drawn nearer to God. God is no respecter of persons. He will give his Holy Spirit to any and to all who ask for it. He is just as willing to make the truths of the Bible plain to one as to another. Peace and light may come into your hearts from what is spoken from the desk; but if you do not know the word for yourselves, that peace and light will not stay with you. The Holy Spirit spoke the words of the Bible; and it is only by the aid of the Holy Spirit that it can be understood. Any man who will submit himself to the Holy Spirit, may understand the Bible for himself.

There is but one true help to the Bible — the Spirit of God. If you get your ideas about Christ and his work from the writings of other men, you get it second hand at best. Draw your light straight from the Bible. Learn the Bible from the Bible itself. When our minds are illuminated by the Holy Spirit, although the word will appear simple, at the same time there will be heights and depths to it that will fill us with amazement. All eternity will be spent in studying the plan of salvation, and the longer we study, the more we will find to study.

Last evening our study brought us to the close of the fifth verse of the fifth chapter. We will commence this evening at the sixth.

"For when we were yet without strength, in due time Christ died for the ungodly." Mark the words "*without strength.*" There was a fixed time in the history of the world when Christ was offered on the cross of Calvary. But that was not the only time when Christ availed for the ungodly. Who are the ungodly? They are those who are "*without strength.*" The human family has been without strength from the fall, and they are without strength to-day. When men find themselves without strength, Christ is to be lifted up, and he says that he will draw all men unto him. So we can look to Jesus as a crucified and risen Saviour to-day, just as much as could the disciples.

We sometimes think that we look back to Christ, and that the patriarchs and prophets looked forward to him. Is it so? We look *up* to Christ, and so did they. We look to Christ a loving Redeemer *by our side*, and so did they. Said Moses to the children of Israel: "It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? . . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." The Word, which was Christ the Redeemer, was nigh unto them; and he is nigh unto us.

They all drank of that spiritual Rock that went with them, and that Rock was Christ. The Israelites did not need to look forward to Christ. He was nigh unto them. He was the Lamb slain from the foundation of the world. He is and ever has been a present Saviour to all who made him so. He was a present Saviour to Abel. "By faith Abel offered a more excellent sacrifice than Cain." "By faith" in what?—In the Son of God, for there was no one else for him to have faith in. So it was that Enoch walked with Christ by faith. He did not look away beyond to some future time for the help of the Redeemer. Christ was to him a present Saviour, and they walked along together.

So in every age of the world, when men have felt themselves to be without strength, then Christ has been a Saviour to them. Notice how plain are the words: "When we were yet without strength, in due time Christ died for the ungodly." Abel was without strength, and Christ died for him. Enoch was without strength, and Christ died for him. Abraham and Sarah were without strength, and Christ died for them. His death was a reality to all of these. How remarkably powerful was Christ to Abraham! That Christ, the Messiah not yet come, and who was to come through Abraham, that very Messiah was so very powerful that faith in him brought forth the son to Abraham and Sarah, in order that he might come through that son. At every period of the earth's history, Christ has been a present Saviour to those who were "*without strength.*"

"For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." The word in the original signifying "righteous," is a different word from the one which is rendered "good." The word righteous here means a man who is strictly honest and upright, but having nothing peculiarly lovable about him. Scarcely for such an one will any one die. But for a "good" man, one who is kind and benevolent, who would give all he had to feed the poor and clothe the naked, for a man of this class some would even dare to die. This is the highest pitch to which human love attains. "Greater love hath no man than this, that a man lay down his life for his friends." Jno. 15:13. But note the love of God. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." We too often measure God and his love by ourselves and our love. The Lord through David said: "Thou thoughtest that I was altogether such an one as thyself." The unregenerate heart treats as it is treated, and judges God by itself, but God's love is altogether different from human love; he loves his enemies.

How wonderful and how matchless is the love of God, and to how great an extent was that love shown by the death of his dear Son! What had the world done to merit goodness at the hand of God? It had joined hands with the enemies of God; nothing but punishment was deserved. Some say they cannot accept Christ because they are not worthy. People who have been professed Christians for years will deprive themselves of the riches of God's grace because they say, "I am not worthy." That is true. They are not worthy. None of us are worthy. But God commended his love to us in that while we were yet sinners Christ died for us. Why did he die?—*To make us worthy*; to make us complete in him. The trouble with those who say that they are not worthy, is that they do not feel half unworthy enough. If they felt "*without strength,*" then the power of Christ could avail them. The whole secret of justification by faith, and life and peace in Christ, lies in believing the Bible. It is one thing to say we believe the Bible, and another thing to take every word in it as if it had been spoken by the mouth of God to us individually.

In 1 Tim. 1:15 Paul says: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." That is exactly what he came for,—to save sinners. "The Son of man is come to seek and to save that which was lost." Oh, that men would realize that they are *without strength!* When they reach that point, then they can have the strength of Christ. That is the strength that is worth something; it is worth everything.

It is a great thing to believe that Christ died for

the ungodly. Sometimes we feel almost discouraged the heavens seem like brass over our heads, and everything we do or say seems to come back in our faces as if it were worth nothing. We think our prayers do not ascend higher than our heads. What will you do at such a time? You must thank God. "Thank him for what? I have no blessing; I don't feel that I am his child at all; what will I thank him for?"—Thank him that Christ died for the ungodly. If it does not mean much to you the first time you repeat the words, repeat them again. Then light will soon come in. You feel that you are one of the ungodly; then the promise is yours that Christ has died for you. You are there before him on your knees because you are a sinner, so you can have the benefit of his death. What is the benefit of that death? "Much more then, being now *justified by his blood*, we shall be saved from wrath through him." "For if, when we were enemies, we were reconciled to God by the death of his Son, *much more*, being reconciled, we shall be saved by his life." Many act and talk as if Christ was dead, and irrecoverably dead. Yes, he died; but he rose again, and lives forever more. Christ is not in Joseph's new tomb. We have a risen Saviour. What does the death of Christ do for us?—Reconciles us to God. It is the death of Christ that brings us to God. He died, the just for the unjust, that he might bring us to God. Now mark! It is the *death* of Christ that brings us to God; what is it that keeps us there?—It is the *life* of Christ. We are saved by his life. Now hold these words in your minds—"Being reconciled, we shall be saved by his life."

Why was the life of Christ given? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then Christ gave his life that we might have life. Where is that life? What is that life? and where can we get it? In John 1:4 we read: "In him was life; and the life was the light of men." He alone has life, and he gives that life to as many as will accept it. John 17:2. Then Christ has the life, and he is the only one who has it, and he is willing to give it to us. Now what is that life? Verse 3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Has a person who *knows* Christ eternal life? That is what the word of God says.

Again he says in John 3:36: "He that believeth on the Son hath everlasting life." These are the words of the Lord Jesus Christ. How do we know that we have this life? This is an important question. "We *know* that we have *passed* from *death* unto *life*, because we love the brethren. He that loveth not his brother abideth in death. Whosoever

hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

Says one, "We know that we will get eternal life by and by." Yes, that is true, but it is better than that; we get it *now*. This is not a mere theory, it is the word of God. Let me illustrate: Here are two men—brothers—to all appearances they are alike. But one is a Christian and the other is not. Now the one that is a Christian, although there is nothing in his external appearance to indicate it, has a life that the other has not. He has passed from *death*—the state in which the other one is—to life. He has something that the other has not got, and that something is *eternal life*. The words, "No murderer hath eternal life abiding in him," would mean nothing if nobody else had eternal life abiding in him.

1 John 5:10: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." God cannot lie, and so when we say that the words of God are not so, we make liars of ourselves. Now, according to this scripture, we make God a liar, if we believe not the record that God gave of his Son. What, then, must we believe in order to clear ourselves of that charge,—of not believing this record and thus making God a liar? The next verse explains it: "And this is the record, that God hath given to us eternal life, and this life is in his Son."

Some people are afraid that this idea of justification by faith, and eternal life, will get men away from the commandments. But nobody but the one who is justified by faith—who has Christ's life—does keep the commandments; for God says that we are justified by faith, and if we say we are not, then we make God a liar,—we bear false witness against him, and we break the commandment. In the verse just quoted we are told what we are to believe in order to be cleared from the charge of making God a liar. We are to believe that God has given to us eternal life in Christ. As long as we have the Son of God we have eternal life. By our faith in the word of God we bring Christ into our hearts. Is he a dead Christ? No; he lives and cannot be separated from his life. Then when we get Christ into our hearts, we get life there. He brings that life into our hearts when he comes. How thankful we ought to be to God for this.

When Jesus went to Bethany, he said to Martha: "I am the resurrection and the life."—We have already read about passing from death unto life; how is that done? Only by a resurrection. In Christ we have a resurrection to a new life. Note the following: Paul prays that he may know him, and the "power of his resurrection." What is the power of

that resurrection? In Eph. 2:4, 5, 6, and 7 we read, "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us [made us alive] together with Christ, (by grace ye are saved)."

Notice, he *hath* done this, and he "hath raised us up and made us to sit together in heavenly places in Christ Jesus." We were dead, we are quickened, and we are raised up to sit in heavenly places with Christ Jesus. We must have, and we can have the life of Christ to-day, for when he comes, he will change our vile bodies by the same power by which he *has* changed our hearts. The heart must be changed now. It cannot be changed except by the life of Christ coming in and abiding in it. But when Christ is in the heart, we can live the life of Christ, and then when he comes, the glory will be revealed. He was Christ when he was here upon earth, although he did not have a retinue of angels and glory visible about him. He was Christ when he was the man of sorrows. Then when he ascended, the glory was revealed. So with us. Christ must dwell in our hearts now, and when he comes and changes these bodies, then the glory will be revealed.

Christ gave his life for us. Jno. 10:10, 11. He gave all there was of him. What was that? His life. He gave it for our sins. Gal. 1:3, 4. We shall be saved by his life. It is the life of Christ working in us that delivers us from the sins of this present evil world. This is a business transaction. He gave his life for our sins. Then to whom did he give his life? To those who had the sins to give in return for it. Have you any sins? If you have, you can exchange them for the life of Christ.

In Heb. 5:2 we learn that the work of the high priest was to be one of compassion. That is why the men who bore the name of priest when the Saviour was here upon the earth, were not really priests. They had no compassion. They were wicked, grasping men. One passed by on the other side of the man that had fallen by the wayside, whom the robbers had plundered. Christ had compassion: "Therefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

What is done by the compassion of Christ? Strength is given to us. What benefit is the compassion of Christ to us? He knows the strength we need. He knows what we need, when we need it, and how we need it. So the work of Christ as priest, is for one thing,—to deliver us from sin. What is the power of Christ's priesthood? He is made priest "not after the law of a carnal commandment, but after the power of an *endless life*." That is the power by which Christ delivers you and me

from sin this day, and this hour, and every moment that we believe in him.

Christ was immortal before he came to earth. He was God. What is the essential attribute of divinity? Life. If Christ was immortal, and therefore had life, how could he die? I don't know. That is a mystery, but I am so glad that one did die for us who had life that could not be touched by anything, and that was successful in resisting the attacks of the enemy. Then so powerful was he that he could lay his life down and take it up again. Why was it that no one could take life away from Christ? Because he was sinless, and if there ever had been another man on earth who lived without sin, he too could never die. But there never was but the one who trod this earth, who was perfectly sinless, and that was Jesus Christ of Nazareth. No one could take life away from Christ. The wicked had no power to kill him. He laid his life down. If he had not chosen to do that, no one ever could have taken it from him.

God raised him up, "having loosed the pains of death; because it was not possible that he should be holden of it." It was not possible that death should hold Christ. He had power in his life that defied death. He laid life down, and took death upon himself, that he might show his power over death. He defied death, he entered right into the realms of death—the grave—to show that he had power over it. Christ laid down his life; and when the time came for him to do so, he took it up again. Why was it that death could not hold him?—Because he was sinless. Sin had spent all its force on him, and had not marred him in the least. It had not made a single blot upon his character. His was a sinless life, and therefore the grave could have no power over him. It is that same life which we have when we believe on the Son of God. There is victory in that thought. We can have it by believing on the Son of God. Give your sins to the Lord, and take that sinless life in their place. He has given that life for them, and why not accept the price that has been paid? You do not want the sins, and the life will be so precious to you. It will fill your hearts with joy and gladness. We are reconciled by his blood, now let us be saved by his life.

The life of Christ is divine power. In the time of temptation the victory is won beforehand. When Christ is abiding in us, we are justified by faith, and we have his life abiding in us. But in that life he gained the victory over all sin, so the victory is ours before the temptation comes. When Satan comes with his temptation, he has no power, for we have the life of Christ, and that in us wards him off every time. O the glory of the thought, that there is life in Christ, and that we may have it.

The just shall live by faith, because Christ lives in them. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith of the Son of God, who loved me, and gave himself for me." Yes, we are crucified with Christ; but is Christ dead?—No, he has risen again; then we have risen with him. But we are in the flesh. That is true; but in the flesh there may be the divine life that was in Christ when he was in the flesh.

We cannot understand these things. They are the mystery of the gospel. The mystery of Christ manifested in the flesh. Everything that is done for man by Heaven, is a mystery. Once there was a poor woman, who was afflicted with an issue of blood. In a dense crowd she touched the hem of the Master's garment. Said Christ, "I perceive that virtue is gone out of me." Now that woman had a real disease, and when she touched the hem of his garment, she was really healed of it. What healed her? There was a real

power which came out from Jesus and went into her, and healed her.

These miracles were written for us. Why were they written? "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The same life and power which went out from Christ and healed the body of that woman, went out to heal her soul: Jesus is ready and willing to do the same to-day. These things were put upon record that we might know that the same Divine power and life that went into the bodies of men to heal them, goes into the soul of those who believe. We can take that same life into our souls to withstand the temptations of the enemy.

There is only one life that can resist sin, and that is a sinless life, and the only sinless life is the life of the Son of God. How many of us have been striving to get ourselves sinless. It has been a losing game. But we can have the life of Christ, and that is a sinless life. Thanks be unto God for this unspeakable gift.

