

J. R. L.
W. E. L. will

DAILY BULLETIN

— OF THE —
GENERAL CONFERENCE.

VOL. 5.

BATTLE CREEK, MICH., JANUARY 27, 28, 1893.

No. 1.

PROGRAM FOR THE INSTITUTE.

THE program arranged for the Institute is to hold two sessions daily, one in the forenoon and one in the evening, the afternoon being left open for council and and committee meetings.

The forenoon session comes at 9:30 to 12:00 A. M., with the first half hour devoted to devotional exercises. Two lessons, each fifty-five minutes long, with ten minutes intermission between, fill up the remainder of the time.

The evening session is appointed for 7:00 to 9:00 P. M. In this two lessons are to be given, with intermission as in forenoon sessions.

FORENOON SESSIONS.

The instructors for the forenoon sessions are as follows:—

- S. N. Haskell, five lessons on The Study of the Bible.
- J. N. Loughborough, five lessons on The Study of the Testimonies.
- O. A. Olsen, six lessons on The Ministry.
- R. A. Underwood, six lessons on The Recognition of Christ's Ownership and Our Redemption.
- S. N. Haskell, six lessons on Missions and Missionary Work.
- J. H. Kellogg, six lessons on Medical Missionary Work.

EVENING SESSIONS.

(To run through both Institute and General Conference.)

- W. W. Prescott, on The Promise of the Holy Spirit.
- R. C. Porter, on The Mind of Christ.
- A. T. Jones, on The Third Angel's Message.

ENROLLMENT.

Fully three hundred were present at the opening of the Institute. Upon enrollment it was found that the following ministers, licentiates, delegates and Bible workers were in attendance: O. A. Olsen, S. N. Haskell, J. N. Loughborough, R. A. Underwood, W. W. Prescott, R. M. Kilgore, D. T. Jones, A. T. Jones, D. A. Robinson, L. C. Chadwick, R. C. Porter, J. O. Corliss, I. D. VanHorn, J. B. Goodrich, H. Grant, L. Johnson, R. S. Donnell, M. H. Brown, J. W. Bagby, G. A. Irwin, E. A. Curtis, Chas. L. Boyd and wife, H. W. Cottrell and wife, D. T. Shireman and wife, T. H. Purdon, N. W. Allee, Wm. Covert, C. McReynolds, C. L. Kellogg, D. H. Oberholtzer, Will D. Curtis, N. W. Kauble, J. M. Rees, E. J. VanHorn, W. S. Greer, K. Brorsen, J. Fargo, E. E. Miles, R. C. Horton, L. T. Nicola, D. P. Curtis, Eugene Leland, W. J. Stone, C. H. Keslake, O. J. Mason, E. A. Merrill, Smith Sharp, C. M. Kinney, W. A. Colcord, W. A. Spicer, Peter J. D. Wessels, D. N. Loughborough, D. E. Scoles, Wm. Hutchinson, H. M. Mitchell, H. H. Burkholder, Geo. A. Wheeler, W. W. Steward, P. M. Buchanan, J. N. Anderson, Valentine Leer, E. L. Fortner, P. F. Bicknell and wife, O. Opegard, Mrs. John Harrison, Ella M. Nesmith, Jennie E. Owen, I. R. Blivin, Mrs. Saloma Lloyd, Mrs. M. Lockwood, E. R. Williams, F. W. Spies, Julia Parmele, Chas. N. Sanderson, Cassius Mansfeld, John M. Kutz, T. M. Steward, Chas. F. Parmele, T. S. Emery, W. H. Falconer, A. J. Olsen, N. P. Dixon, U. P. Long, P. H. Cady, J. S. Hall, Luther Warren, H. H. Brand and wife, Wm. Potter, E. A. Flowers and wife, Mollie R. Long, H. A. Cook, S. S. Davis, T. S. Parmelee, M. M. Kenny, Isadore Read, Elizabeth W. Harris, S. D. Hartwell, J. W. Westphal, W. F. Martin, J. G. Saunders, W. W. Eastman, Harry D. Gibson, J. B. Scott, N. P. Nelson, G. D. Y. Scholtz.

FRIDAY, JANUARY 27.

THE STUDY OF THE BIBLE — No. 1.

ELDER S. N. HASKELL.

THE ministerial Institute convened in the Tabernacle at Battle Creek, Mich., Jan. 27, at 9:30 A. M. About 300 were present. There was a devotional exercise lasting half an hour, conducted by Elder I. D. Van Horn; many earnest prayers were offered that the blessing of God might rest upon those attending the institute and that great good might be accomplished while they were together and when they should again be separated.

The first lesson was given by Elder S. N. Haskell. Subject, "How to study the Bible." Elder H. said: When we study the word of God we should recognize it as the voice of God to us as individuals. We should not study it to find an argument to use against some other person. This would not be a right motive. God wants us to receive the word of God for our own benefit; then he can use us for his work. God gave his Son for the world, and Christ takes us up and gives us to the world. We are liable to think that Christ's words applied to the disciples,—those whom he directly addressed, but not to us. But the right position for each one of us to take is that "God speaketh to me." Then we can get the benefit of the word of God.

The gospel of Christ contains all the salvation there is in the world. It embraces all the Bible. Every line of the Bible contains salvation. It was given to save us individually.

This gospel was in Christ before the world began, and each of us can say, the Bible was written for my especial benefit. The more *closely* we can study the Scriptures the better the Spirit of God can help us to understand it. When we thus bring our minds to bear upon the Scripture, the better the Spirit of God can help us to gain its meaning, for our minds come into close contact with that Spirit which inspired the word. Even what are considered the most uninteresting portions of the Bible, may be made a blessing to us, for the same Spirit inspired it all. The gospel embraces the whole Bible, and there is nothing in the Bible but gospel. It is all gospel. It is the gospel of Jesus Christ. It is to be received as such, by every heart. Those who receive it, receive salvation. The speaker then referred to the gospel commission, reading Mark 16: 15, and Matt. 28: 19, 20. We are to teach whatsoever he commanded. This takes in the whole Bible. Then anything found in the Bible is the gospel. The whole Bible was inspired by Christ. He referred to Luke 24: 47. God gives us the spirit

of repentance. Repentance is embraced in the gospel. The gospel is the power of God unto salvation. Rom. 1: 16. That power is in the word of God. Then it is in the first chapter of Genesis. It is also present truth. If we ignore one part, we ignore the whole. He then read Col. 1: 23-27. Here the terms gospel, word of God, and the mystery, are used synonymously. It had been hidden, but was now made known. All summed up, the gospel is "Christ in you the hope of glory."

Any expression that I may take as coming directly from God, contains salvation. We may be saved without having an absolute knowledge of all the word, but we must live up to all the light we have. One ray of light given us, if perfectly followed, will bring us to the fulness of the light of the gospel; for every word God has ever spoken, contains salvation. This gospel now revealed to us, always existed in Christ. Every being in the universe that is in harmony with God, is so because of the gospel. Christ was the revelation of the perfection of God in humanity, and if we are not interested in every word that Christ has given us in his word we are not interested in all of him. When we take it as the word of God, it is interesting, and it is salvation. His words are spirit and life; they give life. It gives life to inanimate things. When God says to a man, live, he lives, even though he is dead. People often get infatuated reading works of fiction, but Satan cannot write a book so interesting as the Bible. The Bible is the most fascinating book in the world, and if it is not so to us, it is because we have not got hold of it. We can never be saved as long as any other book is more attractive to us than the Bible. The attraction is there, and we must educate ourselves to recognize it. Jesus Christ is there, and we ought to see him in his word. If we do not love his book, we do not love him. We read in 2 Tim. 1: 9 that this grace of Christ was given us before the world began and was seen in him before he came into the world; and every ray of light that ever came to any man, every conviction of right or wrong came from Christ. We read in 1 John 1: 1 that Christ is the "Word of Life." In 1 Peter 1: 25, Christ, the word, and the gospel are all mentioned as the same thing. The speaker then read Job 14: 16. Do you believe that God counts every step you take? Yes, he numbers my hairs, counts my steps, and he wants me to believe it. Not only does he count every step, but he knows the secret motive that led us to take those steps. Prov. 5: 21. In conclusion Elder Haskell read the first five verses of the 139th Psalm, and especially emphasized the personal pronoun "me" and "my." Ten times it is repeated. David made a personal thing of God's knowledge of his ways. We should make the same application to

ourselves. Our safety lies in taking every word of the Bible as something directly from God to our own souls.

THE STUDY OF THE TESTIMONIES. — No. 1.

ELDER J. N. LOUGHBOROUGH.

IMMEDIATELY following the session conducted by Elder Haskell, Elder J. N. Loughborough opened his series of lessons on the study of the Testimonies. He referred to the various gifts placed in the Church, as mentioned in Eph. 4:11-16, and dwelt particularly upon their effect in producing unity among believers. The speaker quoted the following scriptures: 1 Cor. 12:12-27; Col. 2:19; Rom. 12:1-5; Eph. 5:30, 32; Ps. 133:1-3; 1 Cor. 1:10; 2 Cor. 13:11; 1 Pet. 3:8; Rom. 15:1-6; John 17:21-23. All these show the desire and purpose of Christ for unity among his followers. We may expect, then, that prophecy, as one of these gifts, will be aiming at unity, as we find that it did in the time of the first great dissension in the early Church, when Judas and Silas, two prophets, were commissioned to go to the churches with Barnabas and Paul, to instruct them and bring again into a state of harmony.

What was the first aim and effect of the gift of prophecy among us? Our enemies have repeatedly testified that but for the visions our denomination would long since have gone to pieces. Elder Joseph Bates gives this testimony to their effect at the time of the great confusion following the disappointment in 1844 (see "Rise and Progress of Seventh-day Adventists," p. 128):—

"I thank God for the opportunity I have had with others to witness these things. I can now confidently speak for myself. I believe the work is of God, and is given to comfort and strengthen his 'scattered,' 'torn,' and 'peeled people,' since the closing up of our work . . . in October, 1844. The distracted state of 'lo here's!' and 'lo there's!' since that time has exceedingly perplexed God's honest, willing people, and made it exceedingly difficult for such as were not able to expound the many conflicting texts that were presented to their view. I confess that I have received light and instruction on many passages that I could not before clearly understand."

In August 1848, a conference of Sabbath keepers was held at Volney, Oswego Co., N. Y. "There were about thirty-five persons present, all that could be collected in that part of the state; but hardly two of these were agreed. Each was strenuous for his own views, declaring that they were according to the Bible. All were anxious to advance their sentiments

and to preach them. They were told that Elder White and his wife had not come so great a distance to hear them, but had come to teach them the truth. Mr. Arnold held that the 1000 years of Rev. 20, were in the past, and that the one hundred and forty-four thousand mentioned in Revelation were those raised at Christ's resurrection.

"As the emblems of our dying Lord were before this company, and they were about to commemorate his sufferings, Mr. Arnold arose and said he had no faith in what they were about to do,—that the Lord's supper was a continuation of the Passover, to be observed but once a year. These strange differences of opinion rolled a heavy weight upon Mrs. White, especially as Mr. Arnold spoke of the one thousand years as being in the past. She well knew that he was in error, and great grief pressed upon her spirits, for it seemed that God was dishonored. Some feared she was dying; but Elders Bates, White, Chamberlain, Gurney, and Edson prayed for her, and the Lord mercifully heard the prayers of his servants, and she revived. The light of heaven rested upon her, and she was soon lost to earthly things. While in this state she was shown some of the errors of those present, and also truth in contrast with their errors, showing that these discordant views which they claimed were according to the Bible, were only according to their own opinions of the Bible, and that they must yield their errors and unite upon the third angel's message. The meeting ended gloriously; truth gained the victory. Those who held these strange diversities of opinion confessed their errors, and united upon the present truth of the third angel's message, and the Lord greatly blessed them."—"Rise and Progress," pp. 137, 138.

The writer of the proverbs said, "Where there is no vision the people throw off restraint." Prov. 29:18, Revised Version. In harmony with this testimony are the following words from Sister White (see "Gospel Workers," p. 84):—

"I was pointed back, and saw that in every important move, every decision made or point gained by God's people, some have arisen to carry matters to extremes, and to move in an extravagant manner, which has disgusted unbelievers, distressed God's people, and brought the cause of God into disrepute. The people whom God is leading out in these last days will be troubled with just such things. But much evil will be avoided if the ministers of Christ will be of one mind, united in their plans of action, and united in effort. If they will stand together, sustain one another and faithfully reprove and rebuke wrong, they will soon cause it to wither. But Satan has controlled these matters very much. Private members and even preachers have sympathized with disaffected ones who have been reprov-
ed for

their wrongs, and division of feeling has been the result. The one who has ventured out and discharged his disagreeable duty by faithfully meeting error and wrong, is grieved and wounded that he receives not the fullest sympathy of his preaching brethren. He becomes discouraged in discharging these painful duties, lays down the cross, and withholds the pointed testimony. His soul is shut up in darkness, and the church suffers for the lack of the very testimony which God designed should live among his people. Satan's object is gained when the faithful testimony is suppressed. Those who so readily sympathize with the wrong, consider it a virtue; but they realize not that they are exerting a scattering influence, and that they themselves help to carry out Satan's plans."

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the co-operation of the heavenly messengers, must work in unison with them. Those who have unction from on high, will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy courage, and prevent successful action. .

"Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man.

I was shown that it is Satan's special work to lead men to feel that it is in God's order for them to strike out for themselves, and choose their own course, independent of their brethren."—*Gospel Workers*, page 156.

"The travels of the children of Israel are faithfully described; the deliverance which the Lord wrought for them, their perfect organization and special order, their sin in murmuring against Moses and thus against God, their transgressions, their rebellions, their punishments, their carcasses strewn in the wilderness because of their unwillingness to submit to God's wise arrangements,—this faithful picture is hung up before us as a warning lest we follow their example of disobedience, and fall like them. . . Has God changed from a God of order? No; he is the same in the present dispensation as in the former. Paul says, 'God is not the author of confusion, but of peace.' 1 Cor. 14: 33. He is as particular now as then. And he designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel."—*Gospel Workers*, pp. 159, 160.

COUNCIL MEETING.

A council meeting was held from 2:30 to 4:00 o'clock, Friday afternoon, with the ministers and Bible workers. Elder Olsen read a short testimony, from "Special Testimony to Ministers" No. 2, pp. 9-12, in regard to reasons for inefficiency in the work and their remedy. The testimony states that the great advantages of our ministerial institutes have not been half appreciated, and have not accomplished half what they should, because the truths so clearly taught in them are not practiced and carried out by those who attend them. Following this Elder Olsen made some remarks in regard to the nature of much of our work in the past, and what should characterize it in the future. He said that the more of the spirit of Christ we get in our hearts the more our work will partake of the nature of Christ's work while he was upon earth. We will meet the people where they are, and seek to minister to both their physical and their spiritual wants. He called attention to the interest that is being taken in our schools even by outsiders, stating that quite a number of students from other denominations had been sent to them this present year because their parents desired to send their children to colleges where their moral surroundings and religious influences would be such that they would feel that they were in safe keeping. He said that the Bible was the drawing quality in our schools.

He also called attention to the gospel meetings which had recently been started in Battle Creek, by

Prof. Prescott, for the benefit of the people of the city, and how the way appeared to have providentially opened up for them, first by the offer of the use of the Independent Congregational Church for a few evenings, and later in the use of the Opera House at a comparatively small expense. He suggested that while all had come to the Institute and Conference expecting to be greatly blessed, they might improve some of their time while here in visiting families in different parts of the city, talking and praying with them, and inviting them to the gospel meetings, and thus also prove a blessing to others while receiving blessings themselves. Prof. Prescott also spoke for a short time in the same line. A goodly number volunteered to engage in the work suggested, and arrangements were made for a meeting to plan for the same.

THE MIND OF CHRIST.—No. 1.

ELDER R. C. PORTER.

On the evening of Friday, Jan. 27, Elder R. C. Porter commenced a series of lessons on the "Mind of Christ." He read for a foundation, Phil. 2:5-11. The speaker began by saying, that the subject of the mind of Christ as indicated by the scripture he had read, embraced all the Bible, and everything concerning us for the present time and for eternity. The believers in Christ should have one spirit, one mind. This can only be attained by all having the mind of Christ. The mind we are exhorted to possess is that mind. We can permit it to be in us. The entire gospel is summed up in the mind of Christ. When we know God, we know Christ. Then we have eternal life. When we study the mind of Christ we study the plan of salvation. Christ's relation to God, both in regard to creation and redemption, has always been the same in every age. Christ's relation to God and to all created beings, is forever the same. The only way to become acquainted with God is through Christ. John 17:3.

The study of the mind of Christ will not be confined to this present world, but it will be extended into the eternal ages. Said Philip, "Show us the Father." Jesus replied, "He that hath seen me hath seen the Father." He and the Father are one. John 10:30. One in nature, one in character, and one in purpose. When we have seen Christ in any relation to God and to man, we have seen him as he is in all ages. He is the same "yesterday, to-day, and forever." There is no such thing as new revelations of the plan of salvation to God. Christ was with the Father in the creation of the universe. That creation included every planet. And in the plan of creation

was embraced a plan of redemption from sin, should it ever come into any part of the creation of God. God did not plan for sin. He wanted all the inhabitants of the universe to be his servants, but he left them free to do as they would. That man might be free, God took the risk of sin. The speaker referred to Eph. 1:3-10. God had an *eternal* purpose concerning us. That purpose was that we should be perfect in our life toward God and toward all his creatures. His purpose was that the things he had created should be the inheritance of his children. Taking the risk of sin, God made provision for it. This plan was in his eternal purpose, but it was not revealed until there was a necessity for it. When the necessity came God was ready to meet it. He was as full of mercy before he created the universe as since sin entered it.

His original plan made provision for every contingency that might arise and needed nothing new added to it in order to make provision for sin. He then read Rom. 16:25, 26. The plan was laid for all worlds, but a part of it was kept secret even from the angels. When it was revealed, they desired to look into it. 1 Peter 1:12. The contrast between Christ's mind and ours may be seen by reading Isaiah 55:8, 9. When we have this mind, our minds will be greatly enlarged and expanded. Do we not desire the things that will make us god-like? Satan wanted to be like God, but he went at it the wrong way. Christ shows us the right way. It is by humbling ourselves as he humbled himself. This is our privilege. Read Phil. 2:1-9. Satan thought it the one thing to be desired to be equal with God. Christ did not think so. In the final issue Christ will be subject to the Father. 1 Cor. 15:28. In the creation Christ was in his Father's counsel. Micah 5:2; Prov. 8:32; Gen. 1:26. All the ages were in the plan. It was all present: for he is the "I Am." And his plans are all executed in Christ.

THE THIRD ANGEL'S MESSAGE.—NO. 1.

ELDER A. T. JONES.

As we begin our Bible study I think it would be well to spend this hour, at any rate, in considering what we came for, and how we are to come to get any good. I suppose that every one came expecting to hear things we never thought of before; and not only expecting to hear things we never thought of before, but expecting to learn things we never thought of before. It is very easy to hear things we never thought of before, but we do not always learn what we hear; but I suppose we have come expecting to learn things we never thought of before. It is simply saying we have come expecting the Lord to give

us new revelations of himself, of his word, and of his way altogether. I have come for this.

This text is good advice for us all: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10:15. Thus we have come to learn of the kingdom of God, to receive things of the kingdom of God, things new and old, old things in a new way, and new things in a new way; whosoever shall not receive it as a little child, shall not enter therein; cannot have it. Hence, we are all to come here and to sit down at the feet of Christ, looking to him as our teacher, expecting to receive what he has to tell us, coming as a little child. Because, not only is this text here which speaks thus about those who would receive the kingdom of God, but in Matthew it is put in such a way as to cover all the time after we receive the kingdom of God from the first. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:1-3.

Now if any one should say that the other text refers to any who are receiving the kingdom of God for the first time and admit the truth that they can receive it only as a little child, confessing that they know nothing of it themselves, and cannot bring themselves to a knowledge of it, this verse shows that it goes beyond that, and that the idea goes with it even after we have received the kingdom of God; for in order to be converted we are to be as a little child, receive the kingdom of God as a little child, allowing that we know nothing of ourselves, no wisdom of our own. It is not our own wisdom that can make it plain to us, can open the way by which we can understand it all right as it is. We must leave all our wisdom out in order to gain it, and by being converted become as a little child. "Except ye be converted and become as a little child, ye shall not enter the kingdom of God." What kind of children is mentioned?—Little children. Little children have not much pride of opinion of their own. Grown up ones are not so ready to learn. Then this is spoken as giving us a model and example as to how we are to come to the word of God to learn.

There is another verse that tells us the same thing and perhaps in a more forcible manner. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know it." 1 Cor. 8:2. How many people does that cover? "Any man," all of us that have come here. Any one then who has come here, will it refer to us as personally as that? Every one. Any one of us then who have come here,

that thinks he knows anything, how much does that cover? Thinks he knows how much? Thinks he knows what?—"Anything." Does that cover all things then? Yes sir. Then the text covers all people and all things that may be known. Then if any one of us thinks he knows anything, what does he know? How much does he know? He knows nothing yet as he ought to.

Well then, we will all assent that that is true, shall we? Just set that down for yourself. If you came here thinking you knew something, you must decide you do not know that as you ought to know it. Then shall we come to this study in that way? Shall we all come to this study to-morrow, next day, each time we come here, and just settle it in our minds that we do not know anything as we ought to know it? I do not care if it is the oldest minister in our ranks; he must come and say, "I do not know anything yet as I ought to know it; teach thou me." And we will learn; every one that comes to this house that way will learn something every lesson he hears. And this includes that same oldest minister in the ranks; he will learn more than any of the rest of us, if he sits down like that. But how long a time does that text cover? How long will it remain there? Will we go beyond that time during this institute, think you? No sir. Very good then, we have that settled, for the whole institute, if we thought we knew anything.

There are some things we thought we knew pretty well. If there is one thing we thought we knew, just put it down, we don't know anything. We are always learning the most out of those texts that we already know best. Don't forget that. We are always learning the most out of the texts with which we are already the most familiar. Then don't you see that any one who takes any text or thought, and studies upon it for a long time, and thinks he has got all the thought out of it that is in it, he just shuts himself off there? When he says, "Now I know it," he shuts himself off from learning what is really in that text.

Brother Porter here in the lesson of the previous hour spoke to us of God's purpose in making known to us these things. What kind of purpose was that spoken of? An "eternal purpose." And the Scripture is God's expression to us of his thoughts in that eternal purpose. The Scripture is the expression of God's thoughts on that purpose, in carrying out and setting forth and making known that purpose. Well then, what kind of purpose is it? Eternal. How deep then are his thoughts? How far-reaching is that purpose? Eternal. How deep then are the thoughts expressed in the Scriptures? Eternal. In how many expressions in the Scriptures, and in how many scriptures is the thought of eternal depth? In

how many passages? *Every one.* Then it does take all the Scriptures that are written for the Lord to express to us what he wants to tell us, of his eternal purpose? Yes sir. Then how deep is the thought in each passage of Scripture and the words that are used to tell it? Eternal. Then just as soon as any man catches one of these thoughts and thinks, I know it now and have got it, how far short is he? How far short is he from having the thought that is really there, from having the thought that is in that passage? (Voices: As far as his mind is from God's mind). When he says, I have the truth; I have the thought, he has shut up his own mind from the wisdom of the knowledge of God; putting himself and his own mind in the place of God and his thoughts. The man that does that cannot learn any more. Don't you see, that at that instant he shuts himself out forever from learning? And the man who does that, of course can learn nothing beyond himself, and of course will never have the knowledge of God.

The expressions of thought conveyed in the statements of the Scriptures are as eternal depths. Then what limit can we set to ourselves in the study of these? No limit at all. Then does not that present the splendid picture, and the grand prospect that the eternal and the whole mind of God is wide open before us for us to study upon? Well then, let us not forget that that is the field of study upon which we are to enter.

We have been in it a good while, and let us be careful that we do not think we know something; let us be sure that we have not been inveigled into the idea of thinking that we know something as we are to know it. Let us just settle it now by the word of God that we do not know that thing at all. There is knowledge in each line of thought for us to catch. And until all the depths and eternities are past we will never get to the place where we will have the right to think we know that thing and are done with it. Shall we? Well then, I am glad to know that we have such a subject as that to study upon, and such a length of time as that (eternity) in which to study it. Well then let us be glad to start with. That text is going to remain with us as long as we are in the world at least; and it won't go then; it will go in this shape of course; the Bible, the word of God as put up in this shape, will go. No doubt these Bibles will be burned up just as any other book of paper and leather. But the word of God will not be burned up. That text in this shape (in print) will last as long as the world does; but after that it will still exist in this shape (the body). Then that text will still remain with us all the time, even eternally. "And if any man think that he knoweth anything, he knoweth nothing yet as he

ought to know." No; no man knows it. Are not you glad, brethren, are not you glad?

But we must not linger too long upon any one of these texts, for there are several texts we want to bring up to-night. Taking the thought we had a moment ago, we have come here expecting to learn many things that are new and many new things about what we have learned formerly. We have not come though, to learn anything but the truth. That is what we want. The only thing there is any power in, the only thing there is any good in, the only thing there is any sanctifying force in, is the truth, the truth as it is in Jesus of course, because there is no truth in any other way. Then coming with that purpose, to know only the truth, that is all we are to study, that is all we are to ask about. It is none of your business or mine, whether a thing be old or new, or who says it in this institute, or whether it is for us to study, or for any one else, is it? The thing for us to ask, is, Is it true? If it be true, then take the Lord's word as he has given it to us, no difference by whom he says it, no difference in what way it comes, no difference if it comes in exactly the opposite way in which way we expected it to come — and the probabilities are that it will, "for your ways are not my ways, saith the Lord." Then when we have a way fixed up, we may expect it to come another way.

The Lord will not allow any one to dictate to him or to lay out plans for him. We may take the Lord in that text, "O God, verily thou art a God that hidest thyself." But we can see him; he will hide himself; we cannot fix the ways in which he is going to do things always; but the best of it is we will let him have his own way to do things, and we will be in a position to do it all the time. Then we will be perfectly safe. Then we will never need to have any anxieties, need never have any thing to do with the management of it ourselves. He is all wise; everything goes straight with him, and we simply keep ourselves ready to see him do it at any time. And we have nothing to do but to enjoy ourselves in seeing him do things. I have been greatly blessed in the study of the Bible and in watching the Lord do things. And when it is the darkest, the most mysterious, then it is the best study, because it takes us clear out of ourselves to see him do it. If we could see just how it was coming out always it would not seem interesting. When it is the darkest, we can watch the more intently and with more interest, to see the Lord straighten it out.

So then we are to learn the truth only, no difference who speaks it,—the Lord will speak it, of course — no difference by whom it is spoken, or the way it comes; if we knew it before, thank God somebody else knows it now: If we did not know it before,

then thank the Lord we now know it. The only thing to ask is, Is it true? You all know those verses in 2 Thess. 2: 9, 10: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Why is it he does all that for this people? Because they received not the love of the truth. Any one who loves the truth, and will receive the love of the truth, Satan will never have any chance to work in with all signs and lying wonders, and all deceivableness of unrighteousness. No sir. Because Jesus has said it (John 8: 32): "Ye shall know the truth, and the truth shall make you free." Then every one who receives the love of the truth, this will make them free. Then the one in whom Satan is to work all signs and lying wonders, is he free? No; he is a fearful slave. As long as we have it settled in our minds that the only thing we shall ever seek or expect is the truth, and love it because it is the truth, and take it because it is the truth, then we need not be uneasy about whether Satan is going to deceive us, or not.

Notice the last half of the verse; the effect of the truth is to make us free. The first half is the best promise in the Bible, if we could measure promises. But we cannot do that because one is just as important as another. All are the thoughts of God, and his thoughts are eternal. But this is an excellent promise, "Ye shall know the truth." That, it seems to me, is a most wonderful promise. "Ye shall know the truth." Think you know it? Wonder if you know it? Wonder whether such and such a thing is true? No sir. "Ye shall *know* the truth." That is the promise of Jesus Christ to you and to me, that when we trust in him and follow him, we shall know the truth. And as certain as we yield to him and follow him he will take care that we know the truth, and we trust him for it.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." How are we to know the truth? Continue in his word, be his disciples indeed, and ye shall know the truth. Then his word is the word of truth. "Ye shall know the truth." We want to stick to that promise. It seems to me that if that promise were the only one in the Bible it would be all we would need. "Ye shall know the truth." Because Christ has promised that, this is for you and for me, when we follow him, and when we yield to him. And because this is so it seems to me that we ought to be the gladdest people on earth, for that promise given, "Ye shall know the truth."

There will be plenty of opportunities, assuredly; there have been some already no doubt in just the first lessons which have been given,—some opportunities already for persons in the classes to say, Well, now, is that so? Probably some opportunity has already been offered for some to say, "Well now, I do not know about that." There will be countless instances doubtless, before the six weeks are past, that the Lord has given us to study his word and ways, numberless times in which we will be called upon to say, Well now is that so? What is the promise? "Ye shall know the truth." Now the Lord does not want us to take things because some one says them. God does not want us to say when any one says a thing, Well, that is so, because he says it. That is not the thing. We are to know it is true, because God says it. And I say that there is the promise, "Ye shall know." There will be the opportunity for the query to arise, Is that so? How about that? There is the query, but there is the promise with it. Do not forget it. Jesus has said to you every time that query arises, "Ye shall know the truth." Then, when that query arises from some thought in the lesson, what is the answer to you and me? What are we then to consider? What is the place for us to occupy just then? Here is some brother who will be speaking some day, and he will make a statement perhaps, reading a passage, or two or three passages, and catch a thought there that is new to me, make an expression here that is new to me, and the query comes, Well now is that so? What is the answer to me? "Ye shall know the truth." Then what am I to do just then with that new thought, with that query? Am I ^{not} just to hold that query, that new thought, that which is to me a new thought? Am I not to hold that right before Christ, and ask him the truth? Or wouldn't I better go to some of the brethren and ask, "What do you think about that? Brother A. says so and so. What do you think about that? That is new to me, and I kind of half doubt it." "Well, I doubt it too," says the other brother. Well then, of course it cannot be so; that settles it; it is not so. It is none of your business what I think about it.

I remember once in a camp-meeting a brother read some scriptures right straight through—it was about all he did do; it was a Bible reading;—but the thoughts he brought out in the Bible reading were new to a large number in the audience. About half a dozen came in a flock to me and asked, "Well, now, Brother Jones, what do you think about that?" I said, "It is none of your business what I think about it; what do you think about it yourself?" "Well, we do not know what to think about it," they replied. Then I said, "Find out." Suppose I had said I do not believe it; then they would have

gone off and said, "I do not believe that, because Brother Jones said he did not." Suppose I had said it was so; they would have said, "That is so; Brother Jones says that is so." So I propose to tell you nothing about what I think. It is none of your business: you know for yourselves what is the truth. That is the position I propose to occupy in this institute. I expect to find some things coming out here that are new. I have never found a meeting yet where we have studied the Bible that the Lord did not give us something that was new, beautiful, grand, and glorious. But the place I propose to occupy is right upon that promise, "Ye shall know the truth."

But I find people, and doubtless you have too, who seem to get upon the idea that the only sure way to know the truth is to raise all the objections they can and have them answered. But when I have raised and presented all the objections I know against a point, and they are all answered, then am I sure what is truth? Am I sure of it? No; because there are objections I never thought of. Don't you see? On that line can I ever be sure that it is the truth, until every objection that is possible is brought against it by every mind in the universe—can I be sure of it until then? When these are all answered would that make me sure it was so? If it would, how can I live long enough to hear all the objections answered? Can we get at the truth in that way? Is there any possibility of getting at the truth by raising objections and having them answered? No sir. What is the use of starting on a road of which you will never reach the end—a wrong road of course? Better not start on it at all.

Another word. Can there be any objection against the truth? Think of that closely. Well, when something is presented, are you and I to say, "I see an objection against that?" Is that the position we are to take? No; we are to ask whether it is the *truth*, and if it is, there is no objection, there can be no objection against it. Our objection is a fraud. Do n't you see? The thing we are to ask is, Is it the truth?

And then another way the people have of getting at the truth is to hear both sides of it. You have heard that thing yourself. "That is one side," they say, "but now I want to hear the other side before I decide." What is one side of the truth? Well, here is one side of the truth, and there is the other side of the truth; then where is the truth? You get on the either side of the truth and it is error. I have heard one side, and I want to hear another side of it! Then how can I tell what is the truth, any how? But suppose I have heard actual truth (and that is the need of it), and I am not satisfied until I hear the other side. What is the other side? Taking this one side to be the truth, what is the other

side? Error. Then we can decide best what is truth by hearing a lot of lies, can we? "Well," says one, "I have heard your side of it, and it looks to me as though it were true, but I want to hear the other side!" The truth is the word of God. Then he proposes by waiting to hear the other side, to know whether it is true, or not, by comparing it with a lot of lies, and thus make a lot of lies a test of the truth.

We do not want to hear the other side. All we want is the truth. Here is one side of the truth, and there is the other side of the truth. He hears both sides according to his own plan; then how does he arrive at the truth? In his own way. He has heard this and that. Where is the truth? He must find it out some way. Does he not compare one side with the other, and weigh one against the other, and strike the balance and judge where the truth is? Well, when he has done that, can he know he has the truth? Is he sure that is the truth? Is my mind, my judgment, my ability to weigh arguments and decide upon the truth,—is that the infallible test of truth? Is a man's judgment, his faculties, the test of truth at all? When we want to test the truth so as to know it is the truth, the test must be an infallible one. Is not that so? It must be one that will never fail. To discern the truth and declare it, it must be one that will never miss under any circumstances amid ten thousand arguments and errors. The one by which we must test the truth must be such a one as will strike the truth among ten million diverse opinions, and strike it without fail in succession—every thought that may be raised among men. Is not that so? Man's mind we know is not the test of truth. It is only his own idea of the truth that he settles upon. "But your thoughts are not my thoughts, neither are your ways my ways, says the Lord."

Now brethren, in the time in which we are, there are two reasons why that thing could not be worked, even if it were correct. One is, that the truth of God is developing so rapidly that we have not time to hunt out all the objections and listen to the arguments on both sides, because we would be everlastingly behind while we were listening to a lot of arguments and objections. But we do not want to stand in that place when probation closes. The time is too short for that; and we would be left out when we get there. But there is the promise, "Ye shall know the truth."

Turn again to John 14:16, 17: "I will pray the Father and he shall give you another Comforter that he may abide with you forever, even the Spirit of truth." Spirit of what? Truth. Oh! Thank the Lord for the promise, "I will pray the Father." What is Christ doing to-night for us, who are here in

this institute?—Praying the Father. He will send us the Comforter?—The Spirit of truth. What is the position to occupy, before we come to the class each day? Taking part in that prayer, that we may have the Spirit of truth, is n't it?

So then Jesus is praying, and by the way, as Jesus is doing it are not we in good company when we do it? Let us spend a good deal of time at it then during this institute. Let us spend a good deal of time in his company during this institute. What do you say? (Audience, Amen). I will pray the Father and he *will* give you. He does not say I will pray the Father that he *may* do it, as though it was to be decided after he had prayed; but I will pray the Father and he *shall* give you. Of course his prayer is heard, for he makes intercession for us. He presents our prayers according to the will of God. And so then he prayed and we pray that he may give us this Comforter, and he does. When we ask we know we receive, for he says so. If we ask anything according to his will, what then? He hears us. And this is the confidence we have in him to-night. This is the confidence we have in him that if we ask anything according to his will he hears us. Then if we have that confidence in the Lord, we can have a good time throughout this institute. Ask anything according to his will and he hears us. Then it is his will that we should have the Holy Spirit. Then we can go to him every day, and every hour of the day, asking him for that Spirit of truth and know that we shall receive it, know he hears us; and if we know he hears us, we know we have the petitions we desired of him.

Now put these things together. We ask anything according to his will, and he hears us. Every time we ask, he hears. Then when he hears, then what?—We know we may have it? shall have it? *Have* it. Then what are we to do? When we have asked according to his will we know he hears us. And we have what we ask for; then what are we to do? Let us thank him for it. Then before we come to the institute each morning let us ask the Lord for the Holy Spirit according to his will; then when we have asked, yield wholly to the Lord, and thank him that it is done, and come expecting him to teach, and that he will teach the teacher, and through him teach us.

“That I may abide with you.”—How long? Forever. Good. The Spirit of truth is able to take the truth and make known the truth at any moment amid ten thousand times ten thousand phases of error. How long?—Forever. Is n't that good? Is not that a good promise that he shall give to us the Spirit of truth, and he will stay there forever? “Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but

ye know him; for he dwelleth with you, and shall be in you.”

“Howbeit when he, the Spirit of truth, is come, he will guide you.” What will he do?—Guide you. He will do it; that is positive. When he comes, he will do that. Well, brethren, can't we trust him, then? Let us put the three things together,—“Ye shall know the truth;” “I will pray the Father,” and “He shall guide you.” Then can't we trust him? Can't we surrender everything to him right off without a single hesitation about anything? “Ye shall know the truth.” “The Father shall give you the Spirit of truth, and he will guide you.” Then shall we not yield everything to him and trust him and expect him to guide us in every study we have here?

“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 shew you things to come.” Will he? He will show us things to come. Good. Does n't the Lord want us to see things that are coming before they overtake us? Has n't he told us that the people who will now see what is coming upon us by what is being transacted before us, will trust no longer to human inventions, but will feel that the Holy Spirit must be recognized and received? How will we see what is coming upon us?—By what is being transacted before us. Jesus will show us things to come. He does not want us to be taken by surprise in any of these things. He wants us to know what is coming beforehand, to be fully armed, and not to be surprised and overtaken.

“He shall glorify me: for he shall receive of mine, and shall show it unto you.” And what is he? “I am the truth, and the Spirit of truth.” He takes what is his and shows it to us. Then when the Spirit of truth takes only that which is the Lord's (and that is all he will ever show to us, he does not stand out independently and do great things of himself; just as Jesus did not do that, but yielded everything that the Father might move and work in him. So the Holy Spirit in his place does the same things as Jesus did exactly. He does not show of himself, but finds what God told to Jesus and tells that to you and me. So he gives us the truth of God as it is in Jesus. He is the God of truth? “All things that the Father hath, are mine. Therefore, said I, that he shall take of mine and shall show it unto you.” Then we have the scripture, “But as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.” There is the eternal purpose, and the depths of it. That is where we are to stand, asking,

taking part in that prayer of Jesus every day, that we may have the Spirit of truth here in our studies and all our work, guiding us into truth.

Note the following from "Steps to Christ," pp. 105, 129, 130:—

"Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given. When Nathaniel came to Jesus, the Saviour exclaimed, 'Behold an Israelite indeed, in whom is no guile.' Nathaniel said, 'Whence knowest thou me?' Jesus answered, 'Before that Philip called thee, when thou wast under the fig-tree, I saw thee.' And Jesus will see us also in the secret places of prayer, if we will seek him for light, that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance.

"The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the purity of his righteousness, and the great salvation that we have through him. Jesus says, 'He shall receive of mine, and shall show it unto you.' The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since he gave his Son to die for them, and appoints his Spirit to be man's teacher and continual guide."

"God intends that even in this life the truths of his word shall be ever unfolding to his people. There is only one way in which this knowledge can be obtained. We call attention to an understanding of God's word only through the illumination of that Spirit by which the word was given. 'The things of God knoweth no man, but the Spirit of God;' 'for the Spirit searcheth all things, yea, the deep things of God.' And the Saviour's promise to his followers was, 'When he, the Spirit of truth, is come, he will guide you into all truth. . . . For he shall receive of mine, and shall show it unto you.'"

"God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can. Yet we are to beware of deifying reason, which is subject to the weakness and infirmity of humanity. If we would not have the Scriptures clouded to our understanding, so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn, and beseeching the aid of the Holy Spirit. A sense of the power and wisdom of God, and of our inability to comprehend his greatness, should inspire us with humility, and we should open his word, as we would enter his presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM."

From this time forth as long as we live, when we read his word just as it is, let us never set up an "if" against it. Is there any "if" about it? Can there be any "if"? There is no "if" in it at all. It is just what it says. Thank God it is so, and let him tell us what it means, and how it is to.

I read again from "Gospel Workers," p. 126:—

"God desires us to receive the truth upon its own merits—because it is truth. The Bible must not be interpreted to suit the ideas of men, however long they may have held these ideas to be true."

That means that I must not interpret the Bible to suit this man (speaker pointing to himself). It means you, too. "The spirit in which we come to the investigation of the Scriptures, will determine the character of the assistant at your side."—*Idem*, p. 127.

There is an important thing. We are coming in here every day for the investigation of the Scriptures. Now the word is, The spirit in which you come will determine the character of the assistant at your side.

"Angels from the world of light will be with those who in humility of heart seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God's word in a perverted light."—*Idem*.

Let us not have Satan for an assistant. Then let us be certain we join with Jesus in that prayer, before we come, and remain in it while we stay. "We should study the Bible for ourselves. No man should be relied upon to think for us." That does not say we are not to be led by a man, if God is leading the man; or by a woman either, if God is leading the woman. You know too, that a certain man once would have done well to have consented to be led by an ass. But he proposed to be led by the Lord alone; he didn't propose to have anybody lead him, but he got into mischief. Let us not choose who shall lead us, except that God shall lead us.

A man was once talking against the Spirit of prophecy, and telling how easy Seventh-day Adventists were deceived; how deluded they were; that their teachers got up and told them certain things, and they just swallowed them down whole. I said to myself, that I wished he would try it; try to get things down there in that way. It is a fact that Seventh-day Adventists are hard to lead. I am glad of it in one way. I want every Seventh-day Adventist to be so hard to lead that nobody in the universe can lead him but Jesus Christ. Yes sir. But oh, brethren, let us get where it will not be nearly so hard for him to lead us. But I am glad they are so hard to lead that nobody can do it but him. Let

us get into that place as soon as possible, and then let us just be led as easy as a lamb by him, ^{for} the Lamb of God that he is.

"We must not become set in our ideas, and think that no one should interfere with our opinions. When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is true, and not be found as were the Jews, fighting against God. . . . It is impossible for any mind to comprehend all the richness and greatness of even one promise of God. One catches the glory of one point of view, and another the beauty and grace from another point, and the soul is filled with the heavenly light. If we saw all the glory, the spirit would faint. But we can bear far greater revelations from God's abundant promises than we now enjoy. It makes my heart sad to think how we lose sight of the fullness of blessing designed for us. We content ourselves with momentary flashes of spiritual illumination, when we might walk day after day in the light of his presence. . . . He whose office it is to bring all things to the remembrance of God's people, and to guide them into all truth, may be with us in the investigation of his holy word."—*Idem*, pp. 129-131.

Oh, what a promise that is, that we shall know the truth! Then he gives us the Spirit of truth to guide into the truth. And that Spirit is such a perfect guide, such an infallible one that it will silence every other voice when every wind of doctrine is blowing. It silences every other voice than that which comes from him who is truth and life. Well, then, brethren, let us enter upon the study in this spirit, and remain in this spirit, and God will teach us. And as it was said in the days of Job, and in the book, "Who teaches like him?"

SABBATH, JANUARY 28.

SABBATH SERVICES.

A LARGE audience assembled at the Tabernacle Sabbath forenoon following the Sabbath-school, the auditorium, gallery, and vestries all being well filled. A communication from Sister White to the Battle Creek church had been received during the week, and was read to the church by Prof. Prescott. The following is a copy of the testimony read:—

MELBOURNE, DEC. 21, 1892.

Dear Brethren and Sisters in Battle Creek:—

I feel deeply over our situation here in this new country, where, against many difficulties, the cause of present truth is struggling for standing room and existence. I feel it my duty to ask you to consider our situation. Advanced moves must be made, if these

fields are properly worked. Workers will have to be sent from America to these cities, to labor from house to house in giving Bible readings, canvassing, and in other ways presenting the truth to these vast populations, as Providence opens the way. The people are calling for the living preacher to open to them the words of truth. But where are the men for the work, and where is the money to sustain them?

We are on the ground, and I fear we have not said one half that we should have said concerning the urgent needs of the work here, else many in America would be moved to do something, and do it now. The work has not advanced in the cities of Australia as it should. How shall we, here in this far-off country, speak to you in America so that you will hear and understand what we say in the name of the Lord?

We mean, while here, to do our best; but we are burdened as we see how much more might be done, if we had the funds and if those who have a knowledge of the truth would come to this field as consecrated missionaries. We want men and women who will give themselves to God to do real service for Christ. Such laborers can find abundance of work.

I ask of you at the heart of the work in Battle Creek, while you have felt it a necessity to add to your facilities, expending large sums of money in various enterprises, have you considered that the Lord has in these countries a people who are just as precious to him as you are? All over the world there is great destitution of the knowledge of the truth. If the Lord is no respecter of persons, what, I inquire, is your responsibility, as churches and as individuals? Is it not to deny yourselves daily, to lift the cross, and follow Jesus where he has led the way? No means should be expended unnecessarily in dress, in houses, or in any other line; many supposed wants may be denied, and desired conveniences dispensed with, and God will bless you in your self-denial.

In our work here the study has to be, How shall we bind about our wants so as to have money to spend for the one great purpose of enlightening the world? How much can be done by the most judicious use of our means for the advancement of the cause of God? Everything in connection with the school expenses is carefully studied. We consider the need of broadening the work, and make special efforts to educate the youth, which must be done in order to give character to the work. We talk of some plan that seems to be desirable, but the impossible stares us in the face. There is no money.

If ever in any place there was need of workers and means, it is in this country. We would have felt it a necessity to hold a conference here in Melbourne, the center of the work, and call in the brethren from

the churches to gain a more perfect knowledge of the truth and of what the Lord expects of us; but "Too poor" confronts us. Again, we have no place in which to hold such a meeting. We had to give up the idea, and fall back and narrow down, requesting that only a few delegates be sent to the Conference. How can the work advance as it should with this poverty-stricken condition of things?

In all Australia we have but one meeting house where we can worship God. This one has been erected in Paramatta, a town near Sydney, where a company has recently been raised up to obey the truth. All our other churches are dependent upon hired halls in which to hold their meetings. In winter these are so cold and damp that I am unable to meet with the churches, and I know that many endanger health and life in these places. During the winter they are not safe for even the Australians themselves. Some who are full of blood in good circulation may endure this tax with no special ill effects, but for women and children and those who are rheumatic or have lung difficulties, it is presumption to remain in these places during divine services.

And such halls are far from being suitable places for meeting at any season. The hall in which I spoke last Sabbath cannot be properly ventilated; it is completely surrounded by other rooms, and is lighted only from the roof. The air was so impure as to be really sickening. A curtain stretched across the end of the hall, back of the platform, separates this apartment from the next, but there is such a draft that the speaker's stand has been removed from this platform and placed upon a lower one made for the purpose. Notwithstanding this precaution, the draught was so strong that I had to keep a heavy shawl drawn close about my neck while speaking. Now my lips are swollen and painful from the effect of the cold and the foul air. Last Sabbath the hall was full; it is narrow and long, and in our social meetings on the Sabbath it is very difficult to hear what is said.

The halls are used for all kinds of gatherings, and many say that it is impossible for them to teach their children or themselves to regard the place of meeting as a place where God is to be worshipped. Many will not come to a religious meeting in such a place. They feel that it is irreverent and almost sacrilegious to attempt to worship God amid such surroundings. But with present prospects it will be simply impossible for this people to purchase land or put up the plainest kind of a house of worship. Ought we to be thus situated? And how long shall this state of things continue? We have changed about from hall to hall, with little benefit; we must have a meeting house. We need a school building also, but the meeting house must come first.

I hear that in Battle Creek you talk of purchasing a pipe organ for the tabernacle. Do you think this is more essential than to help our brethren in foreign countries to erect churches that they may have suitable places in which to worship God? After the appeals that I have felt it my duty to make, entreating you to bind about your inclinations, can you feel that in this plan you are moving in the order of God? I warned you against investing means freely to enlarge and improve that which you were especially interested in, without a thought of the terrible struggles being made to erect the standard of truth in foreign countries. Your lavish expenditure makes it difficult, if not impossible for you to aid your brethren in erecting churches where they are so much needed.

The influence of a house of worship is greatly needed, not only in Melbourne, but in our other churches. A plain, neat, commodious building, of proper dimensions, would fill their hearts with gratitude, and would give those not of our faith an opportunity to come into our assemblies, and hear the words of life. There need be no costly organ, nothing for mere display; what is wanted is a house that can be dedicated to God, to which the people can come as their home, where there would be extempore preaching and prayer, and singing in which all the congregation would join, and where the surroundings would be entirely in harmony with the faith we profess.

In some places the truth has been introduced, and souls have taken hold of it, but they are in limited circumstances, and can do but little toward securing advantages that would give character to the work. This renders it hard to extend the work to new fields. When the truth is presented, and persons become interested, they are told by the ministers, and it is echoed by the church members, "This interest will all die down; you will give up these new ideas about the seventh-day Sabbath and the coming of the Lord. This people have no church, and you have no place of worship. You are a small company, poor and illiterate, there are few talented men among you." Can we expect that this will bring no temptation to those who see the reasons of our faith and feel the conviction of the Spirit of God in regard to the Bible truth presented? It has to be often repeated that from a small beginning large interests may grow. If wisdom and sanctified judgment and skillful generalship are manifested by us as a people, in building up the interests of our Redeemer's kingdom in the world, humble sanctuaries will be erected, where those who lift the cross in obeying the truth may find a home, a place in which they can worship God according to the dictates of their own conscience.

Those who are accounted by the world as illiter-

ate, may by connecting themselves with the God of wisdom, have the divine enlightenment to work on mind and heart. "The entrance of thy words giveth light: it giveth understanding to the simple." Who are those that are here called the simple? Those who are deficient in intellect or good sense? No indeed; but those who are not so self-satisfied, that they will not take the trouble to search the Scriptures. The Bereans were called "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." God is drawing those who listen to conscience, take counsel with right reason and with God, and surrender their will, their entire prospects, with the whole heart to God. It is then, and then only, that the human agents learn how wayward is the heart, and how unwilling to give up all for Jesus. But if they walk in the light while they have the light, they soon receive another kind of knowledge; they learn how mighty is the grace of God to subdue selfishness, and expel it from the soul. Truth has the ascendancy. There is a sense of spiritual freedom, they rejoice in the glorious liberty of the sons and daughters of God.

And now opposition has to be encountered. In the world they were gliding along peaceably, but now they have to stem the current of popular opinion. As they turn from the maxims and customs of popular professors of religion, the conflict begins in earnest. They must contend for the faith once delivered to the saints, or be carried away from light, away from truth, into error and darkness, to final ruin. What is it that causes this contention? It is the collision of error against truth. The tyrant is seeking to oppress man's conscience, that Christ has made free. Persecution will come more definitely and decidedly upon the people of God, because the godly are seeking for rightness and holiness, and the obedient are in sin. The sin-loving do not choose the way of God; and the obedient, in their character and course of action, are a constant rebuke to the sinful. When the truth finds access to the heart, it must fight every inch of the way.

Now those who have recently come to the faith in new fields have strong opposing influences to meet. As these light bearers present the truth to others who are in worldiness and sin, some souls will be converted. Then the collision comes, then comes the warfare; and if the heart has yielded to Jesus in obeying the commandments of God, there is a jealous contest, error rising up to condemn truth, and in its God-given principles setting strongly against error. This is the experience the world over.

The only way in which men will be able to stand firm in the conflict, is to be rooted and grounded in

Christ. They must receive the truth as it is in Jesus. And it is only as the truth is presented thus that it can meet the wants of the soul. The preaching of Christ crucified, Christ our righteousness, is what satisfies the soul's hunger. When we secure the interest of the people in this great central truth, faith and hope and courage come to the heart. If God has given his Son to die for sinners, he means to counteract sin. He has made the great gift because of his love for sinful, fallen man. We must make it plain that he is able and willing to save all who come unto him and believe in him as their personal Saviour. Present this again and again, until the mind can take it in. Let every teacher put his whole heart, his whole mind and soul, into this work, lifting up Jesus, and bidding the people look and live. Let the sinner fix his eyes on Jesus, the Lamb of God that taketh away the sin of the world. As he looks to Christ, he will feel the power of God. He must not devote the precious time to deploring his sinfulness, looking upon the wounds and bruises he has received in the services of Satan. By faith carry the mind up within the veil to view Christ as our intercessor before the mercy-seat. Let the sinner behold Jesus as the way, the truth, and the life, and his soul will be open to receive the truth as it is in Jesus.

The transforming influence of truth sanctifies the soul. He loves the commandments of God. His fear and condemnation are one. The love of Christ, expressed in his great sacrifice to save man, has broken every barrier down. The love of God flows into the soul, and gratitude springs up in the heart that was as cold as a stone. Christ crucified, Christ our righteousness, wins the heart and brings it to repentance. This theme is so simple that children can grasp it, the wise and learned are charmed with it, while they behold it in its depths of wisdom, love, and power which they can never fathom. We want to present this precious truth to the people who are bound in sin. Let all see that Christ was slain for their transgressions, that he desires to save them.

Brethren and sisters in Battle Creek, who have had those precious truths set before you, I ask you to think of the many, many souls who need to hear the message of redeeming love. Jesus said unto the woman of Samaria, "If thou knewest the gift of God, and who it is that saith unto thee, Give me drink, thou wouldst have asked of him, and he would have given thee living water." "Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up unto everlasting life." While you at Battle Creek have the privilege of receiving from Jesus the living water, will you let these opportunities and gracious invitations and promises all be given and you receive no benefit?

Will you feast your souls upon the riches of his marvellous love and grace, and yet feel no special burden for those who are still in darkness and error? I ask you to present some tangible proof that you appreciate the love of God in sending his Son into the world, that whosoever believeth in him should not perish but have everlasting life.

We want to know if you will love your neighbor as yourself? Will you make any personal sacrifice that these saving truths may go to the destitute regions, where the people are perishing for the bread of life? Are you disciples of Christ? Are you living as seeing him who is invisible? Are you abiding in Christ, and becoming fitted for any work that the Master calls you to do? "Ye are laborers together with God." You are not to wear a yoke of your own manufacture. Christ says, "Take my yoke upon you and learn of me; for I am meek and lowly of heart." Are you willing to walk in humility, to lift and carry the cross, and follow the Master? Are you willing to deny self daily, for Christ's sake? Will you co-operate with Jesus? If you appreciate the truth, wherein do you earnestly labor that it may be carried to others?

How can those who have been long in the faith, as at Battle Creek, expend more and more upon their own enjoyment, when they know, by actual representation of the case, the great necessities of the work in foreign countries? Must the truth be kept in a very narrow compass because a portion of those who claim to believe it use their means to gratify themselves, while there are so many who are pressed and crippled and distressed for want of the very means which God has placed in the hands of stewards to be used in extending the truth to others? We envy not the position of these self-seeking ones in the judgment, when all will be tried by God's measurement, not by their own standard.

The matter of purchasing a pipe organ for the tabernacle at Battle Creek was placed before me by Brother Barnes and others; I told them that as God had presented before me the necessities of the missionary work, the great need of sending men and means to carry the truth into new fields, I could not for a moment give the least encouragement to this piece of extravagance. Those who have felt so great a desire for this extra indulgence in our church at Battle Creek have a lethargy upon them that paralyzes their senses and blinds them to the real poverty in our missionary fields. My heart is sick and sad and sore. Pride and selfish gratification on the part of churches and individuals is keeping the word of God from thousands who might sing the songs of Zion; many harps that have been hung upon the willows might be taken down and made to give forth sweet music, if every one would have a true missionary

spirit to work in love, as Christ worked, to save the lost.

I can only wish that you who want everything you can get to minister to your pride, might in the providence of God be placed for a few years in some new field, and have the burden of souls upon you. Then you would see how much might be done in a humble way, to exalt the truth and save the lost. As your interest should be drawn out for others, your humble songs, coming from pure hearts, and poured forth in reverent strains, would call forth joy from angel choirs. But the songs coming from hearts where selfishness reigns, will not blend with angels' songs.

As you meet from Sabbath to Sabbath, you need no expensive organ in order to sing praises to Him who hath called you out of darkness into his marvellous light. Let the heart's adoration be given "Unto him that loved us and washed us from our sins in his own blood." Let the love of Christ be the burden of the minister's utterance. Let it be expressed in simple language in every song of praise. Let the inspiration of the Spirit of God dictate your prayers. From Sabbath to Sabbath let the song of gratitude, the fruit of the lips, ascend from the family altar, let it be heard from the pulpit, and echo through the aisles and galleries of the church. As the minister speaks to you the words of life, let your heartfelt response testify that you receive the message as from heaven. This is very old fashioned, I know, but it will not be praise to the minister, but a thank-offering to God for the bread of life he has given to feed the hungry soul. This response to the inspiration of the Holy Spirit will be a strength to your own souls, and an encouragement to the assembled congregation. It will give some evidence that there are in God's building living stones that emit light. Will not this be more acceptable to God than the sounds you may produce from the most costly instrument of music?

The instrument you now have will serve the purpose as an aid to your voices. You might invest many hundreds or thousands of dollars in an instrument of music that would produce pleasing sounds but it would be to you an idol. It would not be an agency to convict and convert souls. The human voice that sings the praises of God from a heart filled with gratitude and thanksgiving is far more pleasing to him than the melody of all the musical instruments ever invented by human hands.

Our probation is about ended. Can you not wait a little for the gratification of your desires? Deny self, walk in the light while you have the light, and then if you are saved in the kingdom of God, there will be the richest music of heaven for you through the ceaseless ages of eternity.

Brethren and sisters, would that I might say some-

thing to awaken you to the importance of this time, the significance of the events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty. God's memorial has been torn down, and in its place a false Sabbath stands before the world; while the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing his living agencies to exalt the law of heaven. Now, just now, is our time to work in foreign countries. As America, the land of religious liberty, shall unite with the Papacy in forcing the consciences of men to honor the false Sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power with the facilities within their reach, to extend the message of warning to the world. New churches must be built, new congregations organized. Let the light shine to all lands and all people.

The whole earth is to be lightened with the glory of God's truth. The Lord will not close up the period of probation until the warning message shall be more distinctly proclaimed. The trumpet must give a certain sound. The law of God is to be magnified, its claims must be presented in their true, sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel.

Are the people in Battle Creek asleep? Are they paralyzed? Will the light that has been shining in new and clear rays, beam after beam, move them to action? You have long expected the wonderful startling events that are to take place just prior to the coming of the Son of man in the clouds of heaven with power and great glory. Now I ask, Are you prepared to give the trumpet a certain sound? Do you know that you are connected with God, and living in the light of his countenance? Who feels day by day that he belongs to the great co-partnership for honoring Christ by working out the Lord's plan for the redemption of men? The best way to keep your own souls in the love of God is to become diligent workers for the salvation of others.

The Lord is coming; the scenes of this earth's history are fast closing, and our work is not done. We have been waiting in anxious expectancy for the co-operation of the human agency in advancing the work. All heaven, if I may use the expression, is impatiently waiting for men to co-operate with the divine agencies in working for the salvation of souls. "How beautiful upon the mountains are the feet of

him that bringeth good tidings of good, that publisheth salvation." Who will arise and shine because the light has come, and the glory of the Lord hath risen upon them? Who have joined themselves to the Lord in holy covenant to become channels for the communication of heaven's light and grace to our world.

Unworthy as we all are, God has granted to us his forgiving mercy; undeserving as we are of the least of his favors, he has poured rich blessings upon you in Battle Creek and throughout America. The more unworthy the receiver, the more glorious the mercy of God, and the more earnestly should we show forth the praises of him who hath called us out of darkness into his marvellous light. Meditate upon the mercy of God, and praise him for his wonderful, pardoning love. Cherish the lessons of Christ upon the grace of humility and meekness and self-sacrifice. Let every one draw nigh to God, exercise faith in him, and tear every idol from the soul. Meet every temptation of Satan with "It is written, Thou shalt love the Lord thy God, and him only shalt thou serve." God is our strength. Through Christ we can do all things. Let it be the ambition of the church at Battle Creek to walk humbly with God, that the Lord may work in and through them by his Holy Spirit for the salvation of souls.

The great day of God is at hand. "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." ELLEN G. WHITE.

In closing Prof. Prescott read Isa. 12.

The forenoon services closed by singing Hymn No. 1037, with benediction by Elder Loughborough.

A NOTE TO SUBSCRIBERS.

It has been decided to issue the General Conference BULLETIN semi-weekly during the Institute, and daily during the General Conference. It will contain the same matter, however, through the institute in semi-weekly form as though issued daily. This plan will save considerable time and trouble in the make-up and mailing, and, containing the same matter as though appearing daily will give no just occasion for complaint and will doubtless be about as satisfactory to most of our readers, many of whom do not get their mail daily anyway. During the General Conference, however, the BULLETIN will be issued daily, especially for the benefit of the delegates in view of the nature and amount of matter that will necessarily have to appear in it then.