

# DAILY BULLETIN

—OF THE—

## GENERAL CONFERENCE.

VOL. 5.

BATTLE CREEK, MICH., MONDAY, MARCH 6, 1893.

No. 24.

### GENERAL CONFERENCE PROCEEDINGS.

#### EIGHTEENTH MEETING.

THE eighteenth meeting of the General Conference was called at 10 o'clock, A. M., March 5, 1893.

Elder S. N. Haskell opened the meeting with prayer.

Minutes were approved as read.

G. C. Tenney gave a report for the Committee on Plans for Improvement of the Standard of the Ministry, as follows:—

Your Committee to whom was assigned the duty of devising and reporting a plan for promoting the intellectual and spiritual improvement of our ministry, and the elevation of the standard, thereof in our various Conferences, would respectfully submit the following:—

In regard to adopting a plan for this work your Committee is unanimously of the opinion that it would not be the part of wisdom to outline any formal or technical scheme of study or examination to be applied indiscriminately to all candidates for the ministry.

We earnestly call the attention of Conference officers and Committees on Credentials and Licenses to the urgent need of exercising great care in the matter of licensing young or inexperienced persons to enter the work of the ministry. In addition to what their observations have taught them of this necessity, we especially refer them to what the Testimonies of God's Spirit have repeatedly said upon this point. Therefore, in harmony with these suggestions, be it

1. *Resolved*, That it is the sense of this Conference that the work devolving on the Conference Committees on Credentials and Licenses requires to be done in a much more careful and painstaking manner than has hitherto generally characterized it. And that in the appointment of these committees, men of discretion and deep spiritual experience should be selected.

2. *Resolved*, That in the cases of young or inexperienced persons who are candidates for ministerial licenses, they be required to give satisfactory evidence on the following points:—

- a. Their Christian experience and personal knowledge of Christ.
- b. Their evidence of the call of God to the work before them.

c. Their knowledge of and harmony with our message in all its parts.

d. Their educational acquirements, and the advantages they have had for fitting themselves for the work of proclaiming the Gospel message.

e. Their prospective relations to the work in devoting their time exclusively or in part to it.

f. Their conception of what constitutes successful ministerial work.

3. *Resolved*, That if the evidence on these points or any part of them be unsatisfactory it shall be the duty of the Committee to withhold the license applied for until the defect be rectified. And in cases where there is a deficiency shown upon any point, admonition and advice be kindly and faithfully administered that the weak points may be strengthened by cultivation and prayer.

4. *Resolved*, That in applications for the renewal of licenses evidence be required on the following points:—

a. The proportion of time that has been devoted to the work in the preceding year, and the probabilities for the future.

b. Character and results of past year's work.

c. Satisfactory growth and development in spiritual and intellectual attainments.

5. *Resolved*, That candidates for ordination and first credentials be required to furnish to the committee satisfactory evidence on:—

a. Their standing upon various points of present truth, especially in regard to Spiritual gifts, tithing, health reform, or any other distinctive feature of our faith or of our work.

b. Proof of their ministry.

c. Their own convictions of the call of God upon them to the sacred work of the ministry.

G. C. TENNEY,  
W. W. PRESCOTT,  
U. SMITH,  
A. T. JONES,  
M. C. WILCOX. } Committee.

R. M. Kilgore reported for the Committee on Credentials and Licenses, as follows:—

The Committee on Credentials and Licences presented the following recommendations:—

*We recommend*,—

1st, *For Credentials*—O. A. Olsen, S. N. Haskell, W. C. White, R. M. Kilgore, D. T. Jones, J. N. Loughborough,

W. W. Prescott, George I Butler, U. Smith, Mrs. E. G. White, E. W. Farnsworth, A. T. Jones, E. J. Waggoner, J. G. Matteson, Henry Shultz, L. H. Crisler, C. M. Kinny, G. W. Colcord, A. P. Heacock, W. A. McCutchen, W. H. Wakebam, A. O. Tait, D. A. Robinson, J. S. Washburn, O. O. Farnsworth, Francis Hope, H. P. Holser, L. R. Conradi, J. Böttcher, C. Laubhan, J. Klein, Frank J. Hutchins, E. H. Gates, A. J. Read, B. J. Cady, J. M. Cole, G. B. Starr, O. A. Johnson, J. H. Durland, L. T. Nicola, A. J. Breed, W. J. Stone, E. T. Russell, R. S. Webber, F. I. Richardson, C. H. Keslake, Rodney S. Owen, J. M. Ericksson, C. N. Martin, I. D. Van Horn, L. Mc Coy, C. C. Lewis, R. H. Brock, J. W. Watt.

2. *For Credentials and Ordination*—D. T. Shireman, Allen Moon, Geo. B. Thompson, H. S. Shaw, A. Barry, G. J. Oblander, E. Frauchiger, J. J. Graf, E. W. Webster.

3. *For Ministerial License*—W. A. Spicer, A. F. Ballenger, J. O. Johnson, W. A. Colcord, Grant Adkins, B. L. Dieffenbacher, F. W. Morse, E. B. Potts, Ellery Robinson, G. Wagner, C. Rasmussen, B. Jaschke, T. Babienko, J. Lobsack, E. G. Baharian, A. S. Hickox, Delos Lake, J. W. Collie, J. C. Rogers, J. E. Caldwell.

4. *For Missionary Credentials*—A. LaRue, Mrs. Grant Adkins, Mrs. Amelia Shireman, Mrs. A. P. Heacock, Mrs. F. J. Hutchins, Mrs. E. H. Gates, Mrs. A. J. Read, Mrs. B. J. Cady, Mrs. J. M. Cole, E. C. Chapman, Mrs. E. C. Chapman, J. R. McCoy, Dr. M. G. Kellogg, Mrs. Georgia A. Burns, Myrtle G. Griffis, F. L. Mead, A. F. Harrison, Z. Sherrig, R. B. Craig, J. E. From, L. Dyo Chambers, C. D. Wolf.

5. We recommend, That all those who have been laboring under the direction of the General Conference, and are now transferred to State Conferences receive credentials or licenses from the Conference to which they are sent.

6. That all other cases that may arise requiring credentials or licences be referred to the General Conference Committee.

R. A. UNDERWOOD,	} Committee.
R. M. KILGORE,	
C. A. WASHBURN,	
H. E. ROBINSON,	
W. S. GREER.	

G. A. Irwin then moved the adoption of the report of the Committee on Resolutions, page 475 of the BULLETIN, by voting on each separately.

Resolution 44 was carried without discussion.

Number 45 was spoken to by H. Shultz, and after the word "page" was added in the second paragraph of the preamble, it was carried.

Resolutions 46 and 47 carried without comment.

The words "on religious grounds" occurring in the preamble to the 48th resolution, appeared by a mistake, and were stricken out by the Committee. (See BULLETIN, page 444.)

A. T. Jones moved the following as an amendment to the 49th resolution:—

*Resolved*, That we decidedly protest against any such exemption.

W. A. Colcord moved the following as an amendment to the amendment:—

*Resolved*, That we decidedly protest against any such exemption, and favor the repeal of such legislation as grants this exemption.

Carried.

The amendment as amended then carried, and resolution as amended was adopted.

S. H. Lane moved to adopt the report of Committee on Finance (see page 475 of BULLETIN), by voting on each resolution separately.

J. N. Loughborough stated the plan of the Committee in calling for this sum, and A. T. Jones read the 60th chapter of Isaiah, to show where future funds are to come from, and stated that if all went out and preached the message the Lord would see that the money was forthcoming.

Moved by J. O. Corliss to amend by changing the figure "5" to "7" in the first resolution, making it read "\$275,000.

Lost.

Moved by J. O. Corliss to drop out the \$20,000 in first section.

Lost.

The changes of the words "Australia" to "Australasia" and "Conference" to "Field" in the second section were accepted by vote.

The resolution was then adopted.

The second resolution was discussed at length. Delegates Eldridge, Evans, Henry, Starr, Corliss, C. L. Kellogg, Loughborough, Lamson, Lane, and Bollman taking part.

On motion of J. H. Durland, the Conference adjourned, but before it was dismissed, A. R. Henry, who was out of the room at the time of adjournment, having an official matter to present, the Chair called a meeting of the Conference at once, and gave opportunity for the hearing of the special business.

The point in Brother Henry's remarks was this: that our State representative from Battle Creek at the State Capital, who at the instance of trustees of several of our institutions, is working to obtain for them freedom from taxation for several of these institutions, is at a loss to know how to proceed or what to do, on account of the recent position taken by our people on this question. (See BULLETIN page 475.) He and our attorney desire immediate instruction, and the attorney would like to meet a committee in regard to the matter, at the close of the meeting.

Voted that the Chair appoint a committee of five, to formulate a response to the forgoing, to be reported back to the General Conference for acceptance, before submitting to our representative at Lansing.

Carried.

The Chair named as this committee, W. W. Prescott, A. R. Henry, U. Smith, A. T. Jones, G. C. Tenney.

Moved by J. O. Corliss, that Resolution No. 2, pending at adjournment, be referred back to the Committee.

Carried.

Meeting adjourned, Elder Haskell dismissing the congregation.

INTERNATIONAL TRACT SOCIETY.

SECOND MEETING.

THE second meeting of the Sixteenth Annual Session of the International Tract Society was held March 5, at 3:00 P. M., with Vice-President L. McCoy in the chair.

Prayer by Elder W. B. White.

Minutes of the last meeting read and approved.

The Committee on Resolutions presented the following report:—

*Resolved*, That Art. 4, Sec. 1 of the Constitution be amended by striking out the words "recording" wherever it occurs, also the clause "two or more Corresponding Secretaries."

*Resolved*, That Art. 4, Sect. 2 be amended by adding the words "and Corresponding Secretaries" after the word "agents."

*Whereas*, The General Conference Association is taking up the work of publishing which it will probably do under the name of the International Tract Society, therefore

*Resolved*, That this Society prosecute its work more vigorously than ever before by securing the translation of such literature as it can best use and pushing the same into all fields where it operates.

On motion the report was adopted.

The Committee on new books presented the following report:—

Your Committee appointed to examine new books and recommend fields for the same, respectfully submit the following report:—

1. *We recommend*, That the books entitled "Native Life in India," "Life on the Kongo," "John of Wycliffe," and "Martin Luther," be added to our Young People's Library, and that our youth throughout the world be encouraged to procure and read them.

Since the pamphlet entitled "Angels, Their Nature and Ministration" has been greatly improved through the revision by Elder J. H. Waggoner, therefore,

2. *We recommend* it as a valuable aid in the study of this important subject.

3. *We recommend* the pamphlet, "The Union of Church and State in the United States," by Elder A. T. Jones, as a valuable publication for general circulation throughout this country; and we would urge all your tract societies to extend its circulation as rapidly as possible.

As valuable auxiliaries to the last named, to be selected from according to the discretion of those engaged in the Religious Liberty work, or regular missionary work,

4. *We recommend* the following: "Congress and Sunday Legislation," "Results of Church and State Union," "Not a Christian Nation," "Religious Toleration vs. Religious Rights," "Should Sabbath Observance be Enforced by Law?" "The Importance of Maintaining Our Principles," "Jesus, The Church, and The World's Fair," "The Sunday Law Movement," "A Union Between Protestants and Catholics," "God and Caesar," "From Sabbath to Sunday," "The Sabbath Question From an Outside Standpoint," "Captivity of the Republic," "Church and State," by Ringgold, "Sunday Laws," by Ringgold, "Appeal and Remonstrance," and "Due Process of Law."

5. *We recommend* the pamphlet, "Christian Science," No. 93 B. S. L., By H. A. St John, as a fair and candid treatise upon that subject; and that our Tract Societies keep it in their regular stock and encourage its circulation among all who are interested upon that subject.

6. *We recommend* the book, "The Gospel in Creation," by E. J. Waggoner, as a reliable work for this time; and would ask that an edition be published in this country, to be used for general circulation, as a trade book.

7. *We recommend*, To be kept in stock by all Tract Societies, for general use, the following pamphlets and tracts:—"Prediction, Interpretation, Fulfillment," "Sunday, The Origin of Its Observance in the Christian Church," "The Sun of Righteousness," "Baptism, Its Significance," "The Talents," "Should Church Property be Taxed?" "Will The World be Converted?" "Seducing Spirits," "A Foundation Stone of The Temporal Millennium," "The Doctrine of the Trinity," "Peter's Denial of Christ," "Justification, Regeneration, Sanctification," "Twofold Evidence of Acceptance With God," "God's Message For To-day," "We Declare and We Demand."

Also, from Pacific Press, London:—

8. *We recommend*, For general circulation in Great Britain, and outside of that as far as practicable, the following: "Baptism, Its Significance," "The Coming of the Lord," "The Immortality of the Soul," "The Power of Forgiveness," "Bible Quotations and Answers Concerning Man," and "The Sufferings of Christ."

*Resolved*, That we recommend the revised edition of "The Story of the Pitcairn" for a wide circulation among the members of the denomination. We would also recommend that it be circulated among those not of our faith, for the purpose of creating an interest in the work we are doing in the islands of the sea.

While we appreciate the pains taken in getting up the design called "Christ the True Vine," we cannot recommend it.

F. L. MEAD,	} Committee.
E. J. HIBBARD,	
W. B. WHITE,	
L. JOHNSON,	
L. R. CONRADI,	
P. J. D. WESSELS,	
J. H. DURLAND.	

Voted to adopt the report.

The Committee on Nominations submitted the following report:—

*President*—S. N. Haskell.

*Vice-President*—O. A. Olsen.

*Secretary*—A. O. Tait.

*Treasurer*—Lena Steinel.

*Executive Committee*—S. N. Haskell, O. A. Olsen, J. N. Loughborough, J. H. Kellogg, W. C. White, A. R. Henry, A. O. Tait, I. H. Evans, L. T. Nicola.

A. J. BREED,	} Committee.
R. M. KILGORE,	
H. E. ROBINSON.	

Moved and seconded to adopt the report by considering each name separately.

The motion prevailed.

Meeting adjourned.

L. McCoy, *Vice-President*.

A. O. TAIT, *Secretary*.

## GENERAL CONFERENCE PROCEEDINGS.

## NINETEENTH MEETING.

THE nineteenth meeting of the General Conference was called at 3:45 o'clock P. M., Sunday, March 5, 1893.

Elder N. W. Allee opened the meeting with prayer.

Minutes of morning meeting approved.

Business opened on 3rd resolution on page 475 of the BULLETIN.

After explanations by Elder J. N. Loughborough and H. Lindsay the resolution was adopted.

C. H. Jones moved the adoption of the report of the Committee on Distribution of Labor (BULLETIN, page 476) by voting on each item separately.

The 33rd, 35th, 36th, 37th, 40th, 41st, 44th, and 45th carried without debate.

The 34th was referred to the Foreign Mission Board on motion of M. C. Wilcox.

The 38th was changed by making the words "the College" read "one of our colleges."

The Chair and C. Eldridge discussed No. 39.

No. 42 was discussed by W. W. Prescott and A. R. Henry.

W. B. White moved to refer this resolution to the General Conference Committee. Supported by A. R. Henry.

Discussed by delegates Bollman, Eldridge, Boyd, Lane, A. T. Jones and Kinny. The motion was lost, and the recommendation was adopted.

In the 43rd the words "German and" were stricken out.

The whole report was thus adopted item by item, except the 34th resolution, which was referred back.

By request, P. J. D. Wessels stated in connection with resolution 36 that though 6000 acres of land were offered to any denomination who would inaugurate a mission, and that we expected to accept land for our mission, it was not from the Government that we looked for the gratuity, but from a company.

J. H. Durland moved the adoption of the report of the Committee on Resolutions, page 478 of the BULLETIN, by acting on each item separately.

The whole report was adopted after this manner.

C. Eldridge moved to strike out the word "American" in the 59th, but the motion was lost.

Moved by C. Eldridge to re-consider No. 62.

Supported by W. A. Colcord and discussed by delegates Colcord and Prescott.

Carried.

Upon motion of C. Eldridge the resolution was referred back to the Committee.

The following report from the Special Committee

appointed at the morning meeting was given by Prof. Prescott:—

*Whereas*, This Conference has clearly stated its position on the taxation of Church and other ecclesiastical property, and

*Whereas*, There are certain institutions incorporated under the laws of the State which occupy confessedly disputed grounds, therefore,

*Resolved*, That matters in which the taxation of such institutions as do occupy this disputed territory is involved — orphanages, houses for aged persons, hospitals, etc. — we leave to the action of the Legislature, without any protest against their taxation, or any request for exemption.

Prof. Prescott also presented a further report from the Committee on Resolutions as follows:—

65. *Resolved*, That we sympathize with Brother E. H. Gates in his feeble state of health, and express our willingness for him to return to America, if he deems it best.

*Whereas*, In the growth of our cause, institutions are located at different points, which have a tendency to make such localities centers of influence, gathering in strength from all parts of the field; and

*Whereas*, The tithe paid by those who are thus drawn together should go, in part at least, to the support of the general cause; therefore

66. *Resolved*, That it is the sense of this Conference that the General Conference Committee should enter into negotiations with the Conferences where these centers of the work are or may be formed, for the payment of a suitable proportion of the tithes aforesaid, into the General Conference treasury.

W. S. Hyatt presented the following further report from the Committee on Distribution of Labor:—

46. That Luther Warren, of New York, go to South Dakota to labor.

47. That J. S. Shrock, of Pennsylvania, go to Minnesota to labor among the Germans.

48. That N. W. Allee take the presidency of the Minnesota Conference and Tract Society, in view of Elder A. J. Breed having been called to the General Conference Committee.

49. That R. A. Underwood go to Wisconsin and take the presidency of the Conference and Tract Society made vacant by M. H. Brown connecting with the Sabbath-school work.

50. That A. J. Haysmer and wife of Michigan, go to Jamaica to labor.

51. That we favor May Taylor, of England, returning to this country for a vacation.

52. That the selection of teachers for our various schools be left to the General Conference Committee and Educational Secretary.

53. That C. W. Flaiz, of Minnesota, go to Manitoba to labor; also that the General Conference Committee select a man to go with him.

The meeting then adjourned to make way for the International Sabbath-school Association.

## INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

## FOURTH MEETING.

THE fourth meeting of the International Sabbath-school Association was held at 5:15 P. M. Sunday,

March 5, after the adjournment of a meeting of the General Conference. As no formal opening was necessary, the minutes of the previous meeting of the Association were read and approved.

The Committee on Nomination then reported, submitting the same report as before. See page 476 of the BULLETIN.

On motion of Brother F. M. Roberts, supported by Brother A. O. Tait, the report was adopted without change and the meeting adjourned *sine die*.

J. H. DURLAND, *President*.

M. H. BROWN, *Secretary pro tem*.

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#### GENERAL CONFERENCE SABBATH-SCHOOL.

THE portion of the delegates and visitors to the Institute and General Conference who assembled in the Review Office chapel for Sabbath-school have now held five meetings with an average attendance of about 240 grouped into thirty-six classes, three of which were conducted in foreign languages.

The usual order of exercises has been followed. The crowded condition of the room was not favorable for class exercises, but all seemed to do the best possible under the circumstances. The general review gave better opportunity to bring out the precious truths of the lesson. Especially did the Holy Spirit come in with conviction and comfort during the last two Sabbaths.

The total collections were \$114.72. Of this 94 cents was expended for class record and secretary books leaving \$113.78. By unanimous vote it was decided that this amount should be given to the work in India. We trust that this will be the means of sending the truth to some soul that we may meet in that grand Sabbath-school when all flesh shall come to worship before the Lord.

MRS. H. E. ROBINSON, *Secretary*.

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#### LESSONS FROM THE CLOSING OF THE MARLOWE THEATER.

A. F. BALLENGER.

I WILL take a few moments to speak concerning the Marlowe Theater fight which we had in Chicago, and then just a few points concerning the Tennessee persecutions that have not yet been brought out.

On learning that the churches of Englewood had invoked the aid of the city government to close the theater the following Sunday, I called at the box office of the theater a few minutes before the hour for the entertainment to begin and introduced myself to the managers and their attorney and ex-

plained our position regarding the relation of Church and State, and its application to the case in hand. I told him that although I did not attend theaters or have anything to do with them, I did not think it was the right thing to do to close the theater on Sunday night in order to get the people to church, and that such a course was not Christianity. The managers seemed to be pleased with that kind of Christianity, and invited me to stay and watch the proceedings. The chief of police had been requested by the church people to close the theater, and as I stood at the box office, I had a good view of the struggle. Before that theater, in the street, were more than a thousand men and women, watching the battle between the church on the one hand, with the police force at its command, and the theater on the other.

As I stood watching the scene before me I saw a vision, as it were of the struggle before us, of which this was but a slight engagement along the skirmish line, and I longed for the promised power with which to do battle in the coming conflict. I witnessed the church managers excitedly moving amid the crowd and urging the police to prevent the people from entering the theater. At length the leader of the closing-movement, seeing the door of the office open, crowded in and demanded a discussion of the question. He was introduced to me, and I requested him to sit down, and talk with me quietly concerning the matter. I protested against closing the theater in the name of Christianity. I told him that it was not Christianity, that while I was opposed to theater-going myself, yet the gospel would not allow a church to use the civil power in closing a rival institution. He sat and looked at me blankly for a moment, and then asked me my name. I gave it, and then without uttering a word in reply, he got up and walked out.

One of the prominent citizens present remarked at this point, "That man would burn you at the stake to-night, if he had an opportunity," and from the angry look upon his face, I dared not deny it. One remarked jokingly as he passed out, (it is a pugilistic phrase I believe) "Knocked out in the first round." He heard it, opened the door, and flung back an angry reply.

After the battle was over that night, I proposed to these gentlemen to hold a meeting in the theater. I begged of them right there not to charge such conduct to Christianity. I told them that it was not Christianity, and if they would give us the use of their house, we would show this to the people. They opened their theater to us, put posters up in all parts of the city, advertized the meeting by small bills, circulated 32,000 pages of our Religious Liberty literature, and when the time for the meeting

came, more than a thousand people filled the theater.

On the way to the theater I asked Brother Jones what line of thought he was going to follow. He said: "I don't know." I knew what line I was going to follow, I had studied it and had it nearly word for word. I introduced Brother Jones to the attorney for the theater, and to the managers, and we sat and talked awhile. Finally, on account of the great heat, Elder Jones took off his coat and vest, and put his coat on again, handing his vest to the manager, and asking him to take care of it. I was just a little worried. Soon the gentleman who was to be the chairman of the meeting, came, and I introduced him to Elder Jones, and watched his countenance. I will tell you his impression a little later on. When the time for the exercises came, in company with the Chairman, we took our places on the platform. After music by the orchestra, a call was made for the gentleman who was to represent the opposing party. I had written to him to speak, and the letter was published in the papers; but he failed to come.

I spoke first: I spoke my piece pretty well: I did not make any mistakes that I know of. The people applauded at the proper places, they applauded well, and when I sat down amid the roar of applause, I was just foolish enough to wonder whether Elder Jones would be able to interest the people or not. I tell this by way of repentance. We had before us an educated audience, and I wondered if Brother Jones' off-hand way would please them, especially since he had stated he did not know what he was going to say. When he was introduced by the speaker of the evening, he stepped forward to the edge of the platform, and said: "All of you who have your Bibles with you, please turn to the twelfth chapter of John, and the 47th verse. Those who have not your Bibles, take the reference home with you, get your Bibles and read it." There was not a Bible in that audience, and a smile went over the assembly.

Pretty soon he said with convincing confidence: "I want you to understand that this movement is not a Christian movement. There are many good people who are afraid to take a position on this question because of a fear that they will oppose Christianity, and while they are not professedly Christians, yet they do not want to be found on the side of the opposers of Christianity. But do not you fear to oppose this movement. *I know that this movement is not Christian; I know it because I am acquainted with the Author of Christianity.*" Right from that sentence, on through the rest of his talk, I wondered how I would ever be able to interest another audience: I saw manifested there a power that I did not have, and that I *must* have. The confidence with which he spoke those words, and the proof that he offered,

made an impression upon that audience which was wonderful. The Spirit of the Lord took those declarations and sent them to the hearts of that people, and newspaper reporters, infidels, agnostics, Catholics, all classes of people sat there and said Amen by cheering—their way of saying Amen, to the truths of the gospel of Jesus Christ; and time after time as the truths of the everlasting gospel were brought out those people would cheer.

Then and for the first time in the history of the third angel's message, I heard the gospel truths of the message cheered to the echo. I tell this not as a mere story, not because it may interest you, but because of the lessons that there are in it. We represent unpopular ideas. We have the professed Christian world against us, and the Spirit of God has said that it is time for us to be positive in our testimony, and from that time until I went to the State of Tennessee did I long to be positive, did I long to say as did he say: "I know in whom I believe." I am thankful to the Lord to-night that in the groves of Tennessee he revealed himself to me as a sin-pardoning Saviour, and I can now speak with assurance for I know in whom I believe.

You remember that I referred to this same positiveness in a social meeting, and someone came to me and said: "Brother Ballenger, do you mean to carry the idea that Elder Jones has had visions?" O no, not in the sense that he meant, but he had a vision of the Lord Jesus Christ such as every Christian may have: such as all of us *must* have to endure the great conflict before us.

The Chairman stated afterwards that when he was introduced to Elder Jones, and saw him wearing poorer clothes than himself, devoting all his energies to the defense and promulgation of an idea, his heart went out toward him. He further said that while the speaking was going on, he felt as though Jesus Christ was in the audience. The man knew but little of Jesus Christ, but the presence of the Lord was there, and he realized it. The attorney said to me afterwards, that, as Elder Jones spoke of what Christianity really is, and of the true liberty taught by Christ, he felt like saying as did Agrippa, "Almost thou persuadest me to be a Christian."

Mr. Bennett of the American Secular Union met Mr. Myers the attorney the next day after this encounter, to talk the matter over, and I happened in. Mr. Bennett said to me: "When I heard the principles of Christianity applied to this question, I was almost persuaded to be a Christian, for I saw a power manifested there that we infidels do not have." Another infidel came to Elder Jones after the meeting was over and said: "If this is Christianity, and the ministers of the churches would preach it, there would be few infidels." And that is true.

Every Seventh-day Adventist from this time on must bear a positive testimony. We must reflect the character of our Master so that all that behold us will take knowledge that we have "been with Jesus."

Now, just a word with reference to the persecutions in Tennessee. Some of us may think there is a romance in being driven in the chain-gang; some of us may think, If we had the opportunity we would gladly enter the chain-gang, for then our names would appear in the papers. Brethren and Sisters, there is no romance in going to jail, there is no romance in being driven through the streets of a city in the chain-gang. The men who bore this persecution recently in Tennessee, were men of Christian experience, men who had the love of God in their hearts, and who did it for the love of him and not for the love of notoriety.

It was my privilege to attend the institute in Tennessee, held just a few days before the latest trials, and I witnessed struggles there that were heart-rending. There were twelve or fourteen men who expected to go to jail, the chain-gang, and even worse than this, for their conscience' sake; I witnessed them struggling and trying to decide whether they were willing to leave their families and little children, and go into that chain-gang. You heard me say some time since that down in Henry County, Tenn., the men who are afraid, the men who hide behind the thickets and do their work for fear of being arrested, are the men who lose their hold on God. [Congregation: "Yes."] There were some of them there, but only a very few. A brother came to me and said, Brother — is growing cold, he is dodging around behind the thickets, for fear of the persecution that will follow his working on Sunday.

The time has come in Tennessee and in fact everywhere when liberty in Christ is to be maintained at the cost of the loss of civil liberty. Even though we are not called upon to suffer bodily persecution just yet we must accept Christ now "with persecutions."

I witnessed our indicted brethren in Tennessee, every one of them come out and take their stand on the side of truth, and say: "I care not what follows, I will stand for the truth of God"; and when they came up to the recent trials, having gone through their struggle of mind and heart and the experience of the chain-gang, they were perfectly reconciled, and Mr. Ringgold will bear me out in the statement, that they were as calm as if there was no chain-gang ahead of them, in fact they had had the struggle, and had passed the point where they feared the chain-gang, and were rejoicing in the liberty that there is in Jesus Christ.

Every Seventh-day Adventist to-day must reach that point; we must be willing not only to be driven

in the chain-gang, but we must be willing to die for the truth which we hold, and if the love of God is deep down in our hearts, death will have no sting, for the sting of death is sin, and you eradicate the sin from death, and death loses its terror. This is an experience which we must all have, if we have not had it yet.

I want in closing to-night to refer to the persecution of a brother Baptist, Elder Holmes, in the early history of this country. O, there is joy in persecution! I meet occasionally now a brother or sister who says: "I do n't know about the time of trouble, and I do n't know about the persecutions that are coming. I am afraid of them." I find "perfect love casteth out [all] fear," and with that love in our hearts, we will rejoice to suffer with Christ. Let me read the testimony of Elder Holmes just referred to. Said Elder Holmes in narrating his sufferings:—

I told them, moreover, that the Lord having manifested his love toward me, in giving me repentance toward God, and faith in Christ, and so to be baptised in water by a messenger of Jesus, in the name of the Father, Son, and Holy Spirit, wherein I have fellowship with him in his death, burial, and resurrection, I am now come to be baptised in afflictions by your hands, that so I may have further fellowship with my Lord, and am not ashamed of his sufferings, for by his stripes am I healed. And as the man began to lay the strokes upon my back, I said to the people, 'Though my flesh should fail, and my spirit should fail, yet God would not fail;' so it pleased the Lord to come in, and to fill my heart and tongue as a vessel full, and with an audible voice I break forth, praying the Lord not to lay this sin to their charge, and telling the people that now I found he did not fail me, and therefore now I should trust him forever who failed me not; for in truth, as the strokes fell upon me, I had such a spiritual manifestation of God's presence, as I never had before, and the outward pain was so removed from me, that I could well bear it, yea, and in a manner felt it not, although it was grievous, as the spectators said, the man striking with all his strength, spitting in his hand three times, with a three-corded whip, giving me therewith thirty strokes. When he had loosed me from the post, having joyfulness in my heart, and cheerfulness in my countenance, as the spectators observed, I told the magistrates, 'You have struck me with roses;' and said, moreover, 'Although the Lord hath made it easy to me, yet I pray God it may not be laid to your charge.'

O brethren, let us not fear when trials come, when we have Jesus Christ. With the Lord Jesus Christ to suffer with us, we can rejoice even in persecutions, we can rejoice when the lash is being applied to our back. O, I am so glad that I am permitted to be with this people, I am so glad that I can have the opportunity to suffer with you in your shame, your disgrace, your persecutions, and I feel with you to rejoice in the blessing wherewith the Lord hath blessed us, and I entreat everyone here to-night who has not yet known the love of God as it is in Christ Jesus, to let that love into your hearts, and go with us, and we will do you good.

At the conclusion of the remarks Elder T. S. Parmelee sang the following appropriate original song:—

IN THE CHAIN-GANG.

The expected time at last has come  
 In Freedom's once fair land.  
 We are torn from kindred, friends and home,  
 A persecuted band.

CHORUS:—

In the chain-gang now, for the Saviour's sake,  
 For we his word obey,  
 Of his sufferings keen we now partake  
 Yet we share his joy to-day.

We feel the wrath of sinful men,  
 Yet we banish every fear,  
 For oppression must arise again,  
 Then the Saviour will appear.

They nailed the Saviour to the cross  
 While they thought they did God's will;  
 His faithful children they oppress  
 And they think they serve God still.

Oh, who can reach the darkened mind  
 While he thinks he does God's will?  
 If faithful love his heart can find,  
 We will gladly suffer still.