

DAILY BULLETIN
OF THE
GENERAL CONFERENCE.

VOL. 5.

BATTLE CREEK, MICH., SUNDAY, MARCH 5, 1893.

No. 23.

GENERAL CONFERENCE PROCEEDINGS.

SIXTEENTH MEETING.

THE sixteenth meeting of the General Conference opened at 10 o'clock A. M., March 3, 1893.

Prayer was offered by Elder J. O. Corliss.

Report of fifteenth meeting approved.

The Committee on Resolutions presented a further report as follows:—

44. We recommend that the local conference pay the traveling expenses and time of such of their laborers as are called from their several States to attend the meeting of any committee or board appointed or elected by the General Conference.

Whereas, A weekly paper is more desirable than a semi-monthly; and,

Whereas, By changing our twenty-four page German paper, *Christlicher Hausfreund*, to an eight page paper, of the same size as the *Signs of the Times*, would not materially increase its cost; therefore,

45. *Resolved*, That such a change be made at the earliest date practicable.

46. *Resolved*, That we refer the request of the delegate from South Africa, for health books to be translated into the Dutch language, to the General Conference Association for favorable consideration.

Whereas, A better understanding of the principles of religious liberty is necessary, both for adequate appreciation of their importance, and an intelligent promulgation of them, therefore,

47. *Resolved*, That we recommend to the several Conferences the holding of workers institutes for the study of religious liberty subjects, and that we will aid in such institutes as far as possible by furnishing instructors when so requested.

Whereas, In view of the separation which we believe should exist between the Church and the State, it is inconsistent for the Church to receive from the State pecuniary gifts, favors, or exemptions, on religious grounds, therefore,

48. *Resolved*, That we repudiate the doctrine that Church or other ecclesiastical property should be exempt from taxation, and, further,

49. *Resolved*, That we use our influence in securing the repeal of such legislation as grants this exemption.

J. N. Loughborough presented a report from the Committee on Finance, as follows:—

1. *Resolved*, That we recommend that calls be made throughout the field at large for \$255,000 as follows:—

(1) For \$15,000 to build the Hamburg Mission.

(2) For \$10,000 to build the school in Australia, provided that Conference will furnish \$20,000.

(3) For the mission building at London, \$40,000.

(4) For the extension of the work in Mexico, South America, Western Africa, Interior Africa, India, China, Japan, also at Jerusalem and Constantinople, \$50,000.

(5) For the extension of the work in fields already entered, in addition to the appropriations provided for through the regular channels, \$40,000.

(6) For missionary work in the large cities, \$100,000.

2. *Resolved*, That we recommend that \$15,000 required for a school at Battle Creek, Mich., for persons of more mature years who desire to fit themselves for usefulness in the cause, be raised within District No. 3, by apportionment, as follows:—

The Michigan Conference to furnish \$2.00, and each of the remaining conferences \$1.00 each, for each Sabbath-keeper within their respective territories according to the last report to the District Superintendent, of the number of Sabbath-keepers contained in the District.

3. *Resolved*, That we recommend that the General Conference Association instruct its business agent to negotiate with the State Conferences as to the handling and disposition of real estate which may come into its possession by donations or legacies, with a view of a division of the assets between the Association and such Conferences.

The report of the Committee on Nominations, page 457 of the BULLETIN, was called up as the first business of the meeting, and S. H. Lane moved that it be accepted as a whole.

Being duly supported, the names were given a second reading.

D. A. Robinson spoke to the name of W. A. Spicer

as Foreign Mission Secretary, and asked that it be reconsidered as he wished to have the General Conference send Brother Spicer back to London to assist Dr. Waggoner on the editorial work of the *Present Truth*, which was voted to be changed to a weekly paper.

Moved as an amendment, that this office be filled by the General Conference Committee. Supported.

Moved by C. Eldridge as an amendment to the amendment to refer this matter back to the Nominating Committee. Lost.

The amendment was then carried.

The name of R. M. Kilgore was substituted for that of I. D. Van Horn on the Executive Committee of the General Conference.

C. McReynolds moved to substitute the name of W. S. Hyatt for his own on the Executive Board of the General Conference Association. Lost.

The names of C. N. Woodward, of Minneapolis, and D. A. Robinson, of London, were added to the list of Transportation Agents.

Moved by C. H. Jones that the matter of further agents, either for foreign or home appointment, be referred to the General Conference Committee. Carried.

Moved as an amendment by C. H. Jones that the name of R. M. Kilgore be substituted for his own on the Executive Board of the General Conference Association. Supported.

Moved by C. P. Bollman, as an amendment to the amendment, that the name of John R. Eastman be substituted for that of C. H. Jones.

The amendment to the amendment, also the amendment, was lost.

The question being called on the whole report, it was put to vote, and unanimously carried.

On motion of S. H. Lane, the 17th Resolution, with preamble found on page 394 of the BULLETIN, was rescinded.

W. S. Hyatt then rendered a further report for the Committee on Distribution of Labor, as follows:—

We recommend,

33. That the name of Hiva Starr be substituted for that of Nora Fenner to engage in Bible work in South Africa.

34. That two young men be selected by the Foreign Mission Board and sent to Alexandria, Egypt, to labor in missionary work and to study the language, with a view to translating our books.

35. That Prof. J. C. Rogers go to the West coast of Africa to labor; also a man and wife to be selected by the Foreign Mission Board to accompany him.

36. That a mission be opened in Mashonaland, Africa, as soon as practicable; and that not less than five persons be selected by the Foreign Mission Board to go to that field.

37. That R. B. Craig, J. J. Graf, and O. P. Norderhus go to South America to labor, and that R. B. Craig take charge of the canvassing work.

38. That the Foreign Mission Board select a young man from the College adapted to take up the Spanish labor in the South American field.

39. That Dan T. Jones, and J. E. Froom, and such other laborers as may be selected by the Foreign Mission Board, go and open the work in Mexico.

40. That Miss Helen McKinnon go to the Tennessee River Conference to engage in Bible work.

41. That V. H. Lucas make Colorado his field of labor.

42. That Prof. C. C. Lewis labor among the colored people in the South.

43. That J. Oblander go to Russia, to labor under the direction of the German and Russian Advisory Committee.

44. That Fred W. Spies go to Germany and engage in canvassing work.

45. That the President of the General Conference, and such other help as is needed to attend camp-meetings and institutes, visit Europe during the present year, at such times as may be arranged by the General Conference Committee.

Meeting then adjourned.

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

THIRD MEETING.

THE Third meeting of the International Sabbath School Association was held Friday March 3, at 11:45 A. M. at the close of a meeting of the General Conference.

Prayer by Elder McClure. The minutes of the previous meeting were read and approved, with a correction made by the secretary pro tem in the record of the statement made by Brother Conradi found on page 424 of the BULLETIN in which Sister Jessie F. Waggoner's name should be substituted for that of Sister White. The Committee on Nomination then made the following report:—

Your Committee on Nomination for Sabbath-School officers would respectfully submit the following:—

President—C. H. Jones.

Vice President—J. H. Durland.

Recording Secretary and Treasurer—M. H. Brown.

Corresponding Secretary—Vesta J. Olsen.

Executive Committee—C. H. Jones, J. H. Durland, M. H. Brown, J. O. Corliss, J. H. Morrison, W. A. Colcord, F. M. Wilcox, W. N. Glenn, G. W. Reeser.

I. H. EVANS,
S. H. LANE,
A. J. BREED. } Committee.

Brother S. H. Lane moved that the report be adopted by considering each item separately.

Brother C. P. Bollman moved that the nomination for president and vice-president be transposed. This was seconded by Brother T. A. Kilgore and discussed by brethren C. H. Jones, J. H. Durland, O. A. Olsen, C. P. Bollman, M. C. Wilcox, H. M. Mitchell, I. H. Evans, S. H. Lane, A. J. Breed, and D. T. Jones, after which on motion of Brother N. C. McClure the re-

port was referred back to the Committee, and the meeting adjourned to the call of the Chair.

J. H. Durland, *Pres.*

M. H. Brown, *Sec. pro tem.*

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION PROCEEDINGS.

SECOND MEETING.

THE second meeting of the Thirty-third Annual Session of the stockholders of the Seventh-day Adventist Publishing Association (second session under the new charter), was called at 3 o'clock P. M., Friday, March 3, 1893, according to adjournment.

The President, C. Eldridge, occupied the chair.

Prayer was offered by Elder J. N. Loughborough.

The reading of the report of the first meeting of the session was waived.

One hundred and thirty shares of stock were reported that were not represented at the first meeting.

S. N. Haskell rendered a minority report of the Committee on Nomination as follows:—

For Directors—O. A. Olsen, A. R. Henry, H. Lindsay, U. Smith, W. H. Edwards, L. McCoy, H. W. Kellogg.

F. D. Starr presented the majority report as follows:—

For Directors—O. A. Olsen, Uriah Smith, S. N. Haskell, A. R. Henry, Harmon Lindsay, W. H. Edwards, H. W. Kellogg.

On motion of J. O. Corliss, the majority report was accepted.

Moved by H. C. Winslow that no ballot be accepted unless the name of the voter is upon the back thereof. Carried.

Voted that the Chair appoint two tellers to count the votes. C. H. Jones and M. C. Wilcox were named for this work.

While the votes were being counted the Committee on Resolutions presented the following report:—

Whereas, The period of the expiration of the charter, and the reorganization of a publishing association like the Seventh-day Adventist Publishing Association, having so many shareholders so widely scattered over the country, is a critical period in its history, therefore—

Resolved, That we hereby express our gratitude that this change has been effected in organization with so little trouble and perplexity, and that it starts out upon its new term of existence with so encouraging a degree of prosperity.

Whereas, The REVIEW AND HERALD is designed to be the organ of this denomination, and should therefore be in the hands of all believers, therefore—

2. *Resolved*, That we hereby request missionary workers and other laborers to interest themselves to see that all new converts to the faith become subscribers to this paper.

Whereas, One great object of the REVIEW is that all the workers in the cause may come in touch with each other, and that all may know what is going on in all other parts of the field, therefore—

3. *Resolved*, That all our ministers and other laborers be, and hereby are, invited to give brief and frequent reports of their labors through the REVIEW, the managers engaging to give them as prompt an insertion in the paper as practicable.

Whereas, During the Camp-meeting season, the reports of meetings and Conferences are so numerous that all cannot appear as promptly as would be desirable, therefore,

4. *Resolved*, That we request the managers of the REVIEW AND HERALD to issue, as in their judgment may be necessary, a mid-week supplement, during that season, that all reports may appear as nearly up to date as possible.

Whereas, The Publishing Office has taken much pains to make the *Youth's Instructor* second to no other youth's paper in the land, as both as to its matter, and illustrations, and

Whereas, It meets with unqualified approbation wherever presented, and should have a circulation sufficient at least to meet the expenses of the same, therefore,

5. *Resolved*, That we request our people everywhere to interest themselves to secure a wider circulation for this paper.

6. *Resolved*, That we favor the proposition of the General Conference concerning the purchase of the periodicals now published by this Association, and we would favor an act of the directors in making a sale of the same on such terms as in their judgment may be deemed just and right.

J. N. Loughborough moved the adoption of this report.

The 3rd Resolution was widely discussed, and the 4th and 6th received some attention.

The report was then unanimously adopted.

Intensely interesting remarks were made by J. N. Loughborough concerning the early history of the Publishing Association and as four or five of the first workers in the office were among the stockholders present, they were invited to come forward that the congregation might see them.

Remarks from Elder Uriah Smith, the editor of the REVIEW AND HERALD during nearly its whole existence, were called for, to which Elder Smith responded with many interesting observations.

M. C. Wilcox then announced the result of the ballot as follows, the first seven names being the ones declared elected: O. A. Olsen, 8548 votes; U. Smith, 6898; S. N. Haskell, 7309; A. R. Henry, 7729; H. Lindsay, 8303; W. H. Edwards, 8598; L. McCoy, 5454; H. W. Kellogg, 4502; J. Fargo, 3499; scattering, 26.

The minutes of the present meeting were then read and declared approved, after which the meeting adjourned *sine die*.

C. ELDRIDGE, *President*.

W. H. EDWARDS, *Secretary*.

“Behold, how good and how pleasant it is for brethren to dwell together in unity!” Ps. 133:1.

GENERAL CONFERENCE PROCEEDINGS.

SEVENTEENTH MEETING.

At the close of the meeting of the Seventh-day Adventist Publishing Association, Friday P. M. March 3, 1893 the Committee on Resolutions presented through Brother Allen Moon a further report as follows:—

Whereas, Steps have already been taken toward placing the publishing interests under the direction and control of the General Conference Association; therefore,

50. *Resolved*, That we recommend said Association to do its publishing under the name of the International Tract Society.

51. *Resolved*, That we recommend the formation of a legal organization as soon as consistent, in London, England, which may hold and control property in the United Kingdom of Great Britain and Ireland.

Whereas, In view of the growth and extension of the work in Europe and other parts of the world,

52. *We recommend*, That the arrangement of General Conference Districts be extended also to those fields, and that the Australian and New Zealand Conferences be known as District No. 7, and Europe as District No. 8.

53. *We recommend*, That the Presidents of the Conferences and the General Conference Districts in connection with the General Conference Committee arrange for council meetings to be held the alternate year with the General Conference, and to be known as District Conferences, at which time ministerial institutes can be held, and plans for the work in the Districts, and such other questions considered and arranged as pertain to the development and advancement of the work within the limits of the District.

54. *Resolved*, That the General Conference Committee be authorized to appoint the necessary trustees for a legal corporation in the British Field.

55. *Resolved*, That Section 1 of Article 4 of the Constitution be so amended that the Executive Committee therein provided for shall consist of eleven members; and

56. *Resolved*, That five members of the Executive Committee shall constitute a quorum.

57. *Resolved*, That we esteem it a privilege and a duty to push the circulation of our pioneer papers in all proper fields.

58. *Resolved*, That we recommend State and Local Tract Societies, and individual missionary workers to give the circulation of these papers favorable and prompt consideration.

Whereas, In consideration of the important situation of Constantinople in its relation to the Eastern World,

59. *Resolved*, That we recommend to the Foreign Mission Board, the selection of an American family of suitable experience and qualifications, to remove to Constantinople, there to labor in the establishment and furtherance of the Message, as the providence of God may open the way.

60. *Resolved*, That we commend to our people the plan of Christian Health Work which has been presented before this Conference, and that the Presidents of our State Conferences and those in charge of foreign fields, be requested to co-operate with the Seventh-day Adventist Medical Missionary and Benevolent Association in organizing this work everywhere among our people as rapidly as may be found possible and expedient.

61. *Resolved*, That we recommend that the Holland paper, the *Bijbel Lezer*, be published semi-monthly and that the Sabbath-school lessons for senior classes be published in it.

62. *Resolved*, That we recommend that the General Conference Committee appoint the editors of our various periodicals, as fast as they come under the control of the denomination as provided in a previous resolution.

63. *Resolved*, That we commend to all our people the work of the Haskell Home and the James White Memorial Home, and urge upon them the duty of remembering this charitable work in their liberalities, and that we also commend the plan of obtaining regular subscriptions to the maintenance funds of these Homes.

Whereas, The importance of medical missionary work is recognized by us as an important factor in carrying forward the third angel's message and in fulfilling our duty as followers of Christ; and

Whereas, This work has received far too small an amount of attention in the past; and

Whereas, The Lord has spoken to us directly to the effect that a much larger number of persons be preparing themselves for this work,

64. *Resolved*, That we commend the efforts which have been made for the education of missionary physicians and nurses, and health missionaries, in the Sanitarium Medical Missionary School and in the Training School which has recently been organized at the Rural Health Retreat, and that we commend this work to qualified persons among us as one which is worthy of their earnest consideration, and that the general officers of the several Conferences should co-operate with the Seventh-day Adventist Medical Missionary and Benevolent Association in its efforts to select proper persons for training in this work.

SPEECH OF MR. RINGGOLD.

[On the evening of Thursday, March 2, James T. Ringgold, Esq., of the Baltimore Bar, who has become so interested for our people and for the principles of religious liberty that he volunteered to defend those who were arrested for Sunday labor, made a very interesting speech, which we are glad to be able to present herewith to the readers of the BULLETIN.]

Mr. Chairman, My friends of the International Religious Liberty Association:—

When I was called upon a day or two ago to address a few remarks to the Conference of the Seventh-day Adventists, I was taken rather by surprise. I may say that I was pleased to have a formal introduction to your people, but my real business out here was not to teach; the fact is, I came to listen, and not to talk; and under these circumstances I felt, and I still feel, that I am doing myself an injury, and I am not by any means sure that I am doing you any good by consuming time that is so valuable, both to you and me, and perhaps at the present time more valuable to me than to you. I am only studying the A, B, C, of a vast body of truth wonderfully put, and many of you have graduated in it. When, therefore, I was waited upon yesterday by Brother Ballenger, and invited in the kindest and most polite manner which he had at his command,—and none have a politer,—and was given to understand that I was unfortunate the other day in not giving

satisfaction, and that I would have to try again, why, I sat down to think what on earth it could be that I could add to what I had already said to you.

You know what I think of you. I will take the word of those few who have been kind enough to express their opinion of me as sufficient, lest I should fare worse in that regard. You know what is the great central idea which has brought me so far from home to meet people whom I admire so much. That idea is embodied in your Religious Liberty Association, or at any rate the first elements of it.

A very great philosopher, in his opening address at our grandest of Universities,—“John Hopkins,”—which, by the way, I have been reported undeservedly as being connected with, and I wish to add right here, for the benefit of any reporters that may be present, that I belong to the “Baltimore University,” a distinct institution, I say,—a very great philosopher came over here some years ago. His name was Huxley. You all have heard of him. One thing Mr. Huxley said struck me very forcibly;—both in what seemed to be in the idea and the suggested thoughts; and because of the impression that I had heard it somewhere else before. Prof. Huxley said, “It is undoubtedly true that man shall not live by bread alone, but by ideas.”

If I had not known all about Prof. Huxley I should have branded him then and there as a literary thief. I went home, and by the aid of a concordance found that a philosopher quite as great as Prof. Huxley had already enunciated the same idea, though in slightly different words, which, of course you have at your command. Now if it be true, and it must be true, since Prof. Huxley endorsed it,—and you all know that he is an agnostic,—it is none the less true that by ideas shall man perish. He shall rise, and progress, and develop by right ideas, and he shall perish by wrong ideas.

Elder Jones talked to us last night about people who would say, What is the use of making a fuss about the use of twenty-four hours in the calendar. I tell you as he told you, that behind that difference lies an idea. Well, now it does not make any difference about the calendar; it does not make any difference about what twenty-four hours you take, provided you have got the right reason for taking it. It is the idea behind it that makes it good or evil. If I understand aright, the object of the International Religious Liberty Association is to battle for ideas and not for conduct; not to have men compelled to do this or that, but to teach men that they should not do this, and should not do that, and leave them to do what they please afterwards. That great truth of the all-importance of ideas is as deeply impressed on my mind as upon the mind of any member of the Religious Liberty Association,

and it is that which has brought me here to commune with those of the same ideas with myself.

I have heretofore been led to think of the matter indifferently. Of course, I saw as plainly as anybody that to prohibit any man from doing this or that because of religious reasons was to fly in the very face of the idea propounded by that other great philosopher whose command to his followers was, “Put up again thy sword into his place, for all they that take the sword shall perish with the sword.” Of course I saw with you that the Sabbath day was Saturday, and nobody could have been more plainly alive to the incongruity of the teaching and practice of my own communion than I, who had, Sunday after Sunday, listened to the ritual of my church, which stated that we were to remember the Sabbath day to keep it holy, when we had all been breaking it the day before. All that had been clear enough to my mind for many, many years. I was, as I say, in the position of one who is indifferent on that subject. I laid no special stress on it except for myself, and had not considered the difference of ideas that was involved. I simply ordered my own conduct to please myself—did as I pleased—and as long as nobody interfered with me, I felt perfectly at ease.

It was by accident—I really feel when I consider the matter seriously, that it should be denominated by a stronger term, and by your permission I will say, It was by special Providence—that I was called into contact with the Religious Liberty Association and your church. Now men who are indifferent like myself, never make any fight—or at least men who are like my former self,—we are satisfied to be let alone, and we are the men who need to be waked up in the words of the hymn just sung. I assure you that I am at last thoroughly awake, and appreciate fully the seriousness of the situation.

Behind you lies not mere devotion to an idea for idea's sake; you have appropriated that grand idea of Christianity, not merely because it is the truth, but because it is the truth which was given to the world by the Founder of Christianity, and which has been seized upon by the enemies of his religion, and abandoned for these many centuries by his professed followers. This re-appropriation of Christianity's fundamental idea to the religion to which it belongs, seems to me to be the grandest achievement of the time.

I remember once hearing a story about a clergyman, who, being reproached for enjoying himself too much for a man of his calling, said, that he did not see why the devil should be allowed a monopoly of all the good things in this world. So I have never been able to understand why that which is so great,

good, and humane, and essentially American in principle as absolute religious equality, should be left for its defense, altogether, to infidels and to the enemies of that religion from which it originated.

This is to me one of the greatest glories of Seventh-day Adventism; that it restores to the hands of the Christian church those weapons for warfare with sin, of soft persuasion, sweet reasonableness, and absolute liberty of choice which the Master placed in the hands of his followers, and which the early church recklessly cast away, to substitute in their place the sword and spear of the past and the policeman's club of to-day.

I have recently been down in the State of Tennessee interesting myself there in the cases of some of your brethren. I have been requested to say a few words with reference to my experience there. I may say this, that I found there a hypocrisy which if I may so put it, commanded my respect.

Perhaps this statement involves a contradiction in terms. I suppose — I do not commit myself to it as a proposition, but I suppose, or at any rate I can see that it is thinkable, — that when a man has made up his mind to do an indecent or blackguardly thing, there is a gleam of morality in the desire to do it in the dark; for instance, when he writes an insulting or threatening letter, perhaps, he is to be credited with the shame which prevents his signing his name to it; and when he wishes to involve his neighbor in trouble, perhaps he pays a tribute to honor and integrity when he skulks behind another to do it. That is a very profound moral question, which I will not attempt to discuss here. I found this principle existing in Tennessee — outside of Seventh-day Adventists — for there were those who wished the hand of the law to seize upon our people, but did not want to give testimony against them.

So, when I had a conference with the Prosecuting Attorney, I urged upon him to *nolle pros* the cases on the ground of public policy, telling him that was what would be done in my State, or at least in my city of Baltimore, and that he could not afford to go to court with such a case. But I soon found that this spirit of persecution, and this spirit of animosity, is one of those things that grows by what it feeds on. To my disappointment, they would listen to no compromise, but insisted on going to trial with no evidence. But the State's Attorney had the grace and manliness to be ashamed of the proceedings, and said that nothing would give him more pleasure than to act on my suggestion, but that he could not possibly do it, because petitions were pouring in on him every day, signed by scores of citizens of the county urging him to prosecute those Adventists, but "For goodness sake, do not call us for witnesses." So the State's Attorney tried the cases, and they

all went off on legal technicalities but one, and upon that one we called no witnesses. We went to the jury on the State's testimony alone.

An interesting as well as amusing incident occurred in one of the cases. One of the witnesses for the State was a little boy about ten years old. The little fellow had evidently been impressed with the idea that he was to be charged with something or other, and that he might be ordered out to be hung at any moment, and so he took the position of the Irishman, who, when called before the judge and asked if he pleaded Guilty or Not Guilty, said it was impossible for him to tell which he was until he had heard the evidence. Well, the judge in this case asked the little fellow his name. He gave that all right; then he asked him if he knew anything about swearing as a witness. "No, sir," was the answer.

"Do you know what will become of a witness that does not swear to the truth?" "No, sir." "Do you know what would become of a boy who did n't tell the truth?" "No, sir." "Do you know anything about heaven or hell?" "No, sir." "Ever been told anything about them?" "No, sir." You see he was not going to commit himself until he had heard the evidence! The State's Attorney excused that witness; toward the end of the case he tried to call him back again; but after a little discussion, he dropped him at last. So our man was acquitted.

We have heard good tidings from Tennessee since that time. We have been informed that no more indictments have been found, and very little prospect for any more. For the present, at least, we have beaten the enemy, and we trust he will stay beaten. And we are prepared to knock his ugly head whenever and wherever else it shows itself.

But as matters stood, I did have a slight change in my psychological condition. I started from home with a good deal of pity and sympathy for the Seventh-day Adventists; but before I had been there long, I began to transfer my pity to the other side. They were very badly off, indeed. The more I saw of them, the more I felt inclined to blame you people for their condition. For you understand perfectly well what this spirit of persecution is and how it would manifest itself. But it is a very hard thing for one to harry a man or persecute him and not have him give the other any reason for doing it. That always has been a very aggravating thing. It seemed to me that if you Seventh-day Adventists had been the good Christians you call yourselves, and had acted as you should have done, and had done to others as you would have been done by, you would not have kept behaving yourselves so well in that aggravating way. It was hard on these people, there is no doubt about it, and I could not help saying to myself for them, If you have the real spirit of Christ-

ianity that you profess to have, Why, O why don't you cut somebody's throat?

There seemed to be a general feeling among the people there that you must either behave or go away, and if you refused to do either, you see it was very hard on them. I was often encountered by persons there who said in a very querulous, complaining sort of way that those Adventists paid their debts better than anybody around there. They seemed to feel hurt about it. The only man I saw there, who did not belong to your people, and who was seriously in favor of their release, said that he wished that I would convert all of the fellows that owed him money, to Seventh-day Adventism, because then he could collect his bills without suing.

My friends, I feel inclined to talk to you in a very serious manner, for that is the mood in which I find myself the greater part of the time at present. For my own part I believe that if the Seventh-day Adventist Church had never done anything else for Christianity or the world than to give birth to the International Religious Liberty Association and follow its principles, they would have done more for humanity than a Newton, a Kepler, or a Washington, or any of the greatest men that ever lived.

I think this ought to entitle you to the gratitude of the nations as long as man shall live.

I am not a prophet nor the son of a prophet, and I do not pretend to know what will be the outcome of it all; but I know you have faith in your religion, and my faith in you is as strong as yours is in your religion.

I believe that you have arisen in this country for a grand, glorious, and noble purpose. So far as I can see, the noble vessel in which you sail, and which you have rebuilt from the spars and timbers which have floated down to you from the wreck of the early church as it was founded, is destined to sail on to the haven of glory and peace,—I say, that grand ship which you have erected, I believe, will sail on to glorious victory. I know sometimes the sky looks black, and we see here and there round us the fast gathering clouds; in some quarters the lightning is flashing; but we know that every man is at his post, every mast is firmly set and well guarded, that the sails are tightly fastened; and when, above the roar of the tempest, the rush of the waters, and the whistling of the winds, a voice comes to us through the storm, "Are you not afraid that the vessel will sink?" We answer, "No, our Master is at the helm."

