

The Daily Bulletin

Of the General Conference

"Yea, let God be true, but every man a liar." Rom. 3:4.

Thirty-third Session.
SOUTH LANCASTER, MASS.

WORCESTER, MASS., SUNDAY, FEBRUARY 26, 1899.

VOLUME VIII.
NUMBER 9.

The Daily Bulletin,

PUBLISHED BY THE

GENERAL CONFERENCE

OF

Seventh-day Adventists.

F. S. BLANCHARD & Co., Printers, Worcester.

SUBSCRIPTION PRICE, - 50 CENTS.

CONTENTS OF THIS NUMBER.

A Good Sabbath,	81
Fellowship,	81
Good Health,	81
The Sabbath-school,	81
General Conference Proceedings,	
Fourteenth Meeting (continued),	82
Fifteenth Meeting,	82
Sixteenth Meeting,	85
Seventeenth Meeting,	88
Sabbath-school Work,	88

A GOOD SABBATH.

February 25 was another day filled with evidences of God's willingness to bless his people. The Sabbath began with a discourse from Professor Prescott, on the Signs of the Times, arranged in a new setting, which gave it freshness and vigor. When Jesus departed from the temple, the temple went utterly to pieces. Ye are the temple of God; and if Jesus can not inhabit the temple, it must to to pieces. Christ alone is that by which all things hold together.

The morning service was taken by Elder I. H. Evans, who spoke on the "Beatitudes," as recorded in the fifth chapter of Matthew. The conditions on which hang the blessings of Christ there spoken were made to mean practical life, in all its intensity. The definitions of meekness, mercy, and peace-making were drawn in clear lines, showing that the possession of these makes men mild and gentle in home and society; quiet and peaceable under adverse circumstances.

In the afternoon Mrs. S. M. I. Henry occupied a half-hour or more in bringing to bear the application of the Holy Spirit in the reformation of the life. An excellent social meeting followed, in which a large number were on their feet together, each waiting an opportunity to bear witness to the saving grace of Christ.

The evening after the Sabbath Elder J. O. Corliss spoke from Acts 1:8, from which was drawn a contrast between the old, selfish, ambitious life of the natural man, and the new "separate life" of the man who has given his heart to the Lord. Taken as a whole, it was one of those days which will remain long in mind as a green spot in the journey of life.

Several of the delegates went yesterday to minister to different churches in the New England Conference. This will doubtless result in good to those who are

not able to come to the conference for the blessed things being there handed out by our Heavenly Father.

FELLOWSHIP.

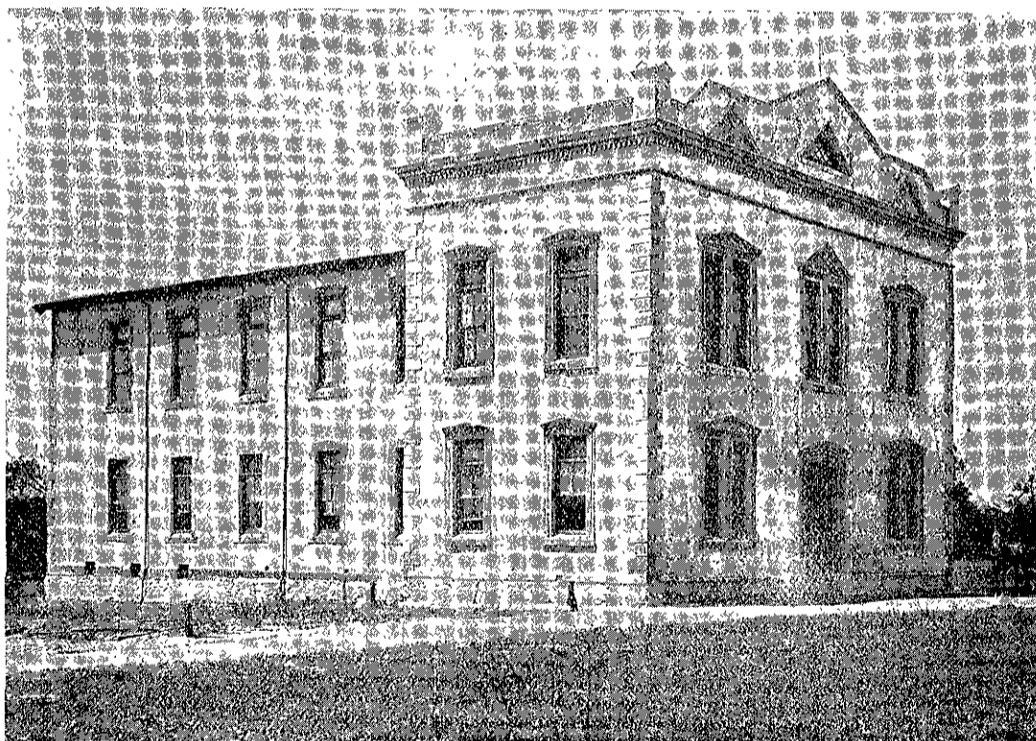
The delegates were privileged to exchange fraternal greetings with Brother A. R. Henry, Thursday, the 23d instant. His testimony was hopeful and cheering, because of its assurance in oneness of fellowship with the brethren. All are glad to meet him, and wish that many more could enjoy the good meetings of this best conference of Seventh-day Adventists. Surely the Lord is present, to draw the minds of all to one common center. This is not saying that the delegates have not held diverse opinions on the measures before them. But it is truly remarkable how, with prominent se-

essor of untold wealth, which is far better than mining or bank stocks. Its leading article by the editor, entitled, "The New Dietary," is worth more than a year's subscription to the journal. "Domestic Conditions in India," by an old missionary, is not only entertaining but highly instructive. No one can well afford to be without the information so densely packed in the School of Health department. In this day of the revival of health principles, many new and startling facts are being recorded, which are absolutely necessary to happiness and longevity. Whoever misses the current number of *Good Health* loses a great and a good thing. It is only one dollar a year, published at Battle Creek, Michigan, by the Good Health Publishing Company.

ald Publishing House, Battle Creek, Michigan.

THE SABBATH-SCHOOL.

The conference Sabbath-school, held Sabbath, February 25, was so much in line with the other meetings that it seemed but a part of the conference itself; certainly it was another occasion when the Lord gave us precious light, and opened to our understanding the Scriptures. Professor Prescott reviewed the temptation of Christ, and we saw in it a new and beautiful lesson on the use of the Scriptures. Jesus used the word of God to save himself from sinning. Satan uses the same word as an excuse for sinning. Man had the whole world once, but he lost it by obeying Satan's word instead of God's;



CLAREMONT UNION COLLEGE, SOUTH AFRICA. (See sketch, page 48.)

tional interests, that seemed to demand control of delegates in opposite directions, the Spirit of God has calmed the minds, and regulated the judgments of all. Evidently the Lord himself has, so far, been Master of the assembly; and we believe he will continue to direct in its counsels to the close of the session. If this proves to be so, greater results will directly follow this conference than have ever been realized from any similar gathering.

GOOD HEALTH.

The health question is bound to keep in the front rank of reforms, if there is any virtue in the beautiful things said and done in its behalf. The March number of *Good Health* has already made its appearance, looking as cheery and fresh as an early spring morning. It is full, too, of good things,—those calculated to make mankind the pos-

THE ABIDING SPIRIT.

It is a comfort to believe that the Lord's Spirit abides with his people, but to know that its power is operating in all our movements is an intensified reality. A little book of 316 pages, by Mrs. S. M. I. Henry, showing how this boon may be secured, has lately come from the press. It treats the subject of the Spirit's ministration in a very clear and concise way, revealing that the writer has studied somewhat of the depths of its "breath of life." The book is indeed a message of liberty to enslaved souls that long to be free from the toils of Satan. Just now, when so many are in a receptive frame, in expectation of the coming of the Holy Ghost in unusual power, this little book is timely, and can not fail to be a stimulus in the right direction to every one who will study the lessons it so clearly sets forth. For sale at Review and Her-

so it is evident that he could not get it back by following the same course. We should believe the promises of God, because they are true, and not try them as experiments, to see if they will work.

Through the courtesy of Dr. J. H. Kellogg, each delegate was yesterday presented with a beautifully illustrated copy of the latest production on the health question,—*"Shall We Slay to Eat?"* The statistics it contains on the subject of meat-eating are simply surprising. The book is an epitome of all the best things ever said or written by the doctor on this important subject. Every family who cares to know the principal causes of disease, and the secret of healthful living, should obtain a copy. It is a pamphlet, with illustrated covers of leatherette, and contains 175 pages. The cost of the book is but 25 cents, to be had of Good Health Publishing Company, Battle Creek, Michigan.

GENERAL CONFERENCE PROCEEDINGS.

Confession—Repentance—Forgiveness.

FOURTEENTH MEETING, WEDNESDAY,
3 P. M., FEBRUARY 22.

(Continued.)

The Spirit that we were waiting for here in this our Jerusalem, is that power of the Holy Spirit which will make it possible for us to lay down our lives for men whom we know as Jesus knew them. It is our business to know men,—to know by their fruits just what kind of people they are; and the more desperately wicked they are, the more it becomes us to love them instead of to judge them. This will be a fight, as Brother Ballenger said. He said it had been a running fight with me; it has been a running fight; but, thank God! that running fight has been turned into a running victory. Now, brethren, will you covenant with God and with one another, that in so far as in you lies, you will put away this spirit of judgment and of criticism?

G. E. Fifield: I feel impressed to say that we not only want to covenant together with God's help not to indulge ourselves in criticism of others; but we also want to ask God that when this criticism comes to us, we will not hear it.

O. S. Hadley: This meeting is a very important one, and there is a point that I would like to inquire about, not for myself, but for the information of others. Is that covenant to include those who are members of an executive board, or the president of a conference, to bind them for criticizing those who are under them, when they see them doing wrong?

Mrs. Henry: This should be done in the spirit of love, and not in the spirit of criticism. It is the spirit of criticism that we are to get rid of. Jesus knew and talked very plainly with the people, but he did not have the spirit of criticism. But now I have delivered my message, and will leave the brethren to dispose of the matter as they see fit. The Lord help us, every one.

C. H. Jones: I hope that none will take a course here that will grieve away the Spirit of God. I believe the Lord is here this afternoon; and that this place is solemn because of his presence. I want to make a confession, for the Lord has said that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. And I want him to cleanse me from unrighteousness, and to fill me with the righteousness of God. A dark picture has been painted before us, and I have been in that picture. I have not had tenderness of heart toward others. I have been with others in carrying out the wrong principles brought out before us, and I want to get rid of my sin. I confessed to the Lord this afternoon, peace came into my heart, and I believe he has forgiven me. I want to make things right, so far as is in my power. By the power of the Lord I can do this. The power of the Lord is here. I praise him. I will go through with you.

E. A. Merrell: I am glad that I have been here. This is indeed a solemn time. I can stand up and say that with God's grace I will not do anything that will be displeasing to God.

A. G. Adams: I feel glad that I am here this afternoon, and I feel sorry, too. I am glad for the reproof the Lord has sent me, because I felt that I was the greatest sinner here. I take this reproof, and thank the Lord for it. I am guilty of these things which have

been pointed out this afternoon. I have been morally weak. Now, brethren, I ask your forgiveness. I have indulged the spirit of criticism and fault-finding. I have found myself frequently justifying my own actions when they were not to be justified at all. Yet the Lord has been gracious to me. I want to serve him better from this time on, that I may meet with his approval, and with you find a home in his kingdom.

O. A. Olsen: I recognize this as a very solemn place. The Majesty of heaven is in our midst, and he has come near us with tender compassion. There are many things that I might say, but it is not necessary to make a long speech. But there are some things that I do want to say. Of all of you here, it seems to me that I am not only the chief sinner, but the chief object of God's tender compassion, if I may so express it. I do not know of any one to whom the Lord has sent so many messages of warning and reproof and correction as he has sent to me. I thank him for that. I will mention a few things in particular. The first reproof was with reference to the use of my own time,—overdoing, bringing weariness upon my mind and confusion to my judgment. The Lord sent many messages to me on that; but I did not heed them. I saw a large amount of work to be done, and I plunged into it here and there and on every hand; and the result was unfitness for other things, that needed cool, prayerful, sanctified judgment and good sense. Another thing: I failed in carrying out the inward convictions of my being. I had convictions; but there were many obstacles and difficulties and perplexities and obstructions, and I did not try to correct things as I ought. Many times my mind was confused because of weariness, and afterward I would see it, and grieve over it; but the opportune moment would be past. Words and deeds had gone on record in God's book. The Lord has spoken of these things, and it is a tremendous thing, brethren, to trifle with the convictions of the Spirit of God. I am sorry for my part in this direction. There is where I have always had a battle. Now it is one thing to nourish a spirit of criticism, but it is quite another thing to deal faithfully with a brother in the fear of God. That is an entirely different thing. There is where I have failed, and so laid the foundation for many other failures. It is so natural for us to shun these difficulties, and get ground them by this excuse or the other excuse, instead of coming right up squarely in the fear of God and in the Spirit and love of Christ, and calling things by their right name, and doing as God would have us do.

Now that is what has been lacking among this people for a long time. I am glad, and more thankful in my heart than I can express in words, that God has given Brother Jones grace to bring some of these things out. And now, as we are entering upon a new era, according to the position we have taken before God to-day, let us be true to God, and true to one another. And while we should not criticize, and condemn, and censure behind the back, let us have the courage and manliness and the Spirit of Christ to go right to our brother, and do what the Lord has told us to do; and he will bless such a course of action; thus we may save our brother, and hide a multitude of sins.

I do not need to specify further. I was glad that Brother Ballenger, in his prayer,

touched upon the spirit of restoration. And I feel to say, Lord, give us the spirit that was manifest in that repentance. The Lord says that we have defrauded. God help us to rectify it. If we do this, God will meet us with another promise. He has promised to restore us all these years of our unfaithfulness, and I praise him for it.

G. A. Irwin: I believe that the message borne by Sister Henry was indited by the Spirit of God; and though I feel that God has forgiven me, yet there is one thing I ought to do yet. I have felt for three or four days, in fact almost ever since the conference began, that Brethren Prescott and Waggoner were making my work hard for me, that they had a spirit to criticize everything; and I allowed the devil to make me believe that they were doing that purposely to make it hard. I was getting a little feeling in my heart toward these brethren. And the other day when the meeting was called for the medical missionary work, I felt anxious for Dr. Kellogg to lead out in the work, and he did not seem inclined to do it. Since then the devil has made me believe that it was a kind of conspiracy to make the thing pull hard. Now I ask these brethren's forgiveness for this feeling. Brethren, I want to make these things right, because I have spoken to a few of the brethren about my feelings. Right here I ask these brethren to forgive me for this feeling. I do not want to stand in the way of light, or have any feeling toward these brethren.

[At this point the forgiveness of Brethren Waggoner, Prescott, and Kellogg was asked personally by Elder Irwin.]

A. Moon: Brethren, I have been greatly humiliated to-day. I had never heard of the Testimony read before this conference by Brother Jones; and when it came, it was like thunder from a clear sky, so to speak; I confess before you, however, that I had been greatly lacking in faith in God. I can see now that instead of exercising faith in God, instead of taking all my burdens to the Lord, I gave way to discouragement on many occasions, and that my faith and trust in God were very fitful, and finally I gave way to the very fault that has been portrayed here this evening,—that of criticizing and finding fault with those who were in prosperity. I especially engaged in criticism of Dr. Kellogg. I have asked his forgiveness for this, and I have asked God to forgive me, and he has forgiven me. And, brethren, I want to say, before you and before God, that I shall endeavor, by his help, to avoid criticism of my brethren in the future. I believe that God will help us, brethren.

L. A. Hoopes: I can not let this meeting pass without expressing myself on this question. The Lord has reproved me in the Testimony that has been read. I am glad he has spoken so plainly. When I was called to the work of the General Conference secretaryship, I was called from a field where I was enjoying the rich blessing of God. It seemed to me I did not know anything but victory in the Lord. I had had precious experiences; and when I came to the general office, I did not have any connection with the boards, and knew nothing of their previous history, and I felt perfectly innocent of what had been done in the past. So when the messages of reproof came, I always felt that they were for some other person. I did not know, brethren, that I was such a Pharisee. I had tried to be particular that not the slightest thing should come in to mar my peace with God. But, brethren, this Testimony has cut squarely across my pathway. There I have been in the office for two years,

and God has graciously sent us messages of reproof, and I have been permitted to see these things. I saw the defects of my brethren, that were pointed out for their good and for my good; and instead of being a brother, a Christian, and going to them, and using the grace that God had given me to help them to see their sin, and to help them out of it, I simply let the things pass by. Brethren, my soul has been drying up; and I can see the secret spring of the whole thing. I see why it is so, and I take the reproof that has come here this afternoon. I want to say that I have come up here, and while my good brother has talked on this floor,—Brother Prescott,—I have felt that he was on the danger-side of the line. I permitted evil thoughts to come into my heart concerning him. And then through the goodness of God, as the day would pass along, he would drop some word that showed me that he had a hold on God that I did not have: he was drinking at the fountain that I did not know much about. Then I would long in my soul to get hold of that thing for myself. Brethren, I have determined in my heart that that thing shall stop right here. Brother Prescott is my brother. He is one with me, and I am one with him. Thank God! I want him to forgive me, for I know that God has.

[The forgiveness of Brother Prescott was then asked by the speaker.]

A. J. Breed: I feel as if I would like to take just a moment. I am not having the trouble that I did have; for I got the victory before the morning service, and I have been enjoying myself a good deal since. While Brother Jones was praying, rays of light came into my mind, and I got another victory there. One thing I felt was this, and I have been rather glad of it, that I was not so closely associated with the brethren that I had to remain with them in Battle Creek or some place near there. I rather flattered myself that I was not so responsible. But when this Testimony was read to-day, it struck me forcibly that I was just as responsible as any of the other brethren. But, brethren, I have asked God to forgive me, and I know that he has done so. Now while I do not feel any sense of condemnation, I am sad and sorry, when I think of the light I have had, that I am not in a better condition to represent the work. I am sorry, too, that I have ever,—well, there is no use for me to specify: I am all wrong. To know how much selfishness there is about me, you would have to weigh me, and that is about all I can say. Were it not for the mercies of God, I do not know what I should do. But I am trusting in his mercies, and am rejoicing because of this. And while I have allowed my mind to be wrongly affected, all this has been removed, and I am now perfectly free. Still, there have been some things presented here that I do not understand. I am praying to God every day to help me to understand them, and to get all the rays of light that he can give me while at this meeting. I believe now, since this afternoon meeting, that I am in a better condition to receive light than I was before. So I am trusting God, and I shall praise him every day.

J. H. Kellogg: I must not let this meeting close without saying a word. I want to be one with you. I want to say just a word with reference to Elder Irwin's remark about a conspiracy, to exonerate Professor Prescott and Dr. Waggoner of any suspicion. There certainly has been no conspiracy. The reason I have not felt like taking a prominent place in this conference was because I did not feel worthy; brethren, I did not feel competent to do it. Before I came to this conference, I felt that there was a spirit of criticism

in the air, and as if I had not the grace to meet it. I begged Elder Irwin to excuse me from coming to this conference. I struggled and prayed over it for several weeks; and finally in a dream I saw a picture of this room, with myself sitting in a back seat, feeling very comfortable; and I said I need to go to that meeting. I have perhaps appeared odd and strange since coming, but I felt very unworthy. Then, too, I have not had a right feeling toward my brethren. I have not had power enough, and I knew very well what the matter was with me. If I had had grace and consecration enough, my brethren would have seen it. I have believed the principles of health reform since I was a boy. When I was about thirteen or fourteen years of age, I set type as an apprentice in the Review and Herald Office. I have been connected with the work all my life; and have known, perhaps more than any other man in this room, of the inner workings of this cause from the very beginning. I do not suppose there is a man in America who is so well acquainted with Brother White as I was. I lived in close relation to him, and enjoyed his confidence. When I saw the health principles, they looked so beautiful and consistent to me that I at once accepted them. Then I had such a struggle in contending for these principles that I did not love any one who did not love the principles. Some of the worst conflicts the health work has received have been from the ministers at our General Conferences. It was a great trial to our helpers at the sanitarium to have the ministers of the General Conference come to our tables, and ask the helpers, who had not tasted meat for a long time, to bring them in some stewed chicken or beefsteak. We got so that we dreaded to have a General Conference come there; and in order to avoid the ill effects it had upon the helpers, we arranged to have the ministers eat at the dormitory, where these things could not be had. The helpers had to contend with that influence a long time afterward, and they would offer as an excuse that some ministers who had brought them into the truth used such and such things. Finally I got so I dreaded to see the ministers. I was suspicious of them; for I did not know whether I could trust them or not. Since coming to this conference, I have seen the interest that has been manifested in the subject of health reform, and my courage has been greatly strengthened. Brethren, this work will go forward. I am with you in it, and I feel now that I can trust you, and have full confidence in you. Let us take hold of all these lines together, and triumph with the message.

Meeting adjourned.

Mission Work—The West Indies—Bay Islands—Eastern Europe—Turkey, etc.

FIFTEENTH MEETING, THURSDAY, 9:30 A. M., FEBRUARY 23.

Prayer was offered by Elder L. D. Santee, after which the minutes of the last meeting were approved.

The President: The Foreign Mission Board had the meeting yesterday; and will now take up the work where it was left yesterday afternoon.

A. Moon: I do not wish to take any time this morning, but believe the best thing will be to hear from those who have come directly from foreign fields. I therefore call on Elder A. J. Haysmer, of the West Indies.

A. J. Haysmer: "But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting

him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." This text has been in my mind ever since I came to this place, and a long time before. When I was requested to speak upon the work in the West Indian field, I said, They are our nearest neighbors. So we want this morning to look a little into the condition of our nearest neighbors with regard to what is called the foreign mission work. I do not know that we can do better to lay this field before you than to take a glance at the field itself,—the location of the field, and its size. The West Indies Mission Field takes in all the islands in the Caribbean Sea; British, Dutch, and French Guiana; then along up to British Honduras. Although the field looks small, it is really quite large. It is twenty-two hundred miles from Barbados, in the eastern portion, over to the western portion of the field, and eighteen hundred miles from the most northern point to the most southern point. I shall be brief in my description, because the *Missionary Magazine*, which I presume you have all read, gives a description of the field.

We have 1,567,452 square miles of territory, which is one third the size of the United States. We have 14,486,541 precious souls in that field. Those are all our nearest neighbors, whom God says we are to love as we love ourselves. The third angel's message is to be preached in the West India Mission Field among these fourteen million people, just as thoroughly as it has been in the United States. That message has come to us. This being true, there is a great work to be done for our nearest neighbor. Twelve or fourteen years ago the International Tract Society, through some means, began to get names from some of the islands. To these were sent literature, papers, tracts, and books. The result was that some became interested in the truth, and obeyed it before seeing a living preacher. About the first work done in British Guiana, South America, was done by Elder G. G. Rupert and Brother Geo. A. King, of Brooklyn. They remained there, however, but about four months. As a result of their efforts a church of thirty-three members was organized. But circumstances calling these brethren away so soon, the work was not so well established as it should have been. At the end of five years, Brother Kneeland went back there, and found some honest souls still holding on. The work has grown from that time. Today I think we have in this field four organized churches. One of these is an Indian church, composed mostly of Carib Indians. There are one hundred and forty-four Seventh-day Adventists now in British Guiana. We have three laborers there, and the work is in an interesting condition. I think the next work started in this field was in the Bay Islands, which include Bonacca, Ruatan, and Uvilla. Elder F. J. Hutchins and his wife went there, and found that a dear old sister (Sister Gauterau, from San Francisco) had gone there to visit her friends. She took some tracts and papers, and canvassed for some of our books. She set a godly example; and the people told me that when Elder Hutchins went there, they were hungering and thirsting to see somebody who could organize them. After a few days' work, a church of thirty-three members was organized. The island was in a flourishing condition; and Brother Hutchins told me, when he first went there, that he opened his box of books at the corner of the street, and sold

nearly everything he had before stopping. The people had money, and were anxious for our reading-matter. We have only one organized church there. It is divided into two companies, but is only one church. One of the companies is on a little cay just off the Island of Bonacca. Altogether, we have three companies, with about thirty members; so we have now over one hundred Sabbath-keepers in these little islands, and there might have been a good many more by reaching out for other fields, had there been laborers enough to do that. As it is, open fields have necessarily been neglected. Ruatan is the largest of the group, and Bonacca, to the east, is the smallest.

I think the work was next started at Barbados. I think Elder Ball visited that place. That was about six years ago. The work in Barbados has been an encouraging work, although it has been left much to itself. You remember that Brother Ball remained only a short time. Only three years ago laborers were sent there again. We now have a church of sixty-six members in Bridgetown. Of course that is really the only town, but there are little places all around. If you want to see a real, live interest, you should go to Barbados. I felt as if I could not leave that island. We have one medical missionary there, and he goes out and then comes up to meeting with three or four of the best families in the town following him. It does one good to see them, and hear them say they never saw anything like this before. There is a splendid interest there, and something ought to be done. Elders Van Deusen and Morrow are there.

The work is reaching out to the Windward Islands. There are over one hundred islands in this group. Elder Van Deusen has been in these islands a little, and in Antigua, a company of thirty-four members has been raised up. In St. Lucia there are five; in San Domingo there are five more. We have only three canvassers in that field, and they are all doing good work. We visited most of those islands on our way to this conference.

The work next started in Trinidad. This is a very interesting field. The work has been going on there for about five years. But it has been left alone much, on account of not having enough laborers. The Lord has blessed the work in Trinidad. We have two organized churches there, with one hundred and twenty-eight keeping the Sabbath, and the prospects are the number will be doubled soon. There is a good interest there.

This island of Jamaica is about one hundred and forty-four miles long and thirty miles wide. There are 660,000 people there. We have to help our brethren get off to some of the other islands, and have farms started, and show them how to cultivate the land for themselves. There are over one thousand people to the square mile in Barbados, and there is not much chance for some of the poorer ones to get land. Some of the brethren in Barbados are paying \$28 a year rent for an acre of land.

The work was started in this island by the International Tract Society. There were six or eight keeping the Sabbath when we went there six years ago, and our brethren were holding meetings in a very small room. We finally secured a larger one—the dining-room of one of our sisters. We have seven church buildings in Jamaica, and 333 members. Besides this, we have sixteen companies, composed of 169 members, with about one hundred others who have not yet been baptized, making in all about six hundred that are keeping the Sabbath. In Central America there are about 3,150,000

souls. We have not done anything for these people, only in two or three places, where there are about a dozen keeping the Sabbath. I have had a burden for that field for a long time.

All that is being done in the northern part of South America is in British Guiana, and at Bogata, where Brother Kelley is trying to learn the language and work as a self-supporting missionary. We have 6,500,000 in South America, who belong to the West Indian field. The gospel must go to them.

We have been waiting a long time for arrangements to be made so that we could go to Cuba, and labor without fear of personal violence. We have waited so long now, that I am almost ashamed to go there. The island is 700 miles long, and contains 1,632,000 people, nearly half of whom are Spanish-speaking white people. We have not done a single thing to warn our nearest neighbor of the coming of the Lord. When shall we do something for Cuba?

Then there are Haiti, and San Domingo, where we have only one or two keeping the Sabbath, and they are not in a position to do much in the way of studying the truth.

Porto Rico is a beautiful island, and contains 800,000 people. It has been open for years to the message. It is one of the most healthful islands of the West Indies. These West Indian fields are just about half-way between the cold, changeable climates and the hot, equatorial climates. It is a beautiful, grand garden. It is not a sacrifice to go to Jamaica or the West Indies; it is a pleasure to labor for souls down there. Who will go down to Porto Rico, to give these people the light of truth?

Then there are the Windward Islands, over a hundred in number, the population of each ranging from 75 persons to 183,000. Brother Van Deusen, Elder Morrow, and a self-supporting medical missionary are there to give these people the truth.

L. B. Losey: What proportion is white and what proportion black?

I can not tell exactly. In fact, it has got so that I can not see much difference between a white man and a black one.

A. T. Jones: Good. That is right.

It doesn't look hardly right to come into this congregation and see all white people.

W. W. Prescott: It is not right, either.

When I came here, I just wanted to go down there, and sit beside my brother [Elder Sheafe] in this conference. Here are over 15,000,000 souls in this field at our door, and hardly a sacrifice has been made to warn them of the third angel's message. As I have been through the field, and seen what sin has brought them to, the thought has come to me, O, what will lift up these people? I see to-day what that is. What are we doing for the West India Mission Field? In looking in the *Missionary Magazine*, on page 103, you will see what appropriations have been made for the West Indian field. In the last three months one lone man in Michigan has given one dollar. The Lord bless him for that! I am not blaming my brethren in the least for this. I am blaming only myself; for I have not been as faithful as I should in telling the people the needs of this field. After this, however, the Lord helping me, I shall have more to say, and I believe the money will come in.

Now a word in regard to the needs of this field. We want consecrated workers, who can go into every part of the West Indian Mission Field, and open it up at once. We need not wait four months, as the harvest there is now all ready to be gathered.

We want consecrated teachers to start church schools in some of these places.

We do not want teachers right out of the colleges, who know nothing except class work. We want practical teachers, who have had experience, and who can not only teach the children, but do anything that needs to be done; who will take hold and lift in the Sabbath-school, and help in the public meetings; so that our ministers need not have to visit organized churches so often. There is a feeling against women preachers; but let us call them women teachers. They can do a great work in this field.

Not only do we want teachers, but we want families. Especially do we want some to go into British Guiana, and teach these Indians how to make a living, instead of roaming the forests.

Elder Hale wants a canvasser,—one who can sell our large books, and also help to get the native brethren, started in the work. There is a wonderful field there for the canvasser. Nearly all the people of British Guiana live along a beautiful, level road two hundred miles in length. This is an excellent place to canvass; so far as getting to the people is concerned.

In Trinidad we are renting. In these smaller islands there is one main town, and all things center around that town. We need a plain, respectable church building, and a good mission, so that we can have a place to give prominence to our work; where our missionaries can stay without being exposed to fevers and the like, as they have to be in the places where they are obliged to stay. In Bridgetown, Barbados, there is practically the same need as in Trinidad.

In Kingston, Jamaica, we have over 60,000 people. We especially want a Christian Help band, who can take hold of these poor people, and lift them up. The people there buy nearly all their breadstuffs. We want some one to go there who will teach them a healthful way of living, and we want a depot for our health foods established at that place.

Another great need in that field is a small paper. Our people there are too poor to take the *Review and Herald*, the *Signs of the Times*, and other papers; but if they could only have the good things that are going through them in a paper that could be circulated once in two weeks,—for that is the time when the mails are sent,—it would be a blessing to them there. Such a paper would be a help to unify the work in the islands there, and also be a means of instructing the people in the things of God.

As I look over these fields, and see what a great work is to be done, the thought has come to me, How is it all to be accomplished? I have sometimes been almost discouraged, but I don't feel that way now. What I have seen in this conference fills me with faith that it can be accomplished; but as to how it will be done, is easily explained by reading two scriptures,—one in Acts. 1:8 and the other in Ps. 110:5: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

Allen Moon: Elder Holser has recently been in the Mediterranean field, and we will now hear from him in reference to that mission field.

H. P. Holser: The first recollection that I have of an Adventist sermon was one preached by Elder S. N. Haskell twenty-one years ago; and I remember but two points in it,—one that he preached with great earnestness; and the other that this third angel's message

must go to all the world. That struck me as the key-note of this message. It has ever since been with me the key-note of the message. It must go to all nations. I am glad that during this conference several have already struck this key-note; and I trust that, guided by the Master Hand, many more will yet strike this note, until a missionary chorus will go up from this conference which can be heard throughout the length and breadth of the land; and will be re-echoed from every heart and every life of our people, until it shall be heard to the uttermost parts of the earth.

I have been deeply impressed with the fact that we give too little attention to the missionary work. Too much of our time and means, our thought and energies, are devoted to commercial enterprises; and we are too little absorbed with the missionary spirit, the spirit of the Master.

You who are here this morning do not see, as did Paul, a man in Macedonia beckoning you to come over there; but I am glad to extend to you the Macedonian cry. It is a needy field. It and all the land round about is full of people. When we consider fields, it is not so much the number of square miles, but the number of souls in the field, that is the measure of it; and considered from this standpoint, the field about the Mediterranean is about twice as large as is the field included in all the conferences in the United States. The number of workers in our field, compared with the number of workers here, would be as if you had, in two of the average States or conferences, one worker. If that were the case in this country, you would certainly conclude that this is a very destitute field, and that something should be done.

Considering the fact that this field is so large, and has so few workers in it, I believe that it should receive much attention from this conference; and I know it will receive attention in proportion as we are imbued with the spirit that his message must go to all the world.

I never attended a General Conference when it was so difficult for me to decide whether or not to come. I had just returned from a missionary trip through Turkey, Palestine, Egypt, and Italy, back to Switzerland, where I held a short Bible school for the training of workers, when it was time for me to leave for the conference. The only thing that decided me to attend was the hope that I might here help to awaken a greater missionary spirit, and secure more workers for this field.

Here are large portions of the field without a single worker. In Turkey we have made a beginning. You are somewhat acquainted with what has been done in Constantinople and Nicomedia, in the East, and also with the small beginning made in Syria and Egypt; but it is scarcely a beginning. A portion of the Mediterranean field, in which there are nearly as many people as there are in the United States, has in it only one worker. In it there are about one hundred and fifty Sabbath-keepers, and these support five persons, who are engaged largely in Bible work. Thus, in a field containing from thirty-five to forty million inhabitants, we have one minister and five Bible workers. But the Lord is blessing this field. There is every indication that the time has come to give the message there. Perhaps in no other field have we seen such wonderful blessings from the Lord by the efforts of the laborers, as here. It would be difficult to find a harder field; but notwithstanding that, there has been progress, in proportion to the means that we have expended in that

field, as great as in almost any other field, if not greater.

In Turkey, while the hearts of the people are open, and many are searching after the truth, the difficulties are increasing. In the past we have told you something of how the Lord has given us favor among the rulers, so that we have enjoyed more privileges than any other Protestant denomination. But the enemy has come in, and some of those concessions have been cut off. Turkey is in an almost continual crisis; officers are being changed from one day to another, they know not why; suddenly they disappear, and others are in their places. These new officials, not being acquainted with our people, have acted on an entirely different principle. To-day our people have no right to hold a single meeting in Turkey, neither can they preach in any place. A special commandment, bidding them to do this, has been circulated throughout the empire. During the last year, whenever our own people have gone preaching, they have met this commandment, been arrested, and hindered in their work, sometimes being sent from place to place.

When a man is arrested in Turkey, about the first question asked is, "Where are you from?" The prisoner is often sent to the place of his nativity. The officials desire that every one shall remain at home, and not travel about. Those who travel about are considered as busybodies, or revolutionists, who disturb the peace of the empire; so they desire that every one shall remain at home. For this reason our workers have been sent from one place to another, frequently at government expense; and by this very means they have been able to visit places that otherwise would have been difficult for them to enter; and although under some hardships themselves, the message has been spread in this way far into the interior. The last news that I received from Brother Baharian was that the message has now spread into the interior of Asia Minor, a little farther east than Ur of the Chaldees.

Every one traveling in Turkey must have a passport. Even the natives must have passports. In these are written the names of the places which the traveler wishes to visit; and if the official who grants the passport thinks that it is not wise that a foreigner, or the native himself, go to that place, he does not allow it. Thus it is very difficult for our workers to go to certain places in the interior of the Turkish Empire; yet by their being sent by the police to their place of nativity, they often have the opportunity to stop a day or two on the journey, and sow the seeds of truth in places which it would otherwise be impossible for them to reach. In that way the truth has spread from Cilicia to Caesarea, and on to the East, and there are now in this region,—an entirely new place, where our workers have never been,—from twenty to twenty-five souls obeying the truth. One of our workers, who has been laboring for several years, has just been ordained, and sent to visit these people.

Thus, under these difficult and trying times, we see the truth spreading in Turkey. We believe the time has come to re-enforce our work in that field. By referring to the report, on pages 21-23 of the BULLETIN, you will notice that several definite calls are made for the Mediterranean field. One is for a superintendent of the Turkish Mission. In the past I have visited it once a year, remaining from several weeks to two months each time. Some one should work there all the time.

Again, another need demands that we have some one to connect with the work in Palestine and Egypt. This is the

Arabic field. In the northern portion, from Turkey in Europe, through Asia Minor, to the East, including Armenia, the Turkish language is spoken. But from northern Syria southward, through Palestine, Arabia, Egypt, and all northern Africa to Algeria, the Arabic language is spoken; this language is also much spoken in Algeria and Morocco, and in the interior of the continent. As you know by recent newspaper reports, by the British advances in the Sudan to Khartoum, this country in the interior has been opened up. There is great freedom in Egypt. Schools can be opened freely, and one can work with almost the same freedom as in Great Britain and the United States. Now that Great Britain has pushed on down into the Sudan, this country is also opened up to missionary effort.

W. W. Prescott: What do you mean by "being closed up against missionary effort"?

H. P. Holser: The ordinary effort. Of course the Lord can send a man anywhere,—in a fiery furnace, if need be,—and through him preach from there. I am speaking from the standpoint of human laws against missionary effort. There are governments where, if a missionary would go in and preach among the Mohammedans, he would not last long, unless a miracle were wrought in his case.

W. W. Prescott: How was it with Paul and the other disciples in Christ's day in their missionary efforts?

H. P. Holser: Just the same as it is to-day in Turkey. Our workers are in precisely the same situation; for the law says they shall not preach,—just as the Roman law said it in the days of Paul.

W. W. Prescott: Does that close the field?

H. P. Holser: No. Of course when I say that the Sudan is now open, I wish to speak in an accommodated sense. This field is open just as China and Japan and those fields are open, where the Catholic influence is broken; and doubtless the Lord uses these means as he did a heathen king to correct his people in the time of Nebuchadnezzar.

Here is a large field, extending into the heart of Africa. The Arabic influences extend down by the Red Sea, and into the interior. A large portion of the negro races in Africa are in touch with the Arabic language; hence by entering the Arabic field, we are entering a very large one,—not only the whole of northern Africa, of Egypt, of Syria, Palestine, and Arabia, but much of the African continent. I believe it is very important to enter this portion, and make a beginning. The fact is, we have not one soul specially engaged in the Arabic field. My desire is that something may be done to send some one to that field to take up this language, and devote himself to the work there. It is my prayer that God may put it into the heart of the proper person to go; for only God can truly call to a field. While it is a large field and an interesting one. I would not hold out these things as inducements. From a human standpoint, there is no field so interesting as this; but looking at it from the standpoint of the message, there is perhaps no field in this world more difficult. Yet this field must hear the message, and it will hear it; and the Lord will use human agents to proclaim the truth here. If a man feels that he is called of God to go to the field, he will stay there; he will not get homesick; he will not feel that it is not the place for him; he will not think of the dear friends he has left behind, and the privileges and comforts of life in America, as compared with the hardships he must meet in this field; for he must go through the same hardships

as one would in frontier life in this country, and even greater.

Then there is the Greek field. I believe the Greeks are open to receive the word of God. Brother Leuzinger, who has been laboring at Port Said, in the ship mission, says that of all the people visited, the Greeks show the most interest. And from this and our experience in Turkey, I am impressed with the fact that we should make greater effort among the Greeks, and that in Greece itself. So we have made the call to this conference that a laborer be sent to Greece,—some one who is able to study the language, who is familiar with the message, and who will be able to take some of our Greek brethren from Turkey, and train them in the work.

Besides these fields, we have the Italian field and the Spanish field,—all the north of Africa and Portugal. Nothing has been done in Portugal, or, as far as I know, in Spain. There was a small beginning made with the Spaniards in Algeria, and a church was raised up; but most of these brethren removed to South America. We had hoped that this would be the means of opening the work in Spain, but as the brethren have moved away, this has not been done.

We ought to have another laborer in connection with the Swiss Conference; for while this is a conference, it is still a mission field, and one of the largest. Our Swiss Conference has never defined its territory; it has never recognized boundaries, but has pushed out into other fields as far as it could; and the majority of our work is now outside of Switzerland, in these mission fields. At a meeting of the Conference Committee, before I left, they said: "We desire a change. It is good for you to visit the Turkish missions, but we desire that you remain in this part of the field, where there is such a large mission field untouched. One man is not sufficient for these two fields; there should be one man to look after each of them."

The first steps are now being taken to open the work in Palestine. Soon after the conference two years ago, I visited Palestine, where some literature was distributed among the four German colonies there. We hope that these will prove a foothold for the beginning of our work there. Brother and Sister Krum, of Pennsylvania, whom perhaps some of you know, were sent to labor in this field by the Hamburg Conference. They are located in Jaffa, and are now laboring among the German colonists at the foot of Mt. Carmel. They will next go to Jerusalem; and after they have distributed literature among them, they will begin to hold meetings. So far the Lord has signally blessed them, and I believe we shall soon see the work developing in Palestine. But we need to supplement the force we have there.

As I stated, the Swiss Conference employs fully half its time and workers in the mission work, pushing out to fields as far as Egypt; and we come to these conferences here in America, asking them to join with the Swiss Conference in sending out workers.

It is my prayer that the Lord will let the burden rest upon many hearts here, that you may feel the needs of this field. This is God's work; and it is my prayer that he will move upon your hearts, and impress upon you the need of workers for this great field.

L. R. Conradi: The brother who spoke this morning referred to our neighbors, and mentioned the West Indies as one of our neighbors. Now if you will go to Alaska, and look across the straits, you will see that Russia is another neighbor; and this neighbor extends clear over into Central Europe. This will give you some

idea of the neighbor on this side.

In speaking of the Russian field, it is one of the largest, as far as population and size of territory are concerned. The call for a missionary came in 1886 from the German people in Southern Russia; and the first church was started that year. At the present time there are nearly a thousand Sabbath-keepers in Russia, scattered over a great expanse of territory. While this is a difficulty, it is also a blessing, because they can thus be a light to the whole empire.

The Greek Church is the only established church, but the Baptist, Lutheran and some other churches are "tolerated." The established church has the right to extend its work wherever it sees fit, while the simply tolerated churches have not the right to preach or work outside of their own proper church, and they are allowed to do no missionary work whatever.

In our work among the German people of Russia, we have a population of about 2,000,000, and most of our workers thus far are Germans. We now have two ordained ministers, two licentiates, five Bible workers, and five canvassers in that country. Of these, twelve are Germans. All but one have been educated there, or in Germany. Only one laborer is there at present from the United States. But these workers, scattered throughout the field as they are, are not able even to look after the churches as they should. To give you a picture of the condition of our work in Russia at the present time, I will make a comparison of it with the work in this country. Beginning in New England, you have a few churches, a few in Florida, a few more in Texas, a few in Colorado, and a few perhaps in Canada; and then you have only one superintendent and one ordained minister to visit all these churches,—how much would you expect to do with such a force? That is our condition in Russia at the present time. There are two licentiates and five Bible workers. We do not have them in the churches, or we would not have been able to extend the work as we have of late. During the last year some three hundred souls have been gathered in. The largest cities of the Empire have been entered. As we push the work into new fields, following the openings of the Spirit of God, we see how much we need more help.

After many years of trial to make the canvassing work self-supporting, the Lord has put it into the hearts of some young men to go forth, and labor as God has opened the way. We now have five canvassers there who are self-supporting. The canvassing work has great difficulties to meet there, because the German colonies are so scattered that when one orders books, the canvasser may get them through, or he may not. For instance the canvasser orders a box of books from our printing-office. We send them; but they have to pass the censor officers. It takes months for a man to get permission to begin; it takes months to get the books to him. We in this country little realize the difficulties and obstacles met on every hand here in going ahead with the canvassing work. But we are grateful to God that during the last few months the report showed \$120 worth of books sold each month. It took ten years to gain the experience needed, before the proper men could begin their work.

We have tried to make the field just as self-supporting as possible. Money was granted for this field some years ago; but during the last few years we have tried to get along with what we had. During the last two years the tithe has increased about \$600. There are now \$1,600 tithes paid by the people. I suppose some

could do better; but, brethren, there is considerable poverty there. I visited a new colony in the Caucasus. As we came into the colony, the people were living in straw huts. There were some seventy Sabbath-keepers in that little village. They rented a parcel of land where they could have their own meetings, and be free on the Sabbath. They are doing all they can to support the work. The work in Russia is only an illustration of the fact that God is for us; and when God is for us, who can be against us? The Lord is working there in a wonderful manner. You will notice that we have in Russia, at the present time, one ordained minister and one licentiate to 32,000,000 people. We have heard something about destitute fields—we have a destitute field. We have some 26,000,000 people to each canvasser and Bible worker, and we have but one cent of money in Russia to every thousand people. We have tried to get along the last two or three years without calling for money. Brethren, we hope that the Lord will move upon some souls in this country to give themselves to the work there. But we do not want any but those who will go there to stay. Our field needs help; but the brethren say, "Send only laborers who will remain with us." Whoever goes there will not have an easy time. He will have hardships, and trials, and all that; but with them all will come the blessing of the Lord.

Meeting adjourned.

—o—

Organization—Talks by Dr. Waggoner and Prof. Prescott—Christ the Only Head—Each Member Perfect in Him, and Independent of Every Other Member—No Other Proper Organization.

SIXTEENTH MEETING, THURSDAY, 3 P. M., FEBRUARY 23.

Devotional exercises were led by Elder M. C. Wilcox.

The Chair: As announced this forenoon, we will now take up the consideration of the report of the Committee on Plans and Resolutions, found on page 49 of the BULLETIN. It was simply read the other day, and passed in for printing.

C. H. Jones: Mr. Chairman, before taking up this report, I would like to say just a word. It does seem to me that it would be a wise step this afternoon to spend a few moments in considering some of the underlying principles of organization, as brought out in the word of God. I believe that we all want to know the Lord's will in regard to these matters. I also believe that as we come down nearer to the time of the second coming of Christ, we shall have less use for constitutions and by-laws and resolutions. I believe that we should all be taught by him. In behalf of the Committee on Plans and Resolutions, I move that Brother Waggoner and Professor Prescott talk to us a little while on organization.

The motion was seconded by Elder Morrison, and carried.

E. J. Waggoner: While I have not anything to say as to just what you should do, it seems to me that before we consider directly the question of organization, we would clear the atmosphere a little if we should spend a few moments considering what we should not do. You have the report before you. I do not mean to say that you should not adopt any of those resolutions, or anything of that kind. You remember that yesterday, when there was some talk about boards, there was a sort of feeling, "Now we must grip things, because we must organize; we believe in organization." And yet you have before you what might be said to be recommenda-

tions for a radical change. Almost all, when those recommendations were read, acted as if they thought, "Now that means something; that is a change."

I want to read a short extract from a letter recently received. Here is the statement: "Our present form of church government, which I hope at some time will be changed." Here is another expression about the "necessity of modifying the form of our church government." Still another: "Our churches are dying for the want of more liberty." All this may be true enough; I might say that one recommendation of the letter was that the General Conference Committee ought to be abolished, also the district superintendents.

As I have considered these statements and recommendations, and then have remembered how sensitive a good many were for fear that disorganization was coming in, it has occurred to me that it only a person would keep saying, "Organization, organization, organization," and insist and reiterate that he believes in organization, and perhaps become a little "stiff" in some things, he might disorganize all he pleased, and tear everything to pieces; and everything would be all right. But it a man having a different reputation, who was known to have been wrong at some time on organization, should say one tenth of that, everything would go to pieces.

Let me make a confession. I made it in the last General Conference, and I will make it here. I received a testimony several years ago stating that I had said things that ought not to be said. That was true.

A. F. Ballenger: About organization? E. J. Waggoner: I acknowledged it at the time, and I acknowledge it now. I stopped that thing just then. As Brother Jones said in the last conference, when a man gets a reproof from the Lord, and puts himself right in the line of that reproof, the Lord puts him out of the way of it. You may hammer him as much as you have a mind to, and he is not hurt; for he is not there. So I have not been touched; for I am a most hearty believer in organization. This is the only time I have said it, and I will not say it again; for if you do not believe it now, it will not be of any use for me to repeat it.

Light has come to us showing that things are wrong. We want them right. The same thing came two years ago. We wanted to be right then, but we did not get any nearer right than we are now. In fact, we are worse off now than we were then. Now what is the trouble? You will remember that it was stated then, "Reproofs have been given." They were accepted, and the Lord forgave us. But if I were to undertake to navigate a steamboat across the Atlantic Ocean, I should probably run down half a dozen vessels in New York harbor, the first thing, and then run the boat into the mud. Then I would be very sorry, and would confess that I had made a mistake; but that confession would not enable me to run the boat successfully. If I run that boat further, I must learn navigation.

That is just where we are now. We all recognize that we have made mistakes; but that does not enable us to do the thing right. We must learn better; we must learn how to do it.

Perhaps some of the brethren here thought I would undertake to give you a nice plan, that you could follow, and make everything run along harmoniously,—a complete, systematic organization. But I will not do that. In the first place,

I do not know enough to make such a plan; and in the second place, I would not give it to you if I could. Then what would we do? Let us find what the Lord says about the matter; "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Now that is a blessed thing. It is a wonderfully comprehensive promise,— "whatsoever he doeth shall prosper." And it does not make any difference what that man is called, or what he has been; "whatsoever he doeth shall prosper." And this same thing that has been spoken for the man, applies to every individual who puts himself into that same place; and if they all were to come together, and walk together, then whatsoever they do would prosper. It must be so; and that is the picture of the church. The church is the "called out." But whenever there are any called out, some one must make the call. Those who are called out will come to the place whence the call sounds. Then if people are called out, and they all repair to the place whence comes the call, then they are together in one body. This body is Christ, and he is the head. The individual is the type of the whole church.

We read a text or two. Ye "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth." Eph. 2:20. What does the building do?—It grows. Of course we use that term technically; we say that a building is growing very fast; yet a man's building does not grow in the same way that God's building grows. How does a man's building grow?—It grows by the addition of one brick to another, until the building is complete. But that is not the way the Lord's building grows, as we shall see. "In whom all the building fitly framed together groweth unto an holy temple in the Lord." In whom?—Christ. "In whom ye also are builded together for an habitation of God through the Spirit." Verse 22. But you know the word of the Lord to every individual is, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? . . . Therefore glorify God in your body, and in your spirit, which are God's." That is, Christ speaks to the individual member, and says, You are the temple of the Holy Ghost. How is it that they altogether may be the temple of the Holy Ghost, the temple of God?—Because the same one who dwells in his fullness in each individual dwells in his fullness in them all combined.

Now take another text in Colossians, the second chapter: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Here is the same thing—the body—just the same as in the second chapter of Ephesians. In Ephesians it is a building that is growing; in Colossians it is a body, knit together with joints and sinews; and it grows. Now these two figures: in this one you have the house

that is growing up; in the other you have a body that is united together.

In Col. 2:6, 7, we have the two figures joined in one: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Now what do you have?—The church as a house, for an habitation of God. But it is a house that grows, because it is a body that is knit together with joints and bands, and it has nourishment ministered from the Head, supplied by the Head. It is rooted as a tree, and built up to make a beautiful house. In other words, it is a living house; for coming unto Christ, the Living Stone, "ye also, as lively stones, are built up a spiritual house."

So we find that on this foundation we are built for an habitation of God through the Spirit, his only living foundation, and we become living stones; and then the house grows up like a tree. "He shall be like a tree." And the whole church will be like a tree, planted, growing up. Now that is simple enough. But in this, God is everything, and man is nothing. God can do what he will with nothing. That is the whole of the third angel's message in a nutshell. All flesh is grass; and any one who will take that can solve any problem that needs to be solved.

Now let us consider a growing tree. How high are we going to have these trees grow? How large shall be the trunk of each tree? How many branches shall each tree have? How high from the ground shall the first branch come out? If we are going to have a tree grow, we must decide all these things. What is the proper number of branches for each tree? What is the standard for the diameter of the trunk? What is a good height for a tree to begin to put forth branches? Man shall be like a tree. What does a tree do?—It grows; and it grows by what power?—By the power of God.

Now notice this statement: "I am the vine; ye are the branches." And the Lord is the growth; he gives the power of growth. Whatever that man does who is planted by the rivers of water, and meditates in the law of the Lord, shall prosper. The law of the Lord is his word; but what is the word?—His life. Then the law of the Lord is the life of God. God has but one law in the universe, and that law is wide enough to cover the animal and plant creation, and the stars as well. How long has his law been in existence?—As long as he has. It is simply himself. He is the law. As we have Christ, the perfect law of liberty, whoever looks into that perfect law of liberty, and continues therein, that man shall be blessed in his deeds. This thing comes into organization; it is looking into the life of Christ.

We talk a good deal about the plan of salvation. It is a very common term. Yes, it is the plan of salvation. Did the Lord sit down and think it out? But these are people who need to be saved. What is the best way to get at that? Of course we understand that when he decided, he decided right, and he did not make a mistake. Did he ask, In what way shall we do this? No, indeed; he is the plan, because he is the salvation. "Behold, God is my salvation." He did not sit down, think out something, lay it down, and say, "Now I have a good plan devised." Things that are done that way always have to be amended and changed, because they are not got right the first time. But God did not

do that way. He himself was the plan. The plan was his life, and simply the development of his life in every individual is salvation.

We have been studying health reform. It is all one question, whether you study health reform, education, or church organization. It all comes to one thing, because the one principle runs through it all. Let me tell you, it is all the same message that we have heard from the beginning,—justification by faith. That is the whole of it. We say we believe in justification by faith. Of course we do. Why, we all believe that, now. But do we? Oh, we have that written down, and we would resent any imputation of our disbelief in it. Do we not all believe in Christ?—Yes, but do we? As many as believed in him, to them gave he power to become the sons of God. No; I did not quote that right. "As many as received him, to them gave he power to become the sons of God, even to them that believe." What is believing in the Lord Jesus Christ, then?—It is receiving him. What use for me to say, I believe in the Lord Jesus Christ, when I am doing exactly contrary to what he says? Why do we call him, Lord, Lord, and not do the things he says? What is the use for me to say I believe in justification by faith, when I am not letting righteousness and its fruits manifest themselves in my life? Here is the trouble with a good deal of our conception of justification by faith. We believe in it, but we want to work out the faith, and the justification. I have seen people time and again who were distressed in mind, earnestly seeking the Lord, but with the idea that they must manufacture faith to justify them. Now if a man has to make the faith by which he is justified, is not that justification by works? Yes, says one, I will try to have faith. That is all works, and nothing else. Faith comes by hearing the word of God. When one hears the word, then faith comes in, and the faith justifies, the faith builds up. Some one may say, we are not getting at anything; we want something definite, so that we may know how to vote on organization. But there is no man in this world, from the president of the General Conference down, and no man from among all these delegates, who knows enough to tell this people what they ought to do, or how to vote on this question. Then what are we going to do?—Let the Spirit of the Lord do: let him use us; then there will be doing enough, because the Spirit of the Lord is acting through us. When a man gets the word of God in him, he will be living and energetic. So, then, instead of tinkering up something that we do not know will work just right, suppose we let things rest as they are, and follow the Lord. There is no plan of organization which can be devised that will work successfully without the Spirit of God. But with the Spirit of God in every individual, I will risk any form of organization.

The whole thing is simply this: the man is the type of the church. Then the organization of the individual is the organization of the body, isn't it? Then as the Testimony has said, speaking to us all individually, if you will each become organized, the matter of organization will be all right. What is the trouble?—We are disorganized as individuals.

I am not to build on you, nor you on me; I am not to get my faith from you, nor my plans from you, nor my ideas from you; but I am to know the Lord for myself, and I am to know what he wanted

me to do. He is the head of every brother. The head of every man is Christ.

Perfect unity means absolute independence,—each one knowing for himself. Why, we could not have outward disorganization if we all believed the Lord. Some one will say, If there is freedom, then this one will start up for himself, and say he is going to do this, and another will say he will do that, and there will be no counsel. Ah, but when they all find the Lord, they all have the Lord's counsel; and the Spirit of Christ is the spirit of meekness, the spirit of humility. It is the spirit of lowliness and of wisdom.

This question of organization is a very simple thing. All there is to it is for each individual to give himself over to the Lord, and then the Lord will do with him just as he wants to, and that all the time. There is that text, "Receive ye the Holy Ghost." The Holy Ghost is the organizer. The Spirit is life, and the Spirit of God is what gives life. If you should take a sharp needle and run it into my neck, you know what would be the result,—I would be instantly disorganized,—but while the life is there I am living. This is organization.

The meeting here took a recess for ten minutes.

E. J. Waggoner: Several questions have been asked me, that I can not remember now; but I want to say that I am just this much of a heretic on organization, that if I had the privilege of changing this whole thing, I could not put forth my hand to change a single item.

A. T. Jones: Even if the privilege was given by the Lord?

E. J. Waggoner: No, I would not; because I should make a mistake, no doubt. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither." That is an ever-green tree. Take a pine-tree, for instance; it loses its leaves. It had leaves, and these leaves were the direct product of the life of God; therefore it ought to keep these leaves, and never lose them. Is that right? Although these leaves are the direct product of the operation of the Spirit of God, there comes a time when they are out of date, and are no longer useful; then the tree calls a conference, and decides that to-morrow they will drop these leaves and get some new ones—is that what is done? The same power that put these leaves on is the only power to put them off.

C. P. Bolhman: When we say that an organization is made by men, guided by the wisdom of God, why may not men again, by seeking the wisdom of God, change that organization by the wisdom that God gives?

E. J. Waggoner: Never mind. You want me to answer this question. I haven't answered that.

C. P. Bolhman: I know you have not, and that is what I wish you would do.

E. J. Waggoner: You would like to have me commit myself to something definite; that is, where you have a doubt.

S. H. Lane: Is it not a fact that in carrying out the illustration there should be a change? The leaves change, and the leaves are the life of the tree. If we have plans, and these plans have worked well, yet the tree has outgrown the plans, why not use these plans?

E. J. Waggoner: I have not said anything to the contrary. The thing is the product of a growth; and the growth is so gradual that you can not know when these come on, nor when they go

off. It is all growth. That is not a perfect illustration, because the tree is subject to the curse; but God's people are not subject to the curse when they are his, because he has power over the flesh, through the working of the Spirit of God over the individual. So we are not to take any account of the fact that we are imperfect; that we are in an imperfect world, and therefore must have imperfect ways; that we can not have things right unless we are ideal persons. The power of the Spirit of God can work perfection in spite of imperfection. The imperfect being will never say that he is perfect. It is simply a law of growth.

To come right down to specific things, we will have a little Christian example. In the book of Acts is an example. In the sixth chapter we have an account of the first board elected. Let us read in the first chapter: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." The second chapter says that the Holy Ghost came upon them, and filled them, and they all spoke as they were "moved by the Holy Ghost." We say that power will be manifest in the church, sometime. But how long will it take for that power to get into the church when we say "will be"? "Will be" always means future. It may not be more than a minute ahead; but the man who is one minute behind the Lord at the close of probation, is an eternity behind. All eternity is included in a single minute. God puts the whole power of eternity in a single minute. So we have, every minute, the power of eternity,—the power of an endless life. But the man who misses that minute in which eternity is included, is an eternity behind. So when we say, "It will be," we are likely, sometime, to be behind.

There will come a time—it might come to-day as well as any other time—when this power will come. Then God can talk to us as he is not able to talk to us now. The Lord has been talking to us these many years. We say, when we do not just understand a thing, "How can this be?" Here was the power of the Holy Spirit: "They that gladly received his word were baptized. . . . And they continued steadfastly in the apostles' doctrine and fellowship." What was the first thing that happened?—"All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Was that communism? It was not an equal division. A grown man would need more than a little child; but they gave to each as he had need. That was perfect organization. Right here will you let me say, There is no organization when the multitude of them that believe are not of one heart and one soul? Are we organized? Is the Seventh-day Adventist body perfectly organized? Are we all of one heart and one soul?

W. W. Prescott: We had a good step in it yesterday.

E. J. Waggoner: Yes, we did. We got pretty close together yesterday; and I hope we will never undo a single link of that, but simply go on and on.

A. J. Breed: Are we just as close together as we were yesterday?

E. J. Waggoner: If not, we should be. I am.

A. T. Jones: Then are we not organized?

E. J. Waggoner: We are going on in the line of organization.

Allen Moon: What is the present difficulty?

E. J. Waggoner: I do not know of any difficulty. I have no difficulty.

A. F. Ballenger: Doctor, there are a good many people here in the room to-day,—good people, too.—

Voice in the congregation: How do you know?

A. F. Ballenger: Because they have repented of their sins. They are perplexed to-day. They are troubled in their minds. They can not see to-day things that are being presented, and they are bearing it patiently. Now I would not undertake for a moment to try to dictate or admonish, or anything of that kind; but there is the situation. Is there any way out of it?

A. T. Jones: You had better quit, hadn't you?

W. W. Prescott: Let me talk about it, doctor.

E. J. Waggoner: I wanted to say, before closing, that that body which is the most perfectly organized body in the world—the Roman Catholic, the papacy—is the very embodiment of anarchy, is it not?—It is anarchy. Which do we want,—anarchy, or the Spirit of God?

In the sixth chapter of Acts is recorded a case where in ministering to the people, a complaint was made that some had been overlooked. Then the disciples said: "Look ye out among you seven men of honest report." They chose seven men, and set them over this business; and some of those men came to be wonderful preachers. So there was a board appointed to deal with money matters. That board was not appointed to collect money, but to distribute it. The money was there. All the board had to do was to help in the disbursement of it.

A. T. Jones: See that it was properly distributed?

E. J. Waggoner: Yes. That was organization. We ask for plans for raising money, for some device by which we may increase the liberality of our people. There is no other way to produce liberality but to preach the gospel of Jesus Christ and receive the Holy Spirit.

J. H. Morrison: I understand that at this time they were perfectly organized. Now the question is, There were certain things that were not carried out. Did they not go on and on and organize, by choosing seven deacons, that they should not overlook those widows?

E. J. Waggoner: That is just exactly right.

J. H. Morrison: Then those twelve "called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." This would look as if it was necessary to appoint a committee to look after these things which were not looked after, even in this perfect organization to which Dr. Waggoner has called attention.

W. W. Prescott: It is a fact that the Lord has told us that for several years this body has ceased to be his voice. That was, up to yesterday. Has it been said that this condition was not only true of the General Conference, but that it had also permeated the State conferences?—Yes, it is true; and not only the State conferences, but the same thing has permeated the churches.

Has the work progressed during these years? [Voice: Yes.] Has it done that because the General Conference has ceased to be the voice, and the State conferences have got permeated with this same thing, and the same principle has

been applied to the churches? Has it progressed because of that?—No; the Lord has kept this work organized in spite of all this. Now do you think that, standing here and seeing this thing going on for years, I am going to advocate doing away with anything or anybody? Do you not think that the Lord is greater than any of it?

A. T. Jones: Will you let me ask a question? Do you suppose, after the Lord has held this work together all these years, in spite of the fact that this body was no longer his voice, that now, when we turn about and do the best we can, the work is going to pieces?

W. W. Prescott: Let us read in Isaiah 1, beginning with the tenth verse: "Hear the word of the Lord, ye rulers of Sodom: give ear unto the law of our God, ye people of Gomorrah."

Now who are this people?—"To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

Now what has the Lord pointed out in just so many words has been our trouble? Why, didn't he say and ask, in so many words, Is the President of the General Conference to be a god to the people? Well, does that say that we are not to have a President of the General Conference?—It is easy to say that he is not to be in the place of God. That is what it means. The Testimony spoke of other things in the same way, and spoke of these men—not simply one man, but these men—being as gods to the people.

There is no one here that will lift his voice to say that God did not accept his people yesterday. Now let us stay right there. Now see what comes if we wait before him. They did not then appoint a committee to distribute labors, and send out missionaries to foreign fields. As they ministered, and fasted, and prayed, and sought God together, the Holy Ghost began to work, and said, Now separate Barnabas and Saul to the work whereunto I have called them. That was the Holy Ghost acting as a distributing committee. It said right out, These are the men. When that was said, do you not suppose Saul and Barnabas knew that was the Lord's call to them?—Certainly. They knew the voice of the Holy Ghost, and they did not hold committee meet-

ings, and look over the field, and see if they could find some one who could be spared from this place or that place. They ministered, fasted, and waited before God. And the Holy Ghost selected some missionaries, and said, Send them out; and the church dared to go ahead.

Voice: You suppose it spoke with the audible voice?

W. W. Prescott: I suppose some one was so moved by the Spirit, or in some way, that he could hear him just as clearly as if he had heard some one rise and make the motion. Do not ask me how it was done. The Holy Ghost can speak; and when the Holy Ghost speaks, we will know it.

Well, but the Holy Ghost did not send him there. It is not progress in the work to send out a hundred missionaries, and then have to pay their expenses; and then when you really reckon up, find their work has amounted almost to nothing. They were unfitted for the place; they did not have the message to carry; when they got to their field, they found that a voyage half-way around the world did not convert them; and the people found that bringing a man from America did not bring them the message. Thus time has been lost, and much money spent. Yet the work has progressed, although not much, in spite of everything. We are dealing with exactly the same God, and the same message, to-day that they were dealing with; and this is exactly the same church, as a whole, that it was there, and those things were written that we might know how we should do. Yesterday the Lord gave us a great victory; but that does not tell us that we know it all now, and can go on in the same old way. We need to-day exactly the experience of yesterday,—that is, the experience and presence and power of the Spirit. We need exactly the same Spirit that ruled with us yesterday, we need it right along. Then we shall not desire anything beforehand. Suppose when the Lord called Moses to lead the children of Israel out of Egypt, Moses had said: Now, Lord, I never have been through that country; it is a new country, and I want a map of the road; then I will take it down to the people, and explain it to them, and show them the road and the whole thing; then we will start out. Suppose the Lord had given him a map of the whole way, do you suppose Moses would ever have got one of the people started?—No. We say that we must have some sort of plan, and then let the Lord set it aside any time he will. We say,—it is said, it has been said to me right in this conference,—But we must have some sort of plan, or we shall not know where we are, then we will let the Lord set that aside any time he will. Suppose Moses had said, Then I will draw the map. And he had drawn what he thought would be the best map to take the children of Israel from Egypt into the promised land. Would he have marked the first station up to the Red Sea?—Never! Any general, in the wisdom of a general, would know that that was not the way to go out to get a right start; and to go into a defile of the mountains, where there were mountains on two sides, and the sea right in the front of them, unless he wanted to lead the company into a trap for the enemy to come in behind to destroy them. Then if Moses had made his map in what he thought was the best way, would he have been as ready for the Lord to lead him and the people in there as he would if he had not made the map?—Why, of course not. His map is made the best way he knew; but when God wants to lead the people differently, he must overcome that decision that that is the best way he can

see. He works at a disadvantage all the time. Although we say, in all sincerity, that we must not stand in the way of the Lord, that we do not propose that our plans shall stand in the way of the Lord, don't you see that to the extent that we make the plan? When a plant puts out a leaf, you don't see first built up the pattern to which that leaf is to grow. You don't see the pattern any faster than you see the thing itself. Do you see that? The thing itself is its own pattern, as it grows. That is the Lord's organization. Now when he says: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how," it means that that is the kingdom of God, that that is the Lord's organization. There are principles right in this thing, and I have confidence God will give them. Our idea that it must be by certain men,—your idea that it must be by two or three men,—shuts you off every time. Our idea, when we come into General Conference, that there is any one better than any other one in this conference; our idea that the General Conference Committee are still here to direct us, instead of each man looking to the Lord to direct him, is what keeps us down, and holds us back. Now there could not be one on this floor that was more blind to all these things than I was. I do not see how it could be possible that there should be one on this floor that could be more blind to these principles that have been talked over to-day than I was. Now if the Lord could teach me those things, he can teach anyone one here these things, and I want him to do that. I will be used in any way I can; but I tell you we do not get over the idea that a man must come between us and the Lord; and it is that thing that we must get away from.

Meeting adjourned.

Plans and Resolutions—Principles of Organization—Experience in England.

SEVENTEENTH MEETING, FRIDAY,
9:30 A. M., FEBRUARY 24.

The delegates were led in prayer by Elder E. T. Russell, and the minutes of preceding meeting were approved.

The Chair: Yesterday afternoon we announced that the order of the day for this morning would be the consideration of the report of the Committee on Plans and Resolutions; but before any motion to adopt was made, as you have seen in the minutes, a motion prevailed to have Brethren Waggoner and Prescott occupy the time in talking on general principles underlying organization. I call the attention of the delegates to the fact, that but eight days remain before us; that is, eight days for business, counting out the two Sabbaths. We must adjourn at the time appointed; for we have called legal meetings at another point. We ought therefore to take measures promptly to despatch the business now in hand. We now await the pleasure of the conference.

J. H. Morrison: I move that we proceed at once to consider the report of the Committee on Plans and Resolutions.

S. H. Lane: I second the motion.

M. A. Altman: I feel impressed to say a few words this morning on this question, and read a few verses of Scripture. There was a time in the reign of Jehoshaphat, king of Judah, that the children of Ammon and Moab and Mount Seir combined their forces against Judah, and Judah did not feel able for the contest. So Jehoshaphat called the people together, before the

Lord, and they sought his face. I will read the prayer of that occasion. "And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and Mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." I believe in my soul, brethren, there is where we stand this morning. "And all Judah stood before the Lord, with their little ones, their wives, and their children." Is that the way we stand this morning? Have we come to the point where we do not know what to do, and where we stand before the Lord, every one to harken to what he shall say? I tell you, when Israel stands before God like that, God will not leave them alone. He will speak. Read further: "And all Judah stood before the Lord, with their little ones, their wives, and their children. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation; and he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you."

Did Jehoshaphat think that the people were taking the reins of government from his hands?—No. "And Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell before the Lord, worshiping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high. And they rose early in the morning, and went forth into the wilderness of Tokoa; and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that

they should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten."

I do not need to read more. But I ask, When those people came to the point where they realized that they did not have any power to stand before their enemies, and they came before the Lord in their helplessness, with their wives and little ones, did God leave them in that condition? He spoke, did he not? Every one recognized that it was God's voice speaking, though the voice came from the congregation. They knew that it was the Lord; they followed the order brought to them in that way; and never did a better organized company go out against their enemies than that company the next morning. And God led them to victory.

Then in the words of the apostle Paul, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among ye; but that ye be perfectly joined together in the same mind and in the same judgment." Brethren, it is possible for the voice of this people to be the voice of God to-day. May God grant it.

H. E. Phelps: I have been feeling all along as is expressed in the prayer of Jehoshaphat, "We know not what to do." If I remember correctly, Professor Prescott had not finished what he desired to present to the conference; and if he has light from God's word, I should be glad to hear it.

A. J. Breed: Has there been a motion to adopt this report?

The Chair: There is a motion pending to take up the consideration of this report.

[The vote was called for.]

J. H. Morrison: Now I do not understand that this cuts off anybody from saying what he desires to say.

[The motion was put and carried.]

A. J. Breed: I move that the report of the committee be adopted.

A Voice: I second the motion.

The Chair: The Secretary will read the first recommendation of the report; as found on page 48 of the BULLETIN.

[The first resolution, concerning quadrennial instead of biennial sessions, was read.]

M. C. Wilcox: When our conference session closed yesterday, Professor Prescott was conducting a profitable line of study, on the underlying principles of organization. He did not finish what he had to say. For that reason I move that Professor Prescott be asked to continue that line of study.

E. A. Merrell: I second the motion.

W. D. Curtis: Is there not a principal motion before the house; and is not this motion another principal motion?

The Chair: The point is well taken.

A Voice: If the Lord speaks through Professor Prescott, it ought not to be necessary to pass a motion to have him speak.

M. C. Wilcox: I certainly feel free to withdraw the motion, if Professor Prescott feels free to speak.

The Chair: I think it was stated by the mover of the first motion that this would not shut off any one from speaking what the Lord has for him to say.

J. H. Morrison: Yes, that is true.

W. W. Prescott: If I can have the time in this discussion, I will go on.

W. W. Prescott: Let us turn again to

the Book of Acts, and note again briefly that in the thirteenth chapter there was, in the local church, a gathering of prophets and teachers and those who ministered to the Lord; and the Holy Ghost began its work among them. Opportunity was given for it to work, and it did work among them. And it instructed them through the church to send out Paul and Barnabas. That is to say, the church was simply the visible agency through which the Holy Ghost sent them out. When they had finished their work, they came back to that same church. Read their report (Acts 14:26): "And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And then they abode long time with the disciples."

What I want to emphasize is that the local church did that work. With that thought in mind, go to the fifteenth chapter. Now let us see how the conference there was brought about: "And certain men which came down from Judea taught the brethren; and said, Except ye be circumcised after the manner of Moses, ye can not be saved. When therefore Paul and Barnabas had no small discussion and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."

(Continued in next issue.)

As Christ never placed his human side first, but always lifted up the divine, so we must always subordinate in ourselves the human to the divine.

THE SABBATH-SCHOOL WORK.

The question of reviews was considered at the Sabbath-school council meeting at 6 P. M., February 23. H. K. Willis said that the plan of having a written review occasionally had been successfully tried in Missouri. It was explained that the written review might be conducted in a variety of ways, but that the underlying thought in it should be to induce more thorough study of the Word. The thought of competition or rivalry should be carefully guarded against.

Dr. Cary suggested that it would be a good idea to have the written review a class exercise,—a matter between pupil and teacher,—as the true idea of teaching is for the teacher to live with his pupils, and enter into their lives as much as possible.

Mrs. Florence Wheeler spoke of the good results seen from encouraging the children to write papers upon the subjects treated in their lessons.

A. R. Hyatt then related an interesting experience. In a new school, where the pupils were unaccustomed to study, it was perplexing to know how to conduct the review; so he asked one of the teachers what point in last week's lesson most impressed her mind. Her answer was discussed for a few minutes; then another teacher was asked to give the lesson impressed on her mind, etc. The review was much enjoyed.

The sentiment of the meeting seemed to be that the review should not be conducted in the same way each time, but should be varied. It is not necessary that one person should conduct the review every time; but it is well to develop the talents of different persons. Not only should the teachers be frequently called upon, but the older pupils as well. Several spoke of having tried this plan with success.

ALBERTA LITTLE.