

The Daily Bulletin

Of the General Conference

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Rom. 1:14.

Thirty-third Session.
SOUTH LANCASTER, MASS.

WORCESTER, MASS., MONDAY, FEBRUARY 27, 1899.

VOLUME VIII.
NUMBER 10.

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.

Consideration of Report of Committee on Plans,	89
The James White Memorial Home,	89
General Conference Proceedings, Seventeenth Meeting (concluded)	89
Eighteenth Meeting,	91
Bible Study,	
God's Message to the World,	
A. T. Jones,	94
Victory, A. F. Ballenger,	96

"For me, fall my fortune as it may,
A comfort and a strength it is to know
That wheresoe'er I go,
There is the same heaven over me on high,
Whereon in faith to fix the steady eye;
The same access for prayer;
The same God, always present everywhere."

"God . . . has made apostles and saints out of men and women that the world would have thrown away as rubbish. Why, the whole New Testament is just a record of that—Peter, the weak and wayward; Mary Magdalen, the defiled; Zaccheus, the worldly; Thomas, the despondent; Paul, the persecutor and blasphemer. What God could do in the first century he can do, he is doing, to-day."

The missionary spirit is the Spirit of Christ. He was the great Missionary, the great Foreign Missionary. The true foreign missionary is not one who will wait to work for God till he can go to some distant land. Every man who knows not Christ is to the true missionary a heathen, who needs the gospel of Jesus Christ; and he who has not a burden for the souls of the sinners next door has no true burden for sinners in foreign distant lands. And he who has a true burden for the soul next door will also be willing to carry the good news to the souls in need in distant lands, if the Lord calls him to such work. The true missionary is he who gives himself to God, as did Christ, for the salvation of souls.

Do not confuse the conditions of salvation. God has made them very simple. "With him is the fountain of life." His life flows out to all the universe, through the channel of his holy law. It is "the law of the Spirit of life in Christ Jesus." Now if we are in perfect harmony with God's law, we shall receive of God's life. We shall live in the channel of life. We shall be borne upon the bosom of the river of life. We shall eat

and drink of His life, and we shall place to the parched lips of the thirsty, dying souls the water of life. "And the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water [from which the thirsty may drink], and like a spring of water, whose waters fail not." Isa. 58:11, R. V. It will all come, if we will yield ourselves to God, and let him work. That is simple, isn't it? Then do it.

CONSIDERATION OF REPORT OF COMMITTEE ON PLANS.

The report of the Committee on Plans and Resolutions, as recorded on page 49 of the BULLETIN, received consideration by

"That the elders and librarians of the local churches be encouraged to give more time to developing the missionary spirit in our churches."

Pending the adoption of Section 3 of Recommendation 6, the meeting adjourned.

The consideration of the report developed a real missionary spirit in the minds of many present; and, taken together, the meetings of the day proved to be among the most interesting and profitable so far held during the session.

THE JAMES WHITE MEMORIAL.

A temporary home for the aged of the Seventh-day Adventist denomination, who might need or desire such a haven of rest for their declining years, was estab-

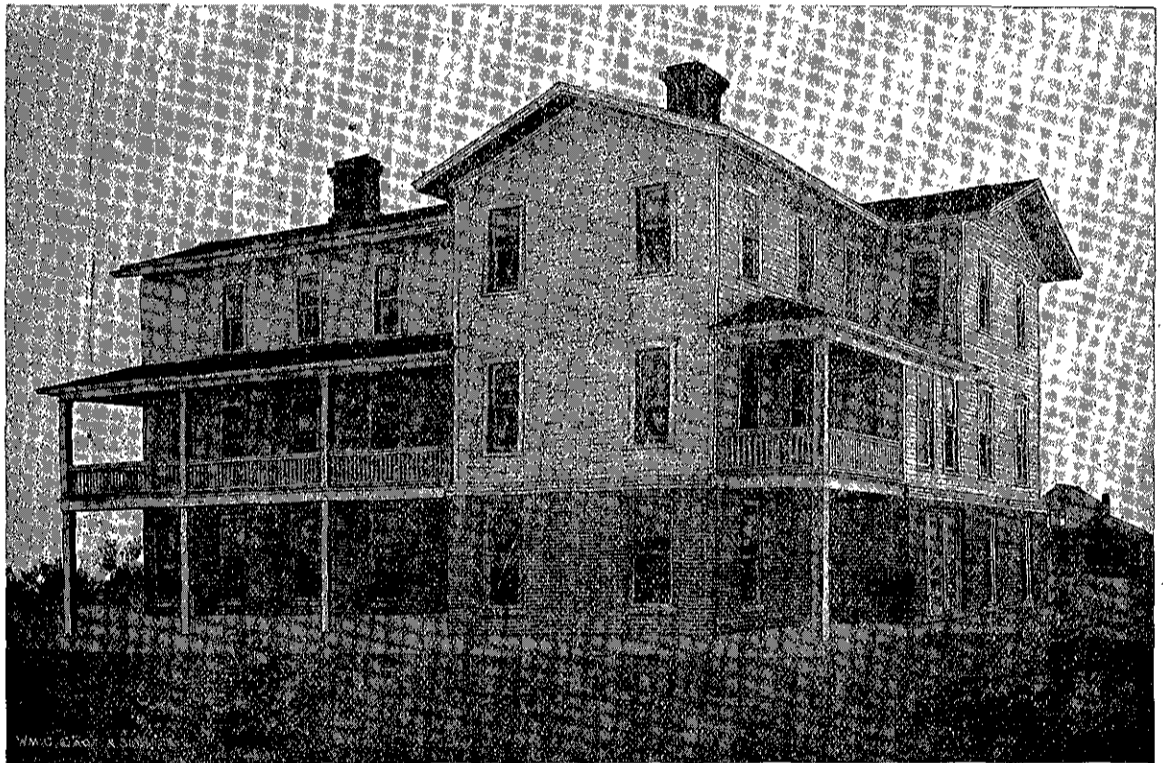
GENERAL CONFERENCE PROCEEDINGS.

Discussion of the Principles of Organization—Experience in the English Field.

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

(Concluded.)

Paul and Barnabas occupied such a place that you would call them delegates; but how did those men come to be chosen? Paul and Barnabas are the names that are given, then "certain other of them;" but it does not name them, or tell how many there were. Then you will see that they did not have a numerical representation.



THE JAMES WHITE MEMORIAL HOME.

the conference yesterday. The first five recommendations were stricken from the report. Section 1 of Recommendation 6 was amended to read as follows:—

"That our churches be invited to devote the services of the second Sabbath in each month to the study of foreign mission fields and their needs, matter for study to be furnished by the Foreign Mission Board and the Medical Missionary Board; and that each third Sabbath, or one Sabbath a quarter, be devoted to the subject of foreign medical missionary work."

Section 2 of Recommendation 6 was amended to read as follows:—

"That each conference be invited to select a suitable person to act as Corresponding Secretary of the State tract society, who shall be known as Mission Secretary, whose duty shall be to labor especially in the interests of the home and foreign mission work."

Section 3 was amended to read:—

lished in January, 1893; but later, in 1897, a house originally built and occupied by Elder James White was repaired, enlarged, fitted with the necessary modern improvements, and dedicated to this purpose, under the name, "The James White Memorial Home for Aged Persons." The building is so planned and furnished as to make a comfortable home; the grounds are ample, and the location is good. The proximity of the sanitarium makes it possible to give the sick and feeble such medical care and nursing as they need. This aged "Memorial" family usually numbers about thirty-five.

God has provided that the soul that trusts in him shall not be overcome by the enemy.

You should let nothing rob your soul of the peacefulness of the assurance that you are accepted of God just now.

It does not tell how many were in the church, or how many went. Therefore we can not say that there should be a certain ratio of delegation. "And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church. By whom were they received first?—By the church, and the apostles, and the elders later. "And of the apostles and elders, and they declared all things that God had done with them. And the apostles and elders came together for to consider of this matter." Now do not conclude from that verse alone that it was a sort of a side-committee meeting from the apostles and elders, to decide the matter, because we read (Acts 15:12): "Then all the multitude kept silence, and gave audience." It does not tell of any previous small gathering

to get things ready for this meeting at all.

Notice this in the sixth verse, "The apostles and elders came together to consider;"—they came together simply to see concerning this thing. They did not come together to discuss or to argue; they came to see. When you can not see, what is necessary? If you should come into this room, and you could not see, what would you do?—You would light up. Now if you can not see, what is necessary?—Light. That is just exactly what it says—; they came together to see. They never would see, until they had light; and we can not get light. Light must shine. We can not make it, we can not order it; it must simply shine. That is what is necessary in order to see; and they simply came together in order to see.

"And when there had been much disputing" [note this] "Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God?"

In other words, Peter said: Brethren, if you will stop and consider what the Lord has already done, you will see that he has decided this question. Stop a moment, and consider this point, and you will see that there has been much dissension and disputing about what the Lord has already decided. Now how did he decide it?—"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them;" or, as the Revised Version says, "Made no distinction."

They had gathered together to decide a matter, which the Spirit there revealed that the Lord had already decided. So he says, Why tempt ye God? What does he mean? You have it right over again in the experience of the children of Israel. They tempted God, by asking, Is the Lord among us? Now just stop and see. When you say this thing has got to be decided by us, you leave out the fact that God has been with us and among us. If you look at our experience where the Lord has had a chance to work, you will see this. The experience of the apostles was necessary to teach them their lesson. Jews that went with them were astonished when they saw the Holy Ghost poured out upon the Gentiles.

"Then all the multitude [that says they were all there] kept silence." The Holy Ghost was there, and Paul had something to say which would help the matter: "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them,

that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief among the brethren: and they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia." Then follows this statement: "For it seemed good to the Holy Ghost, and unto us, to lay upon you no greater burden than these necessary things."

What are some of the practical lessons to be drawn from that for this conference? what is the practical application of it?

In the first place, there is nothing to show in any way—and I think everything shows to the contrary—that they did not appoint any one beforehand to draw up resolutions on that matter. You see how that works. At the beginning of the conference, committees are appointed, say, on plans and resolutions, as here. Then when I have to pick out the men that shall bring before us, and point out to us, the way we ought to go, of course that puts great responsibility upon me and upon the committee, and they will choose men of wisdom, who shall bring before us what we ought to do. Now when you have done that, and brought before us, as in these recommendations, what they think we ought to do, then we have to reach a conclusion. And it is in the natural order of things, as you know, not to stick to the question, but "What do you think about what we think of this matter?" Now according to this, in this conference there was no such thing as that done. The whole multitude was there. The Lord was guiding them. The Lord had already decided the question that they were to consider, if they would only wait and see it. He brought it before them. When that was done, all there was to do was just simply to put it in proper form. If I read the fifteenth chapter of Acts right, it means that these conclusions are brought before us to be adopted.

How did it happen that we are in this sort of thing at all? Take the question of parliamentary usage and parliamentary rules. What are they for?—They are so that a few can control the many. That is all they are for.

Mrs. S. M. I. Henry: Satan's check-rein.

W. W. Prescott: What is the need of parliamentary rule?—Simply to help a few to control the many. That is the truth. The secret of running a political convention successfully, is to get together and decide the things to be done, and then plan how they can bring these before the convention in such a way as to make the convention think that it did it. And then they will go home, saying, We did that. I have seen that over and over again by parliamentary rules.

This is not a political convention; this is the church. No one here ought to want to run anybody, but let the Lord run him, and everybody else. Therefore we do not need the least bit of the devil's system of tempting a few to run the many. Don't you see? We do not need any temptation to put before a few constantly the power to run the many as they will, because that is the evil of the whole thing.

Now we have got into this. I used to think it was exactly the way to do. The

only fault I found with the first one or two conferences I attended was—because I came straight from a State legislature—that they were not conducted strictly on parliamentary rules. I thought I would like to tell the brethren how to run the conference straight. But you see I knew nothing about the church; I simply knew of political conventions, because that had been my training.

D. W. Reavis: Is it a fact that the original design of parliamentary rules was to allow a few to control the many? Isn't it a fact that the original purpose of parliamentary rules was to give each individual justice, rather than to deprive him of his rights?

W. W. Prescott: Well, I can not say exactly; still there are lots of things being done. We put on a sort of holy mask, and say things that we ourselves know are not just exactly true; and the brethren look soberly in our faces, and know that we are not saying it exactly as it is, and we keep looking soberly at one another, and saying things that we know are not just exactly right; and so we allow ourselves to be educated into it. And the chairman makes explanations that he knows are not exactly true, and the brethren know they are not exactly true; but it will hardly dare to say it just exactly as it is, and so the smiling is up the sleeve, and not on the countenance, and we go on with it. Now I say it is time to quit all that thing. But I say, further, that only the wisdom of God, moment by moment, will enable us to do that.

S. H. Lane: Now is that really true? Have we done that?

W. W. Prescott: I will leave it to the brethren. I will not make any charges. I have done it; I will say that.

D. W. Reavis: I want to ask Professor Prescott if it was the present organization that caused you brethren to do that thing.

W. W. Prescott: It was the devil in me.

D. W. Reavis: Could not you brethren have been honest with the organization we have instead of doing that?

W. W. Prescott: Yes; at the same time, some of these things I speak of are a tremendous temptation to a man. There is no excuse, that is true; but it is a tremendous temptation to a man to do it; it makes it easier for him to do it, and it is easy enough without that.

A. F. Ballenger: What has been said is an awful charge.

W. W. Prescott: I will not make it as a charge. I will say I have done that.

A. F. Ballenger: It deserves repentance, then.

W. W. Prescott: I have repented of that, and I do not want to do it any more. It is sometimes hard—it is harder—

The Chair: The time for recess has arrived.

[Recess was here taken.]

M. C. Wilcox: Before recess, Professor Prescott was presenting some lessons to be drawn from the fifteenth chapter of Acts. For myself, I should like to hear what further he has to say on that subject.

Eugene Leland: The brethren ought to refrain from asking questions of the speaker, and interjecting remarks into what he has to say. It is annoying in the extreme to some.

W. W. Prescott: We are making impressions—we are sowing seeds. I will read a word: "When the speaker shall,

in a haphazard way, strike in anywhere, as the fancy takes him,—when he talks politics to the people,—he is mingling the common fire with the sacred. He dishonors God. He has no real evidence from God that he is speaking the truth. He does his hearers a grievous wrong. He may plant seed which will strike their fibrous roots deep, and they spring up and bear poisonous fruit. How dare men do this? How dare they advance ideas, when they do not know certainly whence they came, or that they are the truth?" That is the consideration I want should control me in taking any time in this conference; and if that controls all, why, that will be the thing.

We want to learn this lesson,—that no man ever learns how to do the work of the Lord. The Lord is the only one who knows how to do his work. We are not prepared to advise him, but we are dependent, day by day, for his guidance as to how to run a conference, or preach a sermon, or do any of his work. The difficulty comes when, having seen that a measure of success has attended a certain way of doing, we crystallize that into a form, and say, "Now that is the way for success to come in doing that work." But the Lord is able to give better results and greater success in a way altogether different from that; but we do not know how. I do not know how; so I can not tell you how. Now in the worldly way of managing, men rule men; men oppress men; men set themselves above men. In the church way, in the Christlike way, men serve men; men help others; men esteem others better than themselves. That is a very different thing. Now it is because of this distrust of people, that the common church is the root of this matter. The church is the foundation of organization, and is held before us constantly as such in the book of Acts. But these have been subordinated to the State conference, the conference runs the church, and the local churches do not know what to do until the president of the conference tells them. The local conference has been subordinated to the General Conference, so that the local conference do not feel free to do anything until the General Conference moves in the matter; and the General Conference has been subordinated to the General Conference Committee; and then it got where the General Conference Committee was subordinated to the General Conference president;—and then where were we? I mean that we were then where the devil, by guiding one man, had the opportunity of reaching clear to the churches, and he has done so.

Absolute monarchy is the ideal form of government, when God is the monarch; but absolute monarchy is the most veritable despotism when God is not the monarch. That is what I mean. We are not gods; we are men.

Our only safety, under God, is to go back to the place where God is able to take a multitude of people, and make them one, without parliamentary rule, without committee work, without legislation of any kind. God is able to take a multitude of people, and make them one. Let us learn the lesson now. We have recognized it in other things, but forget it in this,—that the safety of a nation is among the common people; that it is when the rulers get away from the common people, or appeal to the people is cut off, or embarrassed, that the dangers come. It is just the same here. By this parliamentary way of managing things, we put ourselves in a place where, when we come together in a General Conference like this, we are still bound up by the supposed organization. Then if anything is to be done, the first thing is to

tear down. Here we are as the General Conference. Who is the head of it?—God. Have we to-day, or ought we to have, any number of men out of this company who, by virtue of past office, should still be in office?—No. But they are. Have we really, or ought we to have, any one who, simply by virtue of past office, should guide the thing?—No.

J. H. Morrison: What did you mean by "past office"—one that has served four or five years ago?

W. W. Prescott: I mean like this—
The Chair: Brother Prescott, you ought to make it plain; specify definitely what you mean.

Voice: If he means anybody personally, he should be specific.

W. W. Prescott: I thought I was definite enough so that it would be understood. Now at the last General Conference when we adjourned, we elected a General Conference Committee. For what purpose?—Simply to act for us while we were scattered. When we come together again, do we want anybody to act for us? We are here ourselves.

S. H. Lane: I have always understood that the moment this General Conference was called together, every officer ceases to hold office, and that the president of the General Conference is simply chairman of the meeting.

W. W. Prescott: I will say that as to my experience, and I have been on the General Conference Committee right along, that is so in the theory, but not in fact.

S. H. Lane: It ought to be so in fact.

W. W. Prescott: That is what I say—that is what I mean. It ought to be, but it is not. It is my own experience on the Conference Committee. I am as much in it as you are. In theory, we think that way; but in fact we don't act that way.

S. H. Lane: We should.

W. W. Prescott: That is what I say; that is what I am trying to get at now. It seems to me that now while we are here, we don't need anybody to act for us.

The Chair: To make that thought practical: when the General Conference came together, all that the president of the General Conference and the executive committee would have to do would simply be to call the conference together: then let the conference organize itself by appointing a moderator and a secretary, and then go ahead.

W. W. Prescott: That is exactly my idea; and Brother Olsen knows that that is what I asked to have done at our last General Conference.

C. E. Fifield: In order to make that practical, would not all the committees have to be appointed from the floor?

W. W. Prescott: Don't be in a hurry about these committees; that matter will take care of itself. When this conference comes together, no man has a right to assume that he is to be chairman.

Voice: That is right.

The Chair: I should be very glad to have that principle practically applied.

W. W. Prescott: No; that would not be necessary.

The Chair: I would be glad to entertain a motion of that kind.

W. W. Prescott: You would not have to do that, Brother Irwin. This is as solemn a crisis as we have been in; let us keep quiet. It takes the grace of God to do these things.

Let me say what I was about to say. When under a sort of pressure of this officialism from the conference,—not intentional but actual,—where the pressure is in the wrong direction, it is an unpleasant thing, and it takes much of the

grace of God to get up and oppose it on principle. I tell you, it is more loyalty to God to stick by principle when you have to stand against all the officials, than to stick by the officials as against principle.

Voices: Amen, that is right. Good.

W. W. Prescott: But these are the lessons we must learn before the end comes. But you see, if we get at it right, there will be no officials here; we would not have that pressure at all, because when we come together, "All ye are brethren." There are no officials. Somebody should preside, of course; but there will be somebody ready to preside; there will be no trouble about these things. When we get rid of these things that bind and hold and trouble us, then this matter which seems to be before the minds of so many, about committees, etc., will all fade from sight.

R. M. Kilgore: Now you are telling us how.

W. W. Prescott: No; I am just telling you the principle. Go back to the fifteenth chapter of Acts, and you will see that the Lord tells how to do it. In that conference the whole committee idea is out of sight. He does not say that there was one, or that there was not one; neither that there should not be one, nor that there should be one.

A. T. Jones: We should be just as much on our knees right now in our seats as we were the other day in fact. We repented the other day; we made our confession; we sought the Lord; we asked him to forgive us. Now let us not throw it away. Let us stand right here. Let us ask him to guide us, and let us see whether he will guide us. Suppose something does strike me not exactly as I thought; then let me listen and see what God has said. That may be the truth. It may be new to me. It may be that they did elect over there without having an election. Is that to say that it is impossible to be done when we can not see it? What I ask, brethren, is that we shall all turn ourselves deliberately into that seeking, praying way that God appointed us to the other day.

Now a whole lot of you here have noticed, I think, that every question that has been asked would have been answered if it had not been asked. Why can we not wait? When a question is asked, brethren, let us ask it as if we were asking it to God, because we are. I do not say that Professor Prescott is God, or standing in the place of God; but I do say that we are sitting here before God, asking his ways. Every question is as certainly asked of God as that we are asking God to lead this meeting. Then, brethren, how would you ask a question of God? That is a question that is worth considering. Brethren, brethren! let us get down to solemnity. Let us have no laughter come in. Let no lightness be displayed or manifested. Sobriety, brethren, the solemnity of the Spirit of God,—only that can prepare us to receive the truth when it comes; only thus can we be led.

A. E. Place: We do need to pray, and pray by ourselves. I want time by myself; and as the hour is past, I move that we adjourn.

The motion was seconded, and carried. Conference adjourned with prayer by Elder A. T. Jones.

The Lord will not leave us with a dearth of means. He will provide.

Our faith must not be of that kind that goes no further than sight.

The Discussion of Organization Continued.—Request of Committee on Plans to have Report Returned—Further Remarks.

EIGHTEENTH MEETING, FRIDAY, 3 P. M., FEBRUARY 24.

Prayer by H. K. Willis.

G. E. Fifield: This is a solemn occasion, and I am sure we all recognize these difficulties of which Brother Prescott spoke. We have seen these methods; and if the Lord has any way out of them, I want it.

We have before us some plans reported by the Committee on Plans, and the talk so far has not been upon the work of the committee, but in regard to organization. It is evident that there is not a unanimity of sentiment on this matter. Time is passing, and we are accomplishing nothing. There is work to be done by this conference, or by the Conference Committee after we adjourn. The question is, Shall we let the Lord work with the conference, or shall we leave this matter for the committee to fix up after the delegates go home? Now inasmuch as a little way hence this conference will adjourn, I suggest that we proceed with the business. We may not do it in the best way; but the fact remains that the work must be done upon the floor of this conference in a few days, or it must be done by a committee selected by this conference. Because the committee brings in something, it doesn't follow that this conference must accept it; and it doesn't follow that if anything is brought in, we must of necessity throw it out.

There was a clear-cut question before the conference at Jerusalem, just as definite as if it had been incorporated in a resolution. They had to decide it one way or the other, and they were all at it together. We have questions before us to settle as God may direct. I believe the Lord is leading in this conference; and if these resolutions are accepted with a unanimity of action, I believe it will be the will of the Lord.

G. A. Irwin: I am in a peculiar situation; and I want to state the situation. I know that we are proceeding out of order, according to any parliamentary rules. There was a motion to consider the report from the Committee on Plans, and we began its consideration. Then a motion was made and seconded, which I declared out of order, and still think out of order, to let Professor Prescott proceed. During his talk some strong statements were made in regard to parliamentary rules. Now what do you want done? If you want to consider the question of organization further, and abolish all parliamentary usage, it seems to me that the thing to do is to make a motion to lay this matter on the table, and proceed with the consideration of this subject. I have no objection to laying aside all parliamentary practice, and leaving the matter with whoever presides; but if we have any order in harmony with parliamentary practice, we had better have a motion to lay this matter on the table, or refer it back to the committee. Then we can go on with the discussion of these principles.

L. D. Santee: I hope that our brethren will think and move very carefully before in any way they throw their influence against the existing organization. Commencing as we did with a small beginning, we have added one department after another as its need was recognized, and every one has been the result of careful thought and earnest prayer. What we want is to build up, not tear down. I believe we all recognize the fact that

every man must be organized. I have here the "Spirit of Prophecy," vol. 3, edition of 1878, and on page 369 I read: "The matter resulted in much discussion and want of harmony in the church, until finally the church at Antioch, apprehending that a division among them would occur from any further discussion, decided to send Paul and Barnabas, together with some responsible men of Antioch, to Jerusalem; and lay the matter before the apostles and elders."

On page 376 I read further concerning that conference:—

"The council which decided this case was composed of the founders of the Jewish and Gentile Christian churches. Elders from Jerusalem, and deputies from Antioch, were present; and the most influential churches were represented. The council did not claim infallibility in their deliberations, but moved from the dictates of enlightened judgment, and with the dignity of a church established by the divine will. They saw that God himself had decided this question by favoring the Gentiles with the Holy Ghost; and it was left for them to follow the guidance of the Holy Spirit.

"The entire body of Christians were not called to vote upon the question. The apostles and elders—men of influence and judgment—framed and issued the decree, which was thereupon generally accepted by the Christian churches."

As I consider our system of organization,—delegates from the churches coming from this place,—it seems to me that we are very close to the apostolic order. Then as I consider the practical working system that we have to-day, it seems to me that if every man filling those places is organized, we shall all be following after our Father's will.

A. J. Breed: In connection with what has been read, I would like to read some things from this collection of extracts concerning organization. I feel impressed to read this, that you may have it to consider. As we have been considering organization, I have turned from page to page of this manuscript, and have been helped. I read first from page 73: "As the Lord's workman, you are to open your plans to one another. These plans must be carefully and prayerfully considered, because those who do not this the Lord will leave to stumble in their own supposed wisdom and superior greatness."

"Oh, how Satan would rejoice to get in among this people, and disorganize the work at a time when through organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not indorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of regulation and order. In this way license shall not be given to disorderly elements to control the work at this time. We are living in a time when order, system, and unity of action are most essential."—*Testimony for Ministers and Workers*, No. 3, pages 60, 61.

"Now, just now, is the time, when the perils of the last days are thickening around us, that we need wise men for counselors,—not men who will feel it duty to stir up and create disorder, and who can not possibly give wise counsel, but who can so organize and arrange that every stirring up shall bring order out of confusion, and rest and peace in obeying the word of the Lord."—*Special Testimonies Relating to Various Matters in Battle Creek*, page 19.

"He has brought before some of the people ideas in regard to organization

that ought never to have had expression. I supposed that the question of organization was settled forever with those who believed the Testimonies given through Sisler White. Now if they believe these matters, why do they work contrary to them? Why should not my brethren be prudent enough to place these matters before me, or at least to inquire if I had any light upon these subjects? . . . O, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential.—*MS., Jan. 14, 1894.*

"I learn that it is proposed by some of our brethren to do away with the organization of some at least of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it."—*Unpublished Testimony.*

"It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know of the difficulties that had to be met, the evils which it was designed to correct; and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered. . . .

"As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying on the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable."—*General Conference Daily Bulletin, Jan. 29, 1892.*

"All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies; for we had few wealthy men among us. What is the secret of our prosperity?—We have moved under the order of the Captain of our Salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard-seed has grown to a great tree. The system of organization has proved a grand success."—*Id., Jan. 29, 30, 1893.*

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom, that we know God has answered, to erect this structure. It has been built up by his direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down; for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled."—*Id.*

"At God's command, 'Go forward,' we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing his cause."—*Id.*

"Although there are evils existing in the church, and will be until the end of the world, the church in these last days

is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprov'd, warned, and counseled, is the only object upon earth upon which Christ bestows his supreme regard."

—*Review and Herald, Sept. 5, 1893.*

I have read these things, thinking that they may be a help. As I have followed the talks of the different brethren, it has helped me to look along these lines, and compare what they say with that which seems to be the expression of the brethren here. Another thing (the Chair has already mentioned it): it hardly seems to me that the General Conference Committee are usurping any authority here. The custom has always been followed of a committee acting in the capacity for which it is chosen, until its successors were elected. It hardly seems to me that presidents of conferences all through this field would think it proper to vacate their offices until relieved by a regular election, since this would be sure, in some parts at least, to bring disorganization and ruin. So I believe the brethren who occupy these places ought to hold them until others are regularly chosen to relieve them. So I feel perfectly free in acting as I have in the meeting; and unless something else comes up, I shall feel perfectly free, until others are brought forward, to take my place. Then I shall feel it a privilege to retire.

A. T. Jones: We are all right. There is no use of getting concerned, brethren. We are all here, every one of us.

C. P. Bollman: Those who are talking to-day are the ones who have been keeping quiet all the time.

A. T. Jones: Now I have listened all the way through to see what was being said. I never heard it before. Although I was with Brother Waggoner a good while in England four or five years ago, he never said three words on any of these subjects; and although he and I are rooming in the same room, and Brother Prescott occupies a room adjoining ours, and connected by a door; yet in all our association together we have not talked on this subject. The nearest to it was a question Brother Prescott asked me before I came over here to-day, which was answered. This matter is all as new to me as it is to you, so far as their saying anything to me about it, is concerned.

I have listened carefully all the way through; and now you may think I am very dull, but I am going to tell you how it strikes me: listening to it all carefully, considering it all, I have not seen a single point, nor heard a single suggestion, that can not be applied, and that should not be applied, to the organization exactly as it is. I can not see that this annihilates organization, nor that these brethren are trying to bring this about by anything said by them. Brother Waggoner told us here plainly that if God himself should give him the opportunity to remove whatever he thought should be removed, he would do nothing; for he would not know where to put his hand.

Well, is there any attack in that against organization? Brother Prescott said to-day, "No." I believe them, because they are my brethren. They have been asked by the conference to talk upon these subjects before us. We need not believe a word of it, unless we want to. They have set before us principles, asking us to consider them, and I am going to do it. I do not know but that the report of the committee is exactly the thing that the Lord wants; and from the situation, I am inclined to think that it is. If adopted, I do not believe that it would tear down anything. If it is right, it is a proposition to do something that will better things. We have been trying to get at the situation since yesterday morn-

ing, but we have not yet settled it. But here we are, without a plan of any sort. But the Lord is leading us in spite of our longing for some plan by which to go. The brethron certainly did not take the floor; but the Lord has led them and us to a consideration of these principles.

I am inclined to think that the proposition is in God's order, and that these plans are perhaps just what he would have us adopt. But we must consider the principles to be applied if this thing be adopted; for even though it be the Lord's own plan, devised by the inspiration of heaven and adopted by this conference, yet without the right principles, that plan will not be a success. We have therefore been obliged to consider these questions in the light of the Scriptures and the Testimonies. But suppose this plan we have been going on for several years, is the one which is to continue. That in itself will not be a success unless the principles which have been considered before us here, are recognized and applied. Whatever the Lord's plan is, it can not succeed in the Lord's way unless those who are to employ it work according to Bible principles. But suppose this plan suggested by the committee shall be adopted. I have no objection to it, and am as ready to have it adopted as to have the other, and am as ready to have the other as I am this. I do not care which is adopted;—I can work with it. Just as certainly as I belong to the Lord; I can work in harmony with it, and will my brethren, because they are my brethren. Now suppose that the Lord's plan is to have no district superintendents, etc., and that the presidents of different organizations constitute the General Conference Committee. Then suppose these presidents do not unite in one purpose. Suppose that one becomes selfish and ambitious, and thinks that another president is selfish and ambitious, and trying to make plans to defeat his plans, and so they work at cross-purposes,—how will that go?—The present organization is the Lord's own; but it has been perverted and destroyed because of the disorganization of the men in whose hands its administration has been. If we can get those men who are in place to put God's principles into operation, and so they be one, and work together, then the work will go all right; because men who are one with themselves and with God are conducting it.

The root of everything is that every man shall know the Lord for himself, get these principles for himself, have them worked out in himself, and then we can get along together, and the cause of God will prosper. Now if this brother is to work with me, it is not necessary that he shall see everything exactly as I see it. He may do a thing exactly contrary to the way which I would do it; it does not necessarily follow that that is not the way for him to do it. It is not for me to say that we can not work together. He and I can work together; for I will work with him. I will work with him. Nothing he can do or say shall prevent my working with him. He may not see as I see, but that is none of my business. He is the one who has that particular part of the work to do, and he is to do it with the ability that God gives him; and if he does it with what ability he has, he will make it a far better success than I could make, if I were to go and crowd that man out of the place, and insist that he should do those things my way,—that would spoil it. I do not ask that Dr. Kellogg or Waggoner or Elder Irwin or any other brother shall see everything just as I do; but we are going to work together any way.

But the Lord can cause us to see exactly alike. I remember not long ago there were more than a dozen of us met together. Something came before us; and I am perfectly satisfied that there were not three of us who were of the same mind concerning what was before us; but as we sat there, we compared view with view, and one member suggested one thing, and we said, All right; and another brother suggested something here, and another suggested something else, until that whole company saw the matter exactly as if there were but one. There was no design on the part of those men to see everything exactly alike. The Lord caused more than a dozen people, who did not see alike to see exactly alike in a little while.

That illustrates the matter before us. For instance, the Committee on Plans and Resolutions brings in some resolutions which we can not see alike, and we try to make each other see the thing exactly as we do. I am satisfied that there is a better way than that, and that that better way has been stated. I believe that instead of appointing a committee to bring in something for us to consider, it would be better for us to turn right about the other way,—consider principles, study the subject; and then when the whole thing is clarified through the discussion, the committee will be able to formulate plans which will voice the sentiment of the conference. But when the committee first set to work, and together pray earnestly for God to show them what to do; when we pray for the committee, asking the Lord to lead in formulating these things; then when their report is brought in here, and discussed, amended, criticized, changed, or referred back,—what did we pray for? We prayed the Lord to guide the committee. The committee prayed for the Lord to guide them. If we do not believe, what are we praying for? But when they have done what they have prayed for, and what we have prayed for, it does not suit us; and we turn it over here, and turn it over there, and dissect it, and separate it, and perhaps reject it altogether,—what are our prayers worth? Are we not thus telling the Lord we prayed for him to do something, and that he did not do it to suit us, and that he ought to have answered our prayers this way, and fixed it this way? Hasn't that been done over and over? Is that the wise, Christian way to do?

So I say plainly, brethren, that when a committee is appointed by my voice, of the best men that I can put my mind upon, for that purpose; and they go and pray day after day, and study day and night, and I pray that God will guide them; and then they bring in something, I am not going to criticize it, and refer it back, or do this, that, or the other with it; I am going to give God credit for answering my prayers.

And I will say (Brother Irwin has just suggested it to me) that this is precisely the wish that the General Conference Committee had before we came here. But there is more to this. When a report is brought in in that way, we will study the principles from the Bible. I tell what I have learned from the Bible; I speak to a principle; I express what I have learned as to the principle. All my discussion will be constructive; all that I will be aiming at is to build up something. Another brother expresses what has been revealed, what he has learned, whatever way he may have learned it?—that such and such things would be good. Very good. He makes

his contribution to the general fund of information or of inquiry for light. Another brother makes his contribution; but all are talking to principle, and upon principle; none is finding fault with what another says. There can be no scism in this,—no one who has something that he wants to rush through. There is no committee that has something that its standing is dependent upon, and that it would like to see carried through. There are no parties, and no place for parties; but each one is contributing to the general fund what the Lord has given him. Then when the question has been sufficiently discussed in brevity, the audience will soon see where we are, and know how far we have gone,—the subject will be clarified; all will see that the conference sees a certain thing when we have thus conferred together. [Voices: Amen.] That is a true conference.

In the other way a committee is appointed to frame something, and bring it in to be adopted by a majority, this way, that way, or the other. That is a congress, that is legislation. There is a difference between a conference and a congress; there is a difference between conferring and legislating. Our name has always been a conference. Ever since I have been attending these gatherings, I have longed for a General Conference to come; I have never seen one yet. This is the nearest to it that I have ever seen; because, in spite of our plans, the Lord has led us. The Lord has led this conference. There has been a discussion of the principles of education; nobody planned it; it was against all ideas of what we would have appointed, and against our wish of what some plans might be. But we have been brought around to it in spite of our plans. The Lord led us through a discussion of the principles of health reform, and the conference see wonderful light in it, and are a unit upon it.

Now, brethren, when the Lord can lead us so well in spite of our longing for plans, why shall we not let him lead us, and form his own plans? Why have him drag us along? Why not open up, and let him lead us along? Every soul in this world wants to go to heaven—really wants to go; it is his heart's longing. When he can drop everything, and surrender everything, the Lord will lead him, and he will have the best time of anybody in the world. If he does not do that, why, the Lord is going to take him there; for he wants to go; but he does not want to go the Lord's way, he takes his own way, and it gets him in trouble. The Lord helps him out; and he takes another turn, gets into more deep water, and has a distressing time all the way. But he gets there at last, because the Lord will take him there. But he goes through the wilderness instead of straight across. Now why should we not open up, and say, Lord, lead us? He is doing it, anyhow; but he has to drag us as we are going. Do not be afraid, brethren; we shall all get there. The conference will get there. The organization will get there. You can not destroy organization from among Seventh-day Adventists. If these brethren should set themselves to do it, they could not do it. Jesus Christ is in the church. His Testimony is in the church. He is the Head of the church; the church belongs to him; and if nine hundred and ninety-nine out of every thousand of the church should set themselves to destroy organization from among Seventh-day Adventists, they could not do it. The disorganizers would

drop off, but the cause would go on gloriously.

When we are talking to principles, and discuss a subject, and every one seeks wisdom from God, and contributes that to the general fund, that is a conference. Here we are conferring. Now let us go on conferring, if we have not conferred long enough. We have asked the brethren on this committee to pray; they did it. We prayed for them, and they brought in their report. Are we going to say it is not good? Are we going to reject it? Are we going to criticize it? Are we going to have faith in our own prayers? Now let us be the conference next time, and let the committee formulate the principles, brought out; we shall then have the voice of the conference and it will be the voice of God. The other way is not the voice of God, because it is hardly ever that such a report is adopted unanimously. God is one. He says we are one, and that we must seek that unity.

The brethren at Jerusalem did that thing; a writing was sent out; somebody wrote that by his own hand. Somebody in that conference formulated the voice of God in the conference. But he did not do it until the last thing. Then when the brethren went from church to church delivering to each the decrees, a writing, a document, was sent out, carried from church to church. Paul was one of the apostles who carried it; Timothy went with him; and as they went, they delivered to the churches the decrees for to keep. After James had spoken to the point, all saw that what he said was right. And they responded, Amen; I see now that the Lord had already settled that thing. One of the brethren then sat down, and wrote out what God had formulated by his voice. Do you not see that all that the brethren have said does not do away with the Committee on Resolutions, or the Committee on Plans of Organization, or with the Committee on Nominations? One may say, Would you have the officers selected that way? Why not?—“Oh, you would never expect us to stand up here in Conference, and discuss a brother as is done in a committee.” Why not? That would stop a thousand things that ought not to be said about any brother, either in a committee or anywhere else. That plan would be a thousand times better than dissecting men on committees,—in discussing this, that and the other,—as is too often done. If the plan of considering the nomination of officers in open conference were adopted, we would speak as brethren of other brethren, and seek only to know whom the Lord has appointed as best qualified for a place, speaking always in the fear of God. Should we thus respect brethren? would that be out of place in open conference?—No.

Now as to organization a little further. A certain picture was before my mind when Brother Prescott was talking yesterday, and I could see every point. Jesus took Peter, James, and John, and went up into the mountain, and there he was transfigured, before them. They saw things of God that they never would have seen down at the foot of the mountain. The Lord took them up there to see those things. They did not see nearly so much as they ought; but they saw much. They did not stay on the mount always; they had to come down to deal with every-day affairs. Yesterday afternoon the Lord stopped the regular procedure of affairs, and lifted us up here, and showed us things. You know he did show us some things. Many of

the brethren here will say that many things have been brought forth that are clear light, but many have held the organization before them, and looked at this, and that, saying, at heart, I do not see how this thing is going to fit on that but they did not watch clearly to see what would be brought forth. They only feared that it might interfere with organization. You have seen light in what was presented. I have at least. Some things we can see are truth. These are principles of light from God. Why has he given them? For the same reason that he took Peter, James, and John up into the mountain. They were not to stay there forever. He wanted them in the mount to get hold of things, to see light, to grasp principles, that they needed in their ministry as well as in every-day affairs. And that is what he wants with us. So before the Lord would have us consider these plans, he has brought us to consider principles before we could properly do so. This is plain enough; for we asked him to guide us, and he did guide. We go back to our churches and conferences to meet every-day affairs. When the disciples came down from the mount, the very first thing that met them was a man possessed of the devil. The disciples who remained at the base of the mount had been trying to cast out the evil spirit, but could not. When the disciples who had been in the mount descended, Jesus came with them. He did not remain there; but came down with the disciples, and Jesus cast out the devil. The Lord lifted us up yesterday, and showed us light, by giving us principles. Now we are down to every-day affairs, so let us take the principles, and see how they apply.

We have now studied principles. God has shown them to us, and I am satisfied we are better prepared to consider what business may come before us. The committee has proposed to do away with one form of organization and to use another. I have nothing to say against it; it may be all right; it is nothing to me. But while dealing with these things, let us hold fast to the light God has given us. So the Lord will lead us. His hand will be upon everything, and move all the wheels within the wheels, and nothing can get away from him. We are all one, and see eye to eye; and even though we may think differently, we can work together. I am ready for the report to be brought before the whole house. What shall we do with it?

J. N. Loughborough: I think it is my duty to say a few words. A good many have been coming to me, and saying, You have been connected with organization since it first started. How do you stand on this thing? Now I want to tell you a little experience. I do not have dreams for other folks, but I do not know that you can blame me for having dreams for myself; for the Bible says that “old men shall dream dreams.” The Lord has given me three dreams that have helped me wonderfully. The first thing after I got here, I prayed earnestly to the Lord. I dreamed that there were a lot of us together, and somebody was trying to get us into a Catholic convent. I thought we got up to the door, and somebody said, “There are lots of rooms here; there is a place,” and some said, “The priest will be after you now.” I thought Brother Waggoner held up his Bible, and said, “Brethren, you have this, and you wont get into the convent. The priest can not touch you so long as you just stick to the Bible.” When I awoke, I said, “I am going to watch to see what Brother Waggoner says.” When this

idea began to come in, about the two in one, it seemed to me that the Lord was leading along here, and that that was the great key-note,—to be one with Christ. I thank God for the glorious light that came there. The thing began to go along, and this other question came up, and I prayed earnestly again. I dreamed then that there were quite a company of us together,—some of you that are here, and what do you suppose I saw?—I saw the most perfectly organized human body you ever saw in your life. Symmetrical from head to foot, there it stood. I saw some people that had a head. Says I, “Where is the body?” There was no body at all,—just the head. And they said, “These things have got to be fed.” I said, “I do not know what we can do to feed a head without any body.” But the thing that impressed me all the time was, “This thing has got to be fed.” They kept saying, “It has got to be fed, so feed it.” They kept discussing that; they wanted this head fed. What good is the head without the body? But the great thing was, it must be fed. Of course, brethren, we must be fed. I dreamed that once, and I studied it over, and I said, “What does that mean? What is coming?”—I will tell you what is coming. Dr. Waggoner has brought out here that we must be fed; and this thing we must have. What is the great difficulty that has been in the organized body that we have had?—The Testimonies make it plain that we must have more of the Lord with us. If I understand the key-note of these talks, they are not for abolishing the organization, but for having more of God in our councils. And after I had prayed, the Lord gave me the same dream right over again,—exactly the same one,—and then I saw it. Brethren, I believe that is the key-note of the whole thing. We want more of the power of God, and more of the Testimonies with us. The difficulty is in trusting the machinery, and not having God with us.

S. H. Lane: I am not on my feet to make a speech, but to ask a question. When the statement was made that we would do well to keep close to the people, my heart said, “Amen.” That is our safety. For the last three conferences this same question has come up; and it has been urged with more persistency at each conference. There have been some good points brought to view, and why not try them? A man who never tries a thing never knows the blessing there is in the truth. If the conference can be run with the committee at the end instead of at the beginning, why not try it? If it works well, the next time we have General Conference, we can make it a permanent thing. Nothing will be disorganized. I was with this denomination when the subject of organization was discussed pro and con, and Brother Loughborough well remembers there were two parties then. The party that did not accept organization went off, because their ideas were not accepted; but they made a complete failure. Those who stuck to organization are the ones who have been successful. If we deviate from our old established plans, and try something our established plans, and try something new, we can soon tell whether it proves good or not; and if it is all right, we can go on with it from grace to glory. If it is not satisfactory, we can abandon the whole thing, and go back to what we have at present, unless we find anything better. For one I would like to see the new plan tried, and I believe that the trial will prove a blessing.

C. H. Jones: I believe with all my heart that the Lord has been leading in this conference, and I am in hearty accord with what has been said; but

you will all recognize that it places the committees in a rather embarrassing situation. The Committee on Plans and Resolutions had a meeting at noon to-day, and sought the Lord earnestly in prayer. We did not take up any of the questions before us. After talking the matter over, it was decided to request the conference to return the report to the committee. One member of the committee was absent, but not one present questioned the plans proposed nor do any desire to change the recommendations. But in view of the situation, it was thought best to remove all embarrassment by asking for the report to be returned. We do not wish to do anything to create greater perplexity or cause more discussion, but that is the request of the committee.

C. Santee: If it is true that these things were ordered of the Lord, I would like to inquire, Was the method of appointing committees to do this work wrong from the first?

J. N. Loughborough: I think this, among other things, came up in the first place in the direct providence of God, as an apparent necessity demanded.

S. H. Lane: May I ask a question?
The Chair: Yes.

S. H. Lane: You remember, Brother Loughborough, that we had many general meetings before the organization, and at these we had committees; so the question of committees was not discussed at the time of the organization, but was followed as a precedent.

J. N. Loughborough: Brother Jones spoke of his committee's having a prayer-meeting. That is just what our committee did, and that just as soon as the meeting was over. We feel that this is a very responsible duty, and we want any individual, or any number of them, for that matter, to be free to make suggestions that will be of help to us in our work.

O. S. Hadley: Is there not another question before the house?

The Chair: The report of the committee is pending.

O. S. Hadley: I am in perfect accord with everything that Brother Jones has just stated. It has been my position exactly, because I believe that the best thing is first to know the feeling of the conference, and then let the committee formulate it, so it may be in harmony with the conference.

Voice: I second the motion.

The Chair: It is moved to refer the report of the committee now before the house.

J. H. Kellogg: I think there is something more included in that request,—not only that the report be referred back to the committee and remain there, but the house be thus free to originate the plans, as in their judgment they deem best.

J. H. Morrison: As a committee we agreed that the things here suggested were according to the best light we had, and were therefore made on the strength of our convictions. If they do not come up this way, they will naturally come up from the house on the floor. It seems to me that it would look as if we were so anxious for a form that we send them back just so they can originate on the floor. When we have the honest suggestions of the committee, why do you want to ask us to take them back? If our position is right, and that is our conviction, why not take these recommendations as they are?

W. W. Prescott: That would be on the supposition that these same things must come before the conference?

Voice: There might come different things.

J. H. Morrison: It looks to me like

child's play to take back that report.

M. H. Brown: I move that we adjourn.

Voices: Oh, no, no, no!

M. H. Brown: I made the motion on conscientious grounds; but it is past the time when we should adjourn, and getting close to the Sabbath—

The Chair: The motion to return the report of the committee is before the house.

Voice: If this is granted, will that discharge the committee?

The Chair: No, sir.

A. J. Breed: That I may vote intelligently, I would like to have this question of Brother Morrison's answered. Do I understand that the committee want to take it back, and so say they have no report, in order that the same suggestions may originate on the floor?

J. H. Morrison: It seems to me that inasmuch as we have already considered this report in all its bearings, and given it to the conference, to take it back is going through a form instead of standing up to principle; because these suggestions are already the property of the assembly.

J. H. Kellogg: A question was asked by Brother Morrison; and as I am a member of that committee, I think I can answer it in behalf of the majority of the committee. It was evident to some of us, from what we heard this forenoon, that the committee was not to do the work which the whole conference ought to do. All can readily see that this places our committee in a very embarrassing position. We desire that the report already presented might come back to the committee, so that the conference will feel free to do its work in its own way. Then all restriction will be removed from the conference. It can then do its own work, instead of doing it through this committee.

A. T. Jones: A brother has asked what the committee will do if this report is not referred back to them. That is what I would like to know. We have discussed this whole subject for days; your committee have not changed their opinion on what the report should be. Are we ready to adopt it, or not? Why not consider it when we are all together? Why not adopt it, if we should; and if not, consider it, make whatever amendments we please and do what we will with it? But are we going to throw away the work that is to our hand now, just at the time when we are about to put our hand to it? It was ready to be considered two days ago; but the Lord has led us to study principles. We are now through with that, and it is proposed that the report be taken out of our hands. If we want to adjourn, if we have worked long enough for one day, all right; but leave the report for the first business when business begins again. Why return it to the committee, when they have no changes to suggest? I think Brother Morrison's ideas are correct. They have heard all these principles discussed; yet after all this, they think their former report is exactly what they would say if they had it to do over again.

O. S. Hadley: I do not understand that the report has been discussed.

A. T. Jones: Then discuss it. Do not throw it away. I do not say adopt it.

O. S. Hadley: I understand that we should adopt it.

A. T. Jones: You can do whatever you please with it. Of course you can discuss it all you please.

C. H. Jones: So far as I am aware of anything that came before us, there was no desire to make any change.

There was one member not with us when we framed the resolutions. It is possible that there might be some changes.

J. H. Kellogg: The report made by the committee has not been discussed by the committee, and has not been before the committee since these principles have been discussed.

I. H. Evans: I want to say, brethren, that I do not see much light in referring this report back to the committee. Let us look at it a moment: we have been talking that the conference should only originate the business. Then if that is the principle by which we are to be guided, why do you want to send this report back to the committee to be fixed up? The facts are, we have some matters here that must come up before the conference in some form. Whether they are right or wrong, they are here, and have been introduced on the floor. Why not accept the situation, discuss it what you want to, change what you want to change, throw out what you do not desire to retain, and allow the thing to go on? To refer it back to the committee takes time, and you are violating the very principle that these brethren have been reading. The only proper thing is to consider this report, request this committee to resign and be abolished, and have all business originated on the floor. This is the proper thing to do. I think if you want to do anything, you had better say that the committee had better resign, and that you will henceforth originate all business on the floor. If you want a committee afterward to study into any matter, or help in any way in completing what you have recommended, you can appoint it. You had better keep this report in your own hands, instead of sending it back to the committee. I hope this motion to refer it back will not be passed.

M. H. Brown: It seems to me, brethren, that we are not prepared to vote on this question of granting the request of the chairman of the committee; and in view of that, I would renew my motion to adjourn this meeting.

The motion was seconded, and carried.

E. J. Waggoner: I wish to say a word, which I can say just as well after the conference is adjourned as before. How many here were at the General Conference held in Minneapolis? [Several hands were raised.] There are a good many. Do you not know that the general fear then was (and doubtless it was an honest fear) that the views presented were going to undermine the fundamental principles of the denomination, and abolish all law? Well, the law is not yet abolished. True, there has not been so much discussion of the law since that time. Those principles have been accepted, to a considerable extent since that time; and the result is that we see more life in the law of God, and in the truth of the Sabbath, than we ever did before.

A. J. Breed: This conference has been organized in a way that our conferences have been organized in the past. Committees have been appointed, and they have gone to work in good faith. It seems to me, to avoid confusion, it would be better to go on, and do our business as we have been doing it in the past; and when the next conference convenes, we can lay plans whereby that conference should be carried on. It seems to me that that would be a better way, and then we can go on now, and do the business we have on hand, as in the past.

Mrs. S. M. I. Henry: I have been, as you may well believe, an interested ob-

server of this discussion; and this is at the end of a good many years of experience in assemblies. I have been able to understand the temper of men and women in convention for more than twenty-five years. I have observed that in this conference, there is a certain moving and controlling of the Holy Spirit, such as I have never seen before. [Voices: Praise the Lord! Amen! Glad of it!] I will tell you how I know it: you have come up every little while in the last three or four days, to a point where I have sat, with my heart almost still, wondering what would happen next,—whether the same thing would happen that I have seen in other places,—whether men would grow pale and red, and their voices raise, and they begin a heated discussion, with loud clamorings for the floor, so that the chairman would have to bring down the gavel, in response to some point of order being called. Brethren, I was never so glad that I am among this people, as I am to-night. I say this to the glory of God. Every time, that crisis has been passed in brotherly spirit and harmony; and I believe we are all ready to begin the Sabbath.

J. H. Balcom, a Baptist minister: Would you let a Baptist speak?

The Chair: Certainly, my brother; speak on.

T. H. Balcom: I have been studying the question that has so filled your hearts, for about four years. I wanted light on this question, and have come down for it this afternoon. One brother was afraid that this confusion would go out into the world, and do you hurt. I can heartily voice the remarks of the last speaker. I have listened to your deliberations. I have been in other assemblies, and have seen what she has seen, and have heard what she has heard; and I am convinced this afternoon that the Holy Spirit is guiding this people. O, it is just what I have longed for during the last two or three years! It is for God to lead us all, in our assemblies, in everything,—lead us in the spirit of love and kindness and fellowship in Christ Jesus our Lord. Brethren, I have seen that Spirit this afternoon. It does not seem to me that you are held together as a tub is held by hoops; but that you are held together as a tree is held,—by organic growth and life. The Spirit of Jesus Christ is holding you in unity; and you have done more to impress me this afternoon by this discussion than by almost anything you could have done. When it started in, I did not think that I cared for this, and wished that you would have something spiritual; but I have got that now, and that is what I came for.

Conference closed by singing, "Praise God from whom all blessings flow," and the benediction.

BIBLE STUDY.

GOD'S MESSAGE TO THE WORLD.

Lesson by A. T. Jones, Wednesday, 8 A. M., February 22.

The Failure and the Success of God's People — Ye Are the Light of the World — Kings Proclaiming God's Message — Religious Liberty — Separation of Religion and the State — Two Heroes.

In the book of Daniel there are four announcements, or proclamations, of God's truth to the world, all by kings of the world. All this was brought about through the faithfulness of the people of God in captivity. And the people of God be-

ing in captivity was simply the consequence of their failure to be faithful out of captivity.

If the people of God had been as faithful in Judea as they were in Babylon, they never would have seen Babylon; and if the people of God being as faithful in Judea as they were in Babylon, the light shining through them in their faithfulness in Judea as in Babylon, God would never have needed to use the kings of the kingdoms aside from the special people of God to spread his truth to the world. That is true yet, and in this the book of Daniel is present truth now. It is, and has been, in the people always to be most faithful only under the greatest disadvantages.

The people of the third angel's message are not as devoted to God now, in peace, quietness, and prosperity, as they will be one of these days in trouble, adversity, and oppression. Yet we have all the light now that we shall have then, with great advantages which we shall not have then. Yet all this is not accompanied by proportionate devotion. But one of these days, when we get into captivity, and under oppression, and are persecuted, tormented, and enslaved, as Daniel was, and as we are to be, there will be true faithfulness: we shall seek God with all the heart, and every faculty of our souls will be drawn out to him in longing and in devotion in return for what he gives. Then the Lord will cause to reach the people that which he wanted to reach them all the time. He will use his own people still as the light, because they are the light.

Do not forget that God's church and God's people are the light of the world, whether they are free and in peace, and dwelling as he longs for them to do; or whether they are in the darkness and the gloom of a dungeon and captivity. They are the light of the world, and the light shines through them. If they will bedim it, if they will not let it shine during peace and quietness, and through all the advantages which he gives, and which he longs for us to enjoy; then it will shine anyhow, and it will have to shine through the disadvantages of distress and captivity. But it will shine; and it will reach the people of the world, whom it should reach; and they will receive it and glorify God. In captivity, whatever is done, is preaching the gospel, and is reaching souls. We have that comfort always. Yet we would do all that without the captivity, if we were only as faithful to God out of captivity as we always will be in captivity. All this is simply another story of the book of Daniel. The Lord delivered Nebuchadnezzar from all the false ideas of gods, and brought him to the knowledge of the true God. Yet he was not altogether separated from himself. His own ideas, which took form in the great golden image which he set up, he exalted instead of God's idea. In their faithfulness the three Hebrew children paid no attention to the king's proclamation. Even though called up for a second trial, they gave the king to understand that they intended to stay right where they were. They said: "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

The consequence came in the furnace: but they came out. Nebuchadnezzar had thus learned something further of the power of God; and that the king's words,

his intention, his mind, must all be changed, and give place to those of God. Then he proclaimed to all nations, kindreds, tongues, and peoples the God of Daniel. And more than that, all the governors, princes, captains, judges, counselors, and sheriffs, and a great company of the kingdom, were there, and saw it all. They were there to worship the image; but they saw all this other. In this very thing that God did before the eyes of all, he was preached to all the people. And when these governors went back to their provinces, the judges back to their courts, the counselors to their places, and all others to those among whom they associated, they would all tell of what occurred up there,—that the three bound were cast into the fiery furnace; that they walked about in the midst of the fire; that with them was the form of a fourth like unto the Son of God, and all free, with not a smell of fire upon them. And not only did all these proclaim this, but the king himself proclaimed it. But the king was not yet free from himself. He had one more lesson to learn, and this showed itself in his proclamation. He proclaimed that everybody should worship the God of Daniel; and whoever would not, he must take the consequences,—he should be cut in pieces, and his house should be made a dung-hill.

In the next chapter the Lord teaches him that which thoroughly separates him from himself. Then when he issues his proclamation, it is: "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase;"—and he lets other folks alone,—lets them do as they have a mind to.

Darius comes in. He must know God; and another principle of religious liberty that will be violated in the last days must be illustrated and set forth for those who shall live in the last days. First, the king's idea was that he should say what the people should do as to the forms of worship; that must be fixed, and the people must recognize it. The second form in which the principle is illustrated is one that the king has nothing to do with,—he was against it,—but "it is the law, and we must all obey the law."

Both these forms are before us to-day. There are those who set up their ideas, and want them to be accepted and adored. There are others who say, We do not care whether you worship or whether you don't, but the law, the law,—that is the law, and it must be obeyed. And many of those who know better use that to wheedle the people who are not acquainted with the principles as they are.

God gave it in this book 2300 years ago, closed it up, and sealed it. Now he opens it up to us for our instruction and the instruction of all the people; that whether it be the idea of the ruler that is set up to be obeyed in the place of God, or whether it is only the law, it is contrary to the way of God, it is nothing at all.

Both the book of Daniel and the book of Revelation are against all ideas of men. The lesson that is given in the image which God showed to Nebuchadnezzar is that there is the embodiment of God's idea. And the instruction is that all human ideas are to be put down, left behind, and repudiated, in the presence of the God of Daniel. But there are a lot of people, not all outside of Seventh-day Adventists, that do not believe to-day that God's idea that he gave to Nebuchadnezzar is correct.

We can know what the king was think-

ing of, by what appeared afterward. His thoughts were concerning the golden glory of Babylon,—whether it would continue forever. But God gave him the true idea, and that is just the other way. The gold was the head. Next, it would be a step in deterioration, and still down and down to miry clay. That has been the course of the world from Babylon until now. But the world's idea is that to-day that thing is to be just the other way; that the times of Babylon were inferior to these. The world holds the very reverse of God's idea, even yet. Nebuchadnezzar's kingdom—the world-empire at that time—God says is represented by the head of gold; and the world-empire in our time, God says is represented by miry clay.

In the days of Nebuchadnezzar all that goes to make the true glory of a kingdom and empire in the world was as gold compared with what it is in this day. I know that persons glorify the modern civilization, and much more; yet whatever a man may think, God has set up his idea, which is the truth. That truth is that the greatness, the glory, the grandeur, the civilization, the magnificence, in this day, as compared with the kingdom, government, and people during the reign of Nebuchadnezzar, are only as clay compared to gold. We may not understand it. I do not profess to understand how; but I know it is so, and the Lord knows how.

[A. F. Ballenger: It would be hard for God to find a man of position among the nations of the earth to-day, willing to do what Nebuchadnezzar did do then.]

It is not so very easy to find them, even in the church. Nebuchadnezzar did wicked things; he exalted himself above God, and placed himself against God. The Lord taught him better. Then the king wrote out an open, genuine confession, telling how foolish he had been, and how wicked he had become, and how utterly foolish and nonsensically he had acted. He did not hide a thing, but wrote out the whole story in an official document, and spread it among all people. He put it on record, and it remained there forever. Now it is not altogether so easy, as you know, to find a man, even in the church, who will do that.

[W. W. Prescott: Sometimes we are afraid to have something we have done, appear in the BULLETIN.]

Yes; sometimes it is moved that "we expunge that from the minutes." There are lessons for us in Nebuchadnezzar's life, and in Daniel, even in our General Conference proceedings.

Let us return to the point where we were a moment ago. Whatever the king may see, whatever the king's idea may be, embodied in a decree and enforced, man's relationship to God, takes precedence of the king's word. The king's word must change in the presence of the rights of conscience. That is the thing to be taught to all people.

The other phase of this was that the king had no care in it, nor did the other men, as a religious thing. They had no care for any religion of their own. But they enacted a law. They had a design in it; and Satan had his hand back of it all. But a law of the Medes and Persians could not be changed. There stands the king, hating himself for allowing himself to be so entrapped. The king set his heart on Daniel to deliver him; the king hated the law that had been secured: yet used the system of the traditional custom of the Medes and Persians, a law enacted could not be changed. This advantage these men knew that they had, when they got such a thing:

though the king set his heart on Daniel, and labored until the going down of the sun to deliver him, he could not change the law. He wanted to, and would have been glad to; but all the people insisted, "The law, the law."

Daniel knew of it; but he did not try to have the law changed. He simply stood where he did before. Now note: Daniel was doing right before there was any such law. The law interfered with him in doing what was right. When he was doing the thing that was right, and the law appeared that prohibited his doing what was right,—his doing what was right,—what was the difference? What change has been made?—No change at all has been made. His position was the same as it was before there was any law.

He did not defy the law in a set way; he simply did what he always did.—continued as aforesaid. He was worshipping God before: he must worship God still; and he must continue that as long as he lives. Nothing that interferes with that is anything—can be anything—as far as he is concerned.

In this instance the Lord sets up an illustration of the principle that whatever the law may be, whatever may be the cause of its enactment, even though it may not be the embodiment of a creed,—something in which the men themselves do not believe, which the ruler himself would oppose and be glad to get out of the way,—yet that has no more place than the other, because he that serves God is always the same.

[Mrs. S. M. I. Henry; It is an illustration of the fact that the law does not change the man.]

There is another scripture right along with that, which teaches Christians their relation to the powers that be. The instruction is given to Christians, because Christians are to be the instructors of kings. Let no man judge you with respect to the Sabbath days. When a man is brought before a court and a jury to be judged for his observance of the Sabbath, then why should he not set the judgment of God before those men who are sitting in judgment upon him? Why should not had before them that Scripture, "Let no an judge you?" You have brought me in here to be judged; I have no complaint to make against you, and have no condemnation of you. I am here because of the procedure of the law. But are you prepared to face the word of God, which prohibits you to judge me?" That is the thing. Let the culprit, the free man,—let the culprit arraign the court and the jury, and bring the judgment of God before them,—that mighty Judge, whom no king can corrupt and no bribe change.

Precisely. God changes the man; and God being always the same, never changing, that brings the man up to where he will not be changed.

[A Voice: But nothing earthly can or should change his relation to God.]

Nothing. Not simply nothing earthly, but nothing at all, can affect or change, in the slightest degree, man's relation or attitude toward God. Now we are in that time. In some place we meet that; those who made the law are enforcing it; that must be expected. "Sunday is the Sabbath, and must be accepted, because it is the Sabbath, in the place of the Sabbath. It has been changed." But you see it thus on the other hand; "we have no interest in it, anyway; to us it is but the law. "It is the law, and the law must be enforced. When you set the law aside, what becomes of the govern-

ment?" Ah! but what becomes of the government if the law is enforced? That is the better question. What becomes of it if it defies God, and sets itself against God? The Lord has given us his word upon this.

In Rom. 12:1 there is another place where the division of chapters disconnects the mighty point of the truth of God. The thirteenth chapter starts out with the relationship of the powers that be, and the fourteenth chapter is not in any sense separated from the thirteenth. It is one thought embodied in both. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." That prohibits every government on this earth to have anything whatever to do with the observance or non-observance of a day. It is put there in God's instructions to Christians, as to the powers that be. In those instructions he teaches Christians that their observance of a day or their non-observance of a day is nothing whatever to the powers that be.

VICTORY.

Address by A. F. Ballenger, Wednesday Evening, February 22.

New Things Must Be Seen—Everlasting Victory—Something to Tell—Power to Tell—How to Gain that Victory.

"We will have to see new things, if we ever see the loud cry in all its glory." But we have seen a new thing to-day, and we are all rejoicing in that to-night. My greatest burden in prayer since the meeting closed, was that I might keep out of the way of the Lord to-night. I am not sufficient for these things. It is my turn to speak to-night, according to the plan of the brethren. But how many, when the meeting closed this afternoon, were burdened to make a confession that they did not have time to make? [A few raised their hands.] Well, you shall have a chance to make that confession, and I will keep out of your way. Since there are only three or four hands raised, I will have opportunity to say a few words to the glory of God before you speak.

I will read 2 Cor. 2:14: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

We had a victory this afternoon. We triumphed greatly. But how long are we going to triumph? We have repented before; we have asked the Lord to forgive us before. Is this triumph we won this afternoon a permanent victory, or are we going away to lay again the foundation for repentance by again harboring in our hearts hardness against our brethren? Shall we go away and repeat this thing? As Sister Henry said to-day, it is an awful thing to repeat such sins as we have been committing, and have to repent of them over and over again.

If you and I do not learn some new lessons with reference to victory, we shall never have a share in the latter rain and the loud cry. The rising and falling must stop, and stop forever. "But," says one, "I will be all right, if probation closes when I am up." No, sir. We must have a character before the close of probation,—before the decree goes forth that says, "He that is unjust, let him be unjust still; and he that is holy, let him be holy still." It will not do for us to go on sinning and repenting. We must have something better than that. We can never have the latter rain, the loud cry, for which we are praying, un-

less we reach the place where we are victorious.

I read these words over again in "Early Writings," page 61: "I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." We are in the time of the latter rain, yet we can not have it until we are victorious over every besetting sin. Why is that? Let me tell you. It is true, because God has said so. But there is a divine philosophy in it.

Suppose I was talking to a thousand people, and I should say, The Lord is able to save you to the uttermost. "Sin shall not have dominion over you." "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. "I would go on thus, promising victory to men and women, on the authority of God's word; and by and by some poor soul, burdened down with defeat in his life, would rise up, and say, "Brother Ballenger, stop. I am almost in despair. I am overcome with lust and passion; and O, I want you to tell me the truth, and tell it to me now. Can the Lord give a man victory over his passions and his lusts, so he will be clean, and can stay clean?" If I have got the victory over those things, I can answer with all confidence that will appear in my tones and shine forth in my face. "Yes, my brother, you can have the victory. I know it, because God has given the victory." If some person rises up, and says, "O Brother Ballenger! I want help, and I must have it to-night. It seems as if I stand on the very verge of everlasting ruin, unless I get help now; and I want you to know you are dealing with a soul who is looking into eternity. I want to ask, Can the Lord give a man victory over his pride? I am proud, and everything I do helps to feed that pride; and O, I want to know if I must be whipped by that thing all my life? Is there no help for me?" If God has given me victory over pride, I can look that man in the face, and say, "Yes, bless the Lord, you can have victory over that pride; for God has given me victory over mine,"—the same Holy Ghost that gave me victory over pride will be there to witness to what I say; and he will speak to that poor, defeated soul, and say, "That man is telling you the truth, and you had better believe in it and be saved."

But as I am presenting the power of God to save, and some poor man rises up and says, "Can God save me from impatience?" what answer have I to make to that man, if I am defeated on that point? "O," says some one, "say, Yes; and quote him the promise in the word of God." But I can not do it with the Holy Spirit sent down from heaven, if my life is a lie to what I read or say to him; and the Holy Spirit can not witness to those words. They will be as dead as death itself.

A man came into my tent at the Texas meeting one day. He said, "Brother Ballenger, I want help." I asked, "What is the matter, brother?" He began to name over his sins. I will not name them over; but when he named the first one, I said, "Good; the Lord can help you on that, and I know it;" and I told him in all confidence that the Lord would help him; for he had helped me on that very sin. He named the next, and the next,—a long list,—and after each one I could tell him that I had gained the victory over that very sin. We kept going on and on, and I began to fear that he would name something on which I would not be able to help him. O brethren! I want complete victory, so that I can

have the fulness of the Holy Spirit to tell it to the world.

[A. T. Jones: You are to be a witness.] The truth that God gave us some years ago through Brethren Jones and Waggoner, and the truth that he is giving through them now, is summed up in the two sentences: Something to tell; power to tell it. Righteousness by faith furnishes a man something to tell; and the baptism of the Holy Spirit furnishes him power to tell it in a mighty power to the world.

Go with me over to neighbor Smith's. We find him in the barn-yard, milking. As we approach the fence, the cow kicks over the pail of milk; and we see Brother Smith (for he is a Seventh-day Adventist) jump up, with red face, and, grasping the stool, chase the cow around the barn-yard. He has the inside track, and he hurls that stool at that cow every chance he gets.

He does not see us until he is tired out. We lean on the fence, and say, "Brother Smith, do you believe in righteousness by faith?"

"Yes; always believed in it; there never was a time in my life when I did not believe in it; and I think it is a disgrace and a shame for anybody to say that we have not always believed in it as a people. What will our neighbors think if they hear that we have received new light,—that a man should be made righteous by faith? What made you ask me that?"

"Well, I was wondering how a man who believes in righteousness by faith can get mad and club his cow."

Righteousness by faith was given us of God to stop our sinning. [Congregation: Amen.] Let no man say that he has received righteousness by faith until he has stopped sinning. Did we need righteousness by faith when it came to us?—I know I did. O yes, I need it all the time. Then, brethren, what we need to-night is salvation from our sinning—complete victory.

I am glad I can stand here, and say that the victory won this afternoon, we can have at the assembling of the next General Conference. In the presence of the Lord, who can look right down into the depths of my heart, I want to stand right here, in the presence of this people, and say that God has given me the victory over criticizing my brethren. God has given me the victory over holding hardness in my heart against my brethren. I will never go into the pulpit again, God helping me, with hardness in my heart against any man.

I stopped that quite a while ago, and God is giving me victory over that very thing; that is why I am so thankful to God to-night. "Have you had any terrible temptation since then?"—Yes, indeed I have. At one of our camp-meetings a brother crossed my path, and the devil said, "There now is your chance." He got a plant—a root—a bulb—of bitterness, and hurried to my heart to scratch open a place in which to plant it. I said, "No, I will not have it there." I resolved not even to think about the matter any more. But every once in a while I would hear that scratching. Satan wanted to plant that root of bitterness there. I said: "No; I will not even think about it any more." But, somehow or other, I did think of it. By and by I said, "I will settle that question, and I put my Bible under my arm, and went away to my sanctuary. I knelt down there, and told God that he would have to save me from that thing, or I could not preach any more. I said, "I can not preach with bitterness in my heart, and I won't do it. I must be free. I will not be a hypocrite; I won't go tell the people that they can have the victory when I have not the vic-

tory. Give it to me, Lord, and I will go back and preach; but if I can not have the victory I will not preach. The Lord gave me the victory, and I went back to the meeting. Satan never got that root set out in my heart.

I am thankful that we may be cleansed through the Word. Let it ring through and through the inner chamber of the heart of every man and woman here to-night. "Sin shall not have dominion over you." That is victory; and we may all get the victory over all these besetting sins of ours; then we can kneel down, and ask God to give us power to tell poor defeated men and women that they may have the victory. The Lord will hear that prayer and give us power. Bless his name!

[The meeting was then given to personal testimonies.]

Mrs. S. M. J. Henry: Brethren, I love this truth with all my heart. It is that which has brought me among this people, and made me one of you. I love my brothers and sisters in this truth. There are people in the world who are waiting just where I waited, for the same message; and we must take it to them. But just as long as a wrong spirit is among our brothers and sisters, we are not fit to carry it.

H. Shultz: There is such a thing as being self-deceived, and there is nothing so calculated to deceive one's self as his own heart. I have seen something in my heart which I have not seen before; I have seen that there are murmurings there. Pardon me for having ever murmured against any one, as God has forgiven me.

C. H. Keslake: By the grace of God I am going to be a better man after I leave here than I was when I came. I have given myself fully to the Lord, and he has spoken in my heart, and said, "I will uphold you with the right hand of my righteousness."

A. F. Ballenger: How many are there who have robbed a bank within the last five years? Why do you not rob banks? Why, you say, that is exceedingly sinful. Now we want to look at impatience and every other sin in the same light. There is no provocation for any man to sin again as long as he lives. A woman came to me the other day, and said, "I heard you speak about victory; and when you spoke of it, I thought that if you had six children, as I have, you'd tell a different story." But are six children stronger than God?

May God help us to get over excusing our sins; then we shall have the victory over them.

(To be continued.)

SPIRITUAL GIFTS.

Those interested in what Elder Waggoner has been teaching concerning the spirit of prophecy will welcome a new tract along this line written by Elder Loughborough. Its title is "Spiritual Gifts." Its main object is to show from the Scriptures that the spirit of prophecy will be prominently connected with the remnant church.

This tract deals with principles only, and does not refer to the specific work of Seventh-day Adventists. It is therefore the very best publication we have with which to introduce to the world this important gift. It contains 40 pages, price \$2.50 per hundred. Order of your State tract society, or the Pacific Press Publishing Company, Oakland, Cal.

The conduct of the business matters of God's cause should be on a high and holy basis.