

REPORT OF BIBLE CONFERENCE

Held in Takoma Park, D.C.

July 1--19, 1919. ✓

FIRST
ROLL CALL

GENERAL CONFERENCE COMMITTEE: W. W. Prescott, W. E. Howell,
J. L. Shaw, G. B. Thompson, Charles Thompson, F. M. Wilcox, E. R.
Palmer, W. T. Knox, N. Z. Town, O. M. John, Mrs. L. F. Plummer.

EDITORS OF PAPERS: M. C. Wilcox, A. O. Tait, C. P. Bollman,
D. E. Robinson, L. L. Caviness, A. L. Baker, Mrs. F. D. Chase,
T. E. Bowen.

BIBLE TEACHERS: ~~H. C. Lacey~~, C. M. Sorenson, H. S. Premier,
J. N. Anderson, John Isaac, ~~W. L. Bird~~, W. G. Wirth, ~~R. W. Field~~.

HISTORY TEACHERS: E. F. ~~Albertsworth~~, H. A. Washburn, A. B.
Tetzlaff, W. H. Teesdale, C. A. Shull, E. C. Jacobsen, ~~H. A. John~~
~~ston~~, C. C. Lewis.

SEATING OF DELEGATES

- | | |
|--------------------------|---------------------------------|
| 1. A. O. Tait. | 57. |
| 3. W. W. Prescott | 59. N. Z. Town |
| 13. L. L. Caviness | 61. A. B. Tetzlaff |
| 15. Mrs. L. F. Plummer | 63. J. M. Comer |
| 17. Mrs. F. D. Chase | 65. |
| 19. C. P. Bollman | 67. C. L. Taylor |
| 21. M. C. Wilcox | 69. |
| 23. | ✓ 71. W. L. Bird |
| 25. John Isaacs | 73. G. H. Beald |
| 37. H. C. Lacey | 75. |
| 29. T. E. Bowen | 76. E. C. Jacobsen |
| 31. H. A. Washburn | 78. W. H. Wakeham |
| 33. Robinson, D. E. | 80. |
| 35. | 83. Charles Thompson |
| 36. J. L. Shaw | 85. |
| 37. ✓ E. F. Albertsworth | 87. |
| 39. | 89. |
| 41. H. A. Johnston | 91. |
| 43. ✓ F. W. Field | 93. |
| 45. E. R. Palmer | 95. G. B. Haynes |
| 47. | 97. |
| 48. G. B. Thompson | 99. |
| 49. A. L. Baker | 101. |
| 51. H. S. Premier | 191. W. T. Knox |
| 53. W. G. Wirth | 203. F. M. Wilcox |
| 55. ✓ J. N. Anderson | 205. ✓ B. L. House |
| | 227. ✓ J. M. Kennedy |

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BIBLE CONFERENCE

A. G. Daniells, Chairman, W. E. Howell, Secretary.
F. M. Wilcox, Chairman Editorial Committee
C. M. Sorenson)
E. F. Albertsworth) Librarians
S. M. Butler, Chairman Entertainment Committee.

Place: Columbia Hall

Time: Joint Conference July 1-21

Teachers' Conference July 1 - August 11.

P R O G R A M

Tuesday - July 1

7:30 P.M. Opening Session --

A. G. Daniells

Wednesday - July 2

8:00 - 9:00 Devotional Hour

9:00 - 9:45 Person of Christ --

W. W. Prescott

10:00 - 10:45 Prophetic Interpretation --

M. C. Wilcox

10:45 - 11:30 Identification of 10 Kingdoms -- C.P. Bollman

3:00 - 3:45 Discussion of 9:00 topic

3:45 - 4:30 Discussion of 10:00 topic

4:45 - 5:30 Discussion of 10:45 topic

7:30 - 8:15)

8:15 - 9:00) Teachers' Conference

Thursday - July 3

8:00 - 9:00 Devotional Hour

A.M. Continue Wednesday topics

P.M. Continue Wednesday plan

7:30 - 9:00 Teachers' Conference

Friday - July 4

Adjournment

Sabbath - July 5

4:00 P.M. Special meeting

Sunday - July 6

8:00 - 9:00 Devotional Hour

9:00 - 9:45 Person of Christ --

W. W. Prescott

10:00 - 10:45 Eastern Question -- H.C. Lacey & C. M. Sorenson

3:00 - 3:45 Discussion of 9:00 topic

3:45 - 4:30 Discussion of 10:00 topic

4:45 - 5:30 Discussion of 10:45 topic

7:30 - 9:00 Teachers' Conference

Monday - July 7

8:00 - 9:00 Devotional Hour

9:00 - 9:45 Person of Christ --

W. W. Prescott

10:00 - 10:45 Eastern Question -- H.C. Lacey &

C. M. Sorenson

10:45 - 11:30 Two Covenants --

A. O. Tait

Afternoon and evening -- Same as plan for Sunday.

July 10-10-28

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There is a program
for July 8-12

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SUNDAY July 13

- 9:00 Mediation of Christ W. W. Prescott
- 10:00 - 10:45 Beast Power in Revelation M. C. Wilcox
- 10:45 - 11:30 1260 Days Discussion

MONDAY 14

- 9:00 - 9:45 Mediation of Christ W. W. Prescott
- 10:00 - 10:45 Beast Power in Revelation M. C. Wilcox
- 10:45 - 11:30 Eastern Question B. G. Wilkinson & C.M. Sorenson
(Cont. P. M.)

TUESDAY 15

- 9:00 - 9:45 Mediation of Christ W. W. Prescott
- 10:00 - 10:45 Beast Power in Revelation M. C. Wilcox
- 10:45 - 11:30 U. S. in Prophecy W. H. Wakeham

WEDNESDAY 16

- 9:00 - 9:45 Mediation of Christ W. W. Prescott
- 10:00 - 10:45 Seven Trumpets J.N.Anderson & C.L.Benson
- 10:45 - 11:30 U. S. in Prophecy W. H. Wakeham

THURSDAY 17

- 9:00 - 9:45 Matthew 24 W. W. Prescott
- 10:00 - 10:45 Seven Trumpets J.N.Anderson & C. L. Benson
- 10:45 - 11:30 Open

FRIDAY 18

- 9:00 - 9:45 Matthew 24 W. W. Prescott
- 10:00 - 10:45 Seven Trumpets J.N.Anderson & C. L. Benson
- 10:45 - 11:30 Open

SABBATH 19

- 4:00 P. M. Spirit of Prophecy A. G. Daniells

From 100

100

100

100

100

ROLL CALL BY NUMBER

37	Albertsworth, E. F.	1	Shull, C.A.	24
55	Anderson, J. N.	2	Sorenson, C.M.	25
48	Baker, A. L.	3	Tait, A. O.	26
71	Bird, W. L.	4	Teesdale, W.H.	27
43	Caviness, L. L.		67 Taylor, C. L.	28
19	Bollman, C. P.	5	61 Tetzlaff,	
29	Bowen, T. E.	6	89 Thompson, Charles	29
13	Caviness, L. L.	7	48 Thompson, G.B.	30
12	Chase, Mrs. F. D.	8	57 Town, W.Z.	31
63	Comer, J. M.	Detwiler, H.J.	78 Wakeham, W. H.	
43	Field, F. W.	9	31 Washburn, H.A.	32
73	Heald, G.H.	Haynes, C.B. 95		
	Howell, W. E.	10	203 Wilcox, F.V.	33
205	Howell, W. E.		21 Wilcox, M.C.	34
35	Isaac, John	11	53 Wirth, W. G.	35
74	Jacobsen, E. C.	12		
	John, O. M.	13		
41	John, H. A.	14		
22	Kennedy, B. M.			
191	Knox, W. T.	15		
27	Lacey, H. C.	16		
	Lewis, C. C.	17		
45	Palmer, E.R.	18		
45	Plummer, Mrs. L.F.	19		
51	Prenier, H.S.	20		
3	Prescott, W.W.	21		
39	Robinson, D.E.	22		
36	Shaw, J. L.	23		

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- 227. J. M. Kennedy

Opening Session of Bible Conference

A. G. Daniells.

We have gathered for a Bible Conference to open the first day of July, and to continue until the 21st. This meeting was arranged by the General Conference Committee at its Spring Council. We had with us at that time several editors of our papers, and quite a number of the presidents of our Colleges. We had given this question a great deal of consideration. For some years there has been an earnest desire that we should have a special meeting for the study of various phases of our truth. When the question first arose, it was in the form of a proposal to meet and study some mooted questions, and for a long time that was the uppermost thought in the proposal. But there were difficulties in the way. One was the finding a time when those who ought to be at such a gathering could be present.

Another difficulty was the fear we had that in meeting to study controverted questions we might get into a controversy that would not be helpful to any of us nor to our people. And we hesitated.

As time passed and we gave the question more study, it shaped itself in our minds something like this, - that the great was not so much the study of questions concerning which there is a difference of view, or opinion, and but the great need is a deeper and more cooperative study of the Word of God. And it kept on shaping that way until I think the dominant thought in the Spring Council was that we should come together for a simple Bible Conference. That we would not spend our time magnifying differences and studying minor questions; but we would give first of all careful study to the major questions, the great essentials, the fundamentals, and that we would proceed along this line, and endeavor to bring forward light and truth as we can find it in the Word and in the history of the world that fulfills the prophetic part

of the Word.

Now this does not mean that we think we should blind-fold ourselves and refuse to study problems that are difficult and intricate, but it does mean that our aim is to ~~strive~~ strive ~~strive~~ strive for unity and seek for definite light, and magnify those points that have salvation in them, instead of magnifying certain lines that are a part of the great whole, but have not really in themselves the essential saving qualities or elements. You will understand what I mean, and I do want to make my remarks as brief as possible so that others may have a word.

When we reached that conclusion, and got that view of the Bible Conference, things cleared up in the minds of many of us and we felt free to go ahead, and so made the appointment. I think I can state the action of the General Conference Committee with reference to the personnel of the Conference. It was to be the members of the General Conference Committee in America who could attend; the Bible and history teachers in our colleges, junior colleges, and seminaries; and a number of our leading editors in this country.

We felt that a body of men of this experience, and carrying these responsibilities would exercise care and good judgment and would press together, and be careful of the reports they sent out, and would so deport themselves that unseemly discussion and differences would not come in, and that they would endeavor to make the Conference, through the blessing of God, a very great blessing to those of us who are here, and a real help to those who are not here in the days that will come.

Since the appointment a great many people have wanted to come to the Conference, and we have not been able to open the doors. ~~They have~~ When people have approached me, I have said they would have to make application to the General Conference Committee, and some of them have done so. But we have not

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felt free to change our arrangements until we could get here in session. We have felt if there were persons here or elsewhere that we ought to invite, we could take the action here.

Another thing is that a good many people feel very much afraid of what we are going to do. They wonder if we are going to fix up a creed for them to subscribe to. They are much disturbed about it. The secrecy alarms them. We have never had anything like this before, and they are very fearful. Some almost felt we ought to abandon the plan, and stop because of this difficulty. I felt we ought to go on with it, and so conduct this meeting, and bring such good out of it that our brethren will all feel glad that we have held it, and will I consider that their alarm was all unnecessary. I believe we can do this, and that we shall do it. I feel that this Bible Conference is going to be a great blessing.

A few weeks ago I was in Minneapolis, and went to hear Dr. Riley, the pastor of the First Baptist Church there, who is an active leader in a series of Bible conferences being held on the second coming of Christ. One of these was held in Philadelphia and some of our brethren attended. They are holding them in seventeen cities over the country. I heard him make quite an extended report of the purpose of these conferences, and of the few meetings already held. The statement was very fine. He went on to show the influence of modern teaching, the effect it was having upon men who once believed the Word of God, the doubt it was engendering the unbelief, the higher criticism. Then he stated his position that the Bible was God's word from Genesis to Revelation, that it was the only book that God had given the world to save the human race, the only one that gives the truth regarding the deity of Christ, and His plan of salvation, and that it was an inspired

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Book, and it was the Book that all men, high and low, rich and poor, learned and illiterate must come to and bow before; and unless that view could be brought back to the church, the church was going away and would be lost. There is no hope for the popular church today unless it comes back to the Word of God. He said the object of these Bible Conferences is to draw in men and emphasize the divine origin of the Book and the deity of the Son of God and to lead men away back to the original faith of Protestantism for salvation.

It impressed me very much, and I felt that there was a place for the Seventh Day Adventists to hold a good, strong Bible Conference every year. I believe this ought to be the beginning of an annual Bible Conference for this people. If we cannot get through with this thing as we ought to, next year we should plan for another, and enlarge it perhaps, and go on with this until we find ourselves travelling along the road better than we have been for a good many years. I feel very hopeful about it.

Of course we have been looking up things in the Spirit of Prophecy and the Word itself. I do not need to read here the exhortations that are given for the study of that Book and the use of that truth, and how it should be put on our doorposts and as frontlets between our eyes, and upon the palms of our hands. That Word teaches us that that great revelation should be constantly before us in all its magnitude, and clearness, and should be woven into the very fabric of life.

I wish to read a statement that I believe in very much. "Peter exhorts his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Whenever the people of God are growing in grace, they will be constantly obtaining a clearer un-

derstanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion.

"The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what.

"I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time." I think as we go about through the campmeetings we can see the truthfulness of that. Thousands of people have come in during the last twenty years with very slight teaching and superficial knowledge of the truth. They do not understand. I could give instances that show this clearly, and these people are easily swept off of their feet.

"When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many ~~xxxxxx~~ things for which they can give no satisfactory reason. ~~xxxxxx~~ Until thus tested, they know

not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weaknesses. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they have accepted as truth. Certain it is that there has been among us a departure from the living God, and a turning to men, putting human in place of divine wisdom.

"God will arouse his people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe his word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly grounded upon the word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear.

"Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality." I do not believe that agitation means separation or estrangement. "It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opposers, but will bear the closest and most search-

ing scrutiny. With those who have educated themselves as debaters, there is great danger that they will not handle the word of God with fairness. In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking ~~to~~ merely to give confidence to the believer.

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleaming of truth; and through prayerful study, clearer light may be obtained, which can be brought before others.

"When God's people are at ease, and satisfied with their present enlightenment, we may be sure that he will not favor them. It is his will that they should be every moving forward, to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. t. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing his people to action." Test. Vol 5, pp. 706-709.

I am much impressed with the good counsel that is given us here. It seems to me like good commonsense. That does not stifle thought; it doesn't blindfold people; it doesn't mean that we shall get a narrow creed, and stand there never stepping a foot over the line. It means greater light and intellectual advancement. I do not understand that it means separation, breaking up, or division at all. It means unity all the way along--the church marching on into a brighter

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light and a better understanding of the great plan of ~~dem~~ redemption.

That, I understand, is the object of this Conference. It is not necessary for me to say how we should go at it. We should have an earnest desire to know truth, with a spirit of dependence upon God, and upon the Holy Spirit as the Guide in the church to help us ~~is~~ and to illuminate our minds. We should come in the spirit of ~~earnest~~ earnest prayer; and when we do that, with God's word in our hands, we are not in danger, we are on safe ground, and the Lord will bless us and help us.

(A. G. Daniells, first speaker, taken in full by Professor Hamer, pages 1-15)

W. W. PRESCOTT: We are quite aware that many of the best thinkers at this time recognize that we have come to a time of crisis. The statesmen recognize that, and they are trying to arrange for a new order of things. They think that ~~xxxxxxxxxxxx~~ ~~xxxxxxxxxxxx~~ they are planning for a better world. They are seeking to establish such principles as will bring this about.

Religious men recognize that we have come to a crisis, [A. G. Daniells: Yes, they do!] and there are men in various denominations who recognizing this, are seeking to meet it in some way. This Bible Conference at Philadelphia showed that such men feel that the very fundamentals of the gospel are being taken away from the people, and that ^a ~~the~~ ^{that} ~~new~~ gospel has no salvation in it is being put in its place, and they are seeking some way to meet that crisis.

I think we ought to recognize that we have come to a crisis! [Amen! Amen! came from the lips of several.] and that we ought, in a very definite way, study how to meet it! For those gathered here are really the ones who ought to shape the sentiment, the teaching, the experience, of this denomination, this movement. I have felt that we ought to recognize that we have come to a crisis, and that the situation demands of us more than we have ever put forth before in order to meet it.

Now just within two or three days I have noticed some things that struck me as significant. Here is one thing that is not new,

but I wish to call attention to it. It was an extract from the Biblical World, of July, 1918, under the heading, "The Premillennial Menace," by Shirley Jackson Case, Ph.D., D.D., instructor in the University of Chicago;

"By proclaiming that wars cannot be eliminated until Christ Comes, and that in the mean time the world must grow constantly worse, this type of teaching strikes at the very root of our present national endeavor to bring about a new day for humanity, when this old earth shall be made a better place in which to live and a new democracy of nations arise to render wars impossible. While this struggle is demanding every ounce of this nation's energy, premillenarians are advocating a type of teaching which is fundamentally antagonistic to our present national idea."

"The belief in a catastrophic end of the present world is a very old and ~~very~~ persistent delusion. Extensive use is made of advertising facilities in both the religious and the secular press. Frequent conferences are held, some on a smaller and some on a larger scale, as a means of creating interest and attracting attention. [Now, note this especially:] Premillennialists resent the suggestion that enemy gold is behind their activities, and one group of them has publicly affirmed that the federal authorities' inspection of their books failed to justify this suspicion." [I wonder if that refers to us?

E. R. PALMER: The circumstances would seem to indicate that it does.

W. W. PRESCOTT: [reading] "They still cling to the time-honored delusion of the nearness of the end, indulging in this luxury of the imagination and vainly praying God to destroy this

very world that the suppliant himself ought to be loyally struggling to reform."

That gives one view of the present teaching in the world.

Now I find in a religious journal, The Chronicle, for June, 1919, published in the interests of the Protestant Episcopal church, and in the book reviews there is a review of a book entitled "Prophecy and Authority." It says:

"The foundation of all Millenarian theories rests upon the beliefs that the Bible is an infallible book, and that its prophecies contain predictions of definite future events whose fulfillment is certain. And that this belief is erroneous and has wrought mischief in former days is the thesis of Professor Fullerton's book. . . . His closing chapter discusses the present situation, and the authority of the Bible when modern scholarship has destroyed the old proofs of its infallibility. Unfortunately it is very brief and rather vague, and we end it with no clear answer to the question which most interests us. Just what authority should be given to the Bible today? So much easier is it to destroy than to construct! We are growing somewhat weary of hearing what the Bible is not; who among these modern thinkers will tell us what it is?" Sz

That is a suggestion as to the general temper of the present attitude toward the Bible, and especially toward the teaching of the premillennarian.

The same periodical has on its last cover page this heading:

"An old heaven and a new earth

"Ages have rolled away since God first said: 'Let there be light;' and today the world trembles again upon the threshold of

a new creation. . . .

"The problems that confront us are too vast to be solved by any pre-war program.

"Money alone will not solve them. Only a deepening of the spiritual life of our entire membership will fit us to achieve the giant tasks that are before us."

What I wanted to emphasize was the recognition of this crisis. ~~XXXXXXXXXXXXXXXXXXXX~~ "Today the world trembles again upon the threshold of a new creation. . . . The problems that confront us are too vast to be solved by any pre-war program." That struck me with some force. I feel that this ~~XXXXXXXXXX~~ Conference ought to be the beginning of a new experience for us personally,--a new ~~XXXXXX~~ experience in our vision of the real teaching of the Bible concerning the message for this time, a new experience in how so to give that message as to meet the present crisis. Those are the three things that lay on my heart, and I put first the question of our own personal experience, for I think that is the key to the whole matter. I believe that in this conference, no matter how long we have been in the work, our faith should lay hold of the thought that this conference is to bring to us personally an experience that we have never known in this truth. If we do not believe that, we will not have it. If we do not believe that this meeting can bring to us an experience that we have never had, we will not have that experience. That is what I have been looking for, and what I have been praying for,--that our coming together at this time would bring to us each a new vision and a new personal experience in these things.

Second, that it should bring to us a new vision of what this means, really means, in its fundamentals.

When we come to some of these questions which Brother Daniells has referred to, when we come to face the question of meeting this present crisis, and of actually meeting the needs of the world today, I do not think it will make a whit of difference whether the 1260 days began in 533 or 538, and I feel the same way about other questions, for they are entirely subordinate to this great question, How can we meet the world's needs? I believe in studying all these questions, just as Brother Daniells has said, but I do not believe in allowing those things to shut out from our hearts the greater question that I believe rests upon us, and that is to find out how to give this message so that it shall accomplish more than we have seen before.

I want to say frankly to you here what I would not say in a more public gathering, that I have had a great sense of disappointment that we have not risen to this position yet. Personally I have felt that this message has not risen to the point it ought to rise to, in view of the condition we face. I want to say see this Bible Conference a long step toward it.

What does this message mean to the world now? What does this crisis mean? What do these means say? They see a tremendous crisis in the world. They cannot shut their eyes to it. When they are discussing peace, there are now twenty-three wars in progress, even while they are sitting around the peace table. The leaders in establishing peace have not been able to agree among themselves. There are thousands who see that conditions do not make

for peace. It appears to me that if this message is what we believe it to be, and if we are to see what we have labored for for years, there must be a greater spiritual power in this message. I think this Bible Conference ought to be the beginning of it. I tell you, I have felt greatly humbled over this situation, because I felt, personally, that if we are in the right relation to God, toward this truth, this movement would bring to the world a solution of this crisis,--not what some of them are looking for, but a solution. And when it brings that solution, I look for some of these men who have been groping around to come and join us. I believe there are honest men who feel that there is danger that the very foundation of Christianity shall be removed, and they are seeking earnestly to conserve those foundations.

In a way, I have felt disappointed and pained that we have to go to other Bible Conferences instead of having the others coming to our Bible Conferences. If this movement is the solution of the present world crisis, from the standpoint of the Scriptures, ought not this movement to bring other people to our conferences over this question? Is that too much to expect?

I have a good deal of personal respect for men like Dr. Riley, but I could not help but feeling as I read the announcement of their convention, which by the way contained some very valuable topics--that I wish ~~xxxxxxx~~ this movement could have a Bible Conference that would attract others to it as well as our own believers.

I believe this gathering right here, if we make it a time of prayer and earnest waiting upon God, and helpful counsel

to each other--without any spirit of determination to push through any personal view on any question--I believe this Conference may be a great blessing to us all and to the world.

HOWELL:

From an educational viewpoint I regard this as a very highly important occasion--an occasion to which our responsible teachers have been looking forward to and longint to see-- an opportunity when men scattered from ocean to ocean could come together and pray and study and counsel.

3 I have only to remind you that our fourteen schools that are represented in this Conference, this past year have made their record enrollment of young men who have reached the thinking responsible age. Our five colleges have all passed the three hundred mark in enrollment this year, and that means from the ninth grade up to the sixteenth. There are inthese fourteen schools represented here--colleges junior colleges and seminaries--at least three thousand of our young men and women who are being taught the Bible in every year they attend school. Besides this there are some 12,000 more in the elementary schools who are being taught present truth--the truths of the gospel in every year they attend school. So we have a body of 18,000 or 19,000 who are being taught from Grade One to Sixteen every year the principles of truth we believe and feel called to veach to the entire world in order to fullfil the gospel commission.

Now from that viewpoint I regard this as a very highly important occasion for our teachers who are here. From another viewpoint I regard it highly important, and that is that out of the product of these schools, there are being selected men and womento take responsible

leadership in our world-wide work. Since the sun arose this morning the Mission Board has appointed men who have come out of one or more of these colleges this present year, last year or the year before, to positions of not ordinary responsibility across the waters. These young men have become responsible leaders of this world-wide movement.

6. Now they are being trained and moulded by our Bible and History teachers perhaps more than by any other of our instructors. Now it has been the policy of our educational department because of the scattered conditions of our schools, to hold every summer some kind of a Council for our Department, and bring together to these Councils those who are responsible for the training of our ~~students~~ teachers--and this training of teachers has become to be a large problem.

A Bible and History Teachers' Council was planned for last summer, but because of the war conditions, it was impossible to hold it. But the supreme importance of this phase of our educational work was so emphasized by our Conference leaders, that such a Conference as we have here has been arranged for; and I feel deeply grateful that the members of the General Conference Committee and our responsible editors are joining with our teachers in this proposed Bible study and constructive work.

I wish to call your attention to a chapter in Patriarchs and Prophets on "The Schools of the Prophets," which I would like you to read. I read there that the men who were appointed to teach in these

schools were divinely appointed--that they were men of God, with great spiritual power, and it says that as they taught the young men who were selected for their piety, intelligence and dilligence in study--as they taught them from day to day-- they brought forth things new and old from the treasury of the Word. And it says that the presence of the Spirit in that school was manifest in prophecy and in sacred song. Now I think they must have had a wonderful experience. You know how those sons of the prophets went forth at times into the surrounding regions to do certain lines of work--that they prophesied, and that the power of the Lord was so great with them that persons whom they met received that power.

Now I do not know whether this is too much to hope for, but the deepest longing of my hear for this conference is that we might have the same experience that they must have had at the time of thiese schools of the prophets. I hope there may be brought forth here things new and old, and that careful study with open minds and hearts of what the Lord has given us might be given here; and th at this may be but the beginning of Bible conferences such as Professor Prescott mentioned, which would have a larger scope than among our own pe ople. I have the greatest hope that our experience here may mean a develcoement in our training schools themselves of that very experience that they had way back there in the schools of the prophets.

Now in our recent Educational Council held here we sought to view the reasons why we are conducting schools. And we felt impressed that we ought to take a new and firm and uncompromising stand on the principles of the Denomination that are given us in the Bible and the Spirit of Prophecy-- so that there might come into our schools this very experience I am speaking of. This is recognized in the large ~~number~~ proportion of time we have agreed upon giving to the study of Bible and History in our College curriculum, for we felt that the Bible and History work really constituted--and ought to constitute--the dominating influence of this movement. We felt that our schools should be emphatically Bible schools, wherein were studied the pages of God's word, God's providences--so that there might come to our students and to our teachers in these schools that blessed experience which was had in the ancient schools of the prophets.

I feel that everything--at least very much --of the character and work of our schools depends upon the beginning made here at this conference.