

ORGANIZATION

or

ORGANISM

SEVENTH-DAY ADVENTIST PIONEERS STRUGGLE OVER THE PRINCIPLES OF CHURCH ORGANIZATION

1863-1909

Editor: Wim Wiggers
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Winterswijk, Holland

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Foreword

Neander that great church historian once wrote the following words, "No man can hinder the development of a principle once accepted." We know that principle from our garden. If you want to harvest potatoes you have to put them into the soil first. If you want to produce spinach you have to sow spinach. This kind of simple logic is soon forgotten when we enter church and its activities. No farmer would pray to God to bring salad out of spinach seed. Even when you would pray the stars from heaven it would not change the harvest.

Some people in the church sow tares (wrong principles), and then fast and pray to God to bring forth wheat. God will never do that. If you want a certain harvest, you sow a certain kind of seed. Or as Neander said, "NO ONE can hinder the development of a principle once accepted."

The reason why we publish this book is that we want to sow some right principles. Yet God has to bless the harvest. But remember, God will never bring forth a harvest of wheat out of tares (wrong principles).

Wim Wiggers

Introduction

The organization founded by Moses at Mount Sinai was a judicial organization. It was concerned with judicial matters. Let me illustrate.

Today, when a man breaks a civil law, the judicial apparatus is called into action. A judge cannot direct anyone's behavior if he has not broken any law. The only power which a judge has is judicial power, which power is implemented only when the law is transgressed.

When Moses organized Israel he organized only the judicial power, nothing else, as described in Exodus 18:21-27:

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, ruler of fifties, and rulers of tens: And let them judge the people at all seasons:... And Moses chose able men out of all Israel, and made them heads over the people ... And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves."

This judicial power did not have any power to rule; it had no possessions; it had no right to tax the people. All that it had were God's Commandments, nothing else. This power could not legislate. That is, Israel could not add, delete, or modify the law. Ellen White explains:

"The government of Israel was administered in the name and by the authority of God. The work of Moses, of the seventy elders, of the rulers and the judges, was simply to enforce the laws that God had given; they had no authority to legislate for the nation. This was, and continued to be, the condition of Israel's existence as a nation. From age to age men inspired by God were sent to instruct the people and to direct in the enforcement of the laws." PP 603

The above statement tells us that the only power Israel possessed was judicial power-not legislative power. A judge could not create a new law. If it would have been possible for a judge to create a new law, then he would have been able to judge every case before him in an arbitrary way, changing the law as he saw fit. But legislation is not the work of a judge. The only thing which a judge may do is to enforce existing law. The only legislative power in Israel belonged to God Himself. In this separation of power (legislation through God and enforcement through the chosen elders) was the condition of Israel as a nation.

In the surrounding nations it was completely different. Therein was the reason that Balaam said: "lo, the people shall dwell alone, and shall not be reckoned among the nations." Numbers 23:9. Israel was not a nation, in the true sense of the word, because in a nation there are three powers: executive, legislative and judicial. God Himself was the Executive and the Legislator. The people could only organize the judicial. That is the reason why Stephen called Israel "the church". When he referred to "the church in the wilderness," Acts 7:38 the word used here in the Greek is our word for church. That means that Israel was not a nation like every other nation; rather, it was a church. And God was the only King in His church.

When the first human king arose in Israel, God gave through the mouth of Jotham an object lesson regarding human kings in His church. Jotham said about Abimelech: "Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive

tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon." Judges 9:7-15.

E. G. White comments on these verses:

"By the olive, the fig-tree, and the vine, in Jotham's parable, were represented such noble, upright characters as Moses and Joshua, who had been a living illustration of what a leader of Israel should be. Such men claimed no kingly honors. It was their work to bless their fellow man, and they did not aspire to rank or power." ST 8-4-1881.

The history of Israel shows that every king of Israel was more or less a bramble. This bramble character of their kings was not always the personal fault of the king, but it belonged to the character of the kingship. God had warned them about this (1 Samuel 8). The kingship of Solomon, for example, was nauseating for the people (1 Kings 12). He was a bramble. Likewise will a human king in a church always be a bramble.

Solomon knew this, and was conscious of this fact. Hear his words:

"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they." Ecclesiastes 5:8.

The Jerusalem Bible expresses the same thought in this way:

"If in a province you see the poor oppressed, right and justice violated, do not be surprised. You will be told that officials are under the supervision of superiors, who are supervised in turn; you will hear talk of 'the common good' and 'the service of the king'." Ecclesiastes 5:8 (Jerusalem Bible, Popular Edition 1968).

In the Proverbs we read that in the animal kingdom God has given us examples of organization which He desires in His church and for His people. "There be four things which are little upon the earth, but they are exceeding wise: The locusts have no king, yet go they forth all of them by bands." Proverbs 30:24-27. In the sixth chapter he expresses the same ideas:

"Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest." Proverbs 6:6-8.

These proverbs are not lessons in biology, but rather in organization. And so founded Jesus His church with no human authority, no human ruler, only human servants. To the Corinthians Paul wrote "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Corinthians 4:5.

In the New Testament church it was impossible for one person to be in the highest position, because the churches everywhere had the command of the Lord to "ordain elders [plural] in every city." Every church should have at least two elders, for the simple reason that we should not build a hierarchy, a pyramid. Moreover, these elders had executive power only within the framework of the judicial, to be used when the laws

of God were violated. But the final decision was in the hands of the church (Matthew 16:18-19), and only in those cases where the keys of heaven were used (that is, the Word of God). In Matthew 18:17 we read that Jesus gave the church (not merely the elders) the power to purify the church from transgressors. And remember, no one has the right to legislate new rules or give new commandments.

According to E. G. White there is on this point no difference between the Old and the New Testament churches. We previously described the condition for Israel as a nation in Old Testament times. Let's listen to her comments for our times.

"Teach the people, He said, to observe all things whatsoever I have commanded you. The disciples were to teach what Christ taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. The law and the prophets, with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world.... Nothing that does not bear His superscription is to be recognized in His kingdom." DA 826.

Nothing whatsoever! Judges cannot legislate; they cannot generate new rules, but may only enforce the rules and the laws of the legislative power. That was and is the founding condition for the Christian Church. In any other way, the judicial organization of the church is perverted. Jesus Himself is King in the church. Israel was not led by a human king, but by a prophet through the wilderness (Hosea 12:14). God revealed Himself through prophets (Hosea 12:11). So has He guided His church. God does not want a human ruler, king or authority in His church. He puts everyone on the same level, saying, "All ye are brethren." Matthew 23:8. And when everyone of the church members has the Holy Spirit as the organizing principle in his heart, then we will see an organization as described by Ezekiel, "for the spirit of the living creature was in the wheels." Ezekiel 1:21. That is always the case. When there is a wrong spirit in the creatures, there is a wrong spirit in the wheels. When the Holy Spirit is in the creatures, then the Holy Spirit will be in the wheels. But to pray for the Holy Spirit to come in the creatures without the will to allow Him also in wheels, is an attempt to pervert God's church. Would it not be better to have the Holy Spirit, both in the creatures and in the wheels? E. G. White tells us:

"To the prophet, the wheel within the wheel, the appearances of living creatures connected with them, all seem intricate and unexplainable. But the hand of infinite wisdom is seen among the wheels, and perfect order is the result of its work Every wheel works in perfect harmony with every other. I have been shown that human instrumentalities seek after too much power, and try to control the work themselves. They leave the Lord God, the mighty Worker, too much out of their methods and plans, and do not trust everything to Him in regard to the advancement of the work

"No one should fancy that he is able to manage these things which belong to the great I AM. God in His providence is preparing a way so that the work may done by human agents. Then let every one stand at his post of duty, to act his part for this time, and know that God is his instructor." GCB 1897, p.236

In this book we want to make manifest that:

1. The original SDA organization which was founded in 1863 was an organization of counselors.

2. In 1873 Elder Butler substituted human authority for the organization of counselors.

3. Upon realizing this substitution, James White protested, declaring that the newly-accepted principles were evil principles.

4. E. G. White warned the brethren in 1896 that God would take things in His own hands.

5. In 1901 God indeed took matters into His own hands. He did it very elegantly, trying to sweep away all human authority. The messenger used by God to do this was A. T. Jones. He preached two sermons on organization, after Ellen White presented two sermons on the same subject. Ironically, the man who invited Jones to preach these sermons was A. G. Daniells.

6. In 1903 human authority was re-established in the church through exactly the same arguments and the same man as in 1873.

7. After the 1903 Conference, Ellen White compared our organization with the tower of Babel, declaring that we, as a church, had rejected the light; that is, the light on church organization.

8. In 1909 the monarchy was fully re-established in the church as E. G. White revealed.

All references presented herein have been carefully selected and presented, preserving the original context. As you ask the Holy Spirit to guide you through this book, let Him help you to decide which are the true principles of organization within God's church, and which are not.

Wim Wiggers

Chapter One

Establishment of an Organization of Counselors

"Organization and Discipline" by James White

The various forms of organization and church government existing in the several religious bodies of our time, is evidence that church organization and discipline are subjects upon which great and good men have differed. The testimony of the Bible, therefore especially of the New Testament, must be allowed to decide these subjects of vast importance to the prosperity of the church. In no one chapter of the books of the New Testament, has Matthew, Mark, Luke, John, Paul, Peter, James, or Jude written out a complete system of Christian discipline, giving the positions and duties of the several officers of the church.

But that there should be order in the church is evident, not only from the declarations of the apostles, and the record of what they did, given in the Acts of the Apostles but also from the great facts relative to organization and order found in the Old Testament. The Jewish church was disciplined by a thorough system of organization. God is the same in all ages. The freedom of the gospel of the Son of God does not consist in laxity and confusion.

The epistles of Paul and of Peter distinctly speak of officers of the church, and their duties. The New Testament clearly defines the relation which Christ sustains to the ministry and to the church, and also the proper relation of the ministry to the church and to one another. But the system of Christian organization is not given as fully in the New Testament as the system of Jewish organization was given in the Old Testament. Having, however, the benefit of both the record of the system of the former and the declarations and acts of the first apostles of the latter, we have all that Infinite Wisdom saw necessary for the Christian church.

The relation which Christ sustains to the ministry and to the church, is stated in the following words of our Lord and of Paul: "One is your Master, even Christ, and all ye are brethren." Matt. 23:8. "But I would have you to know that the head of every man is Christ" 1 Cor. 11:3. Christ is the great Shepherd of all, while His ministers are under-shepherds.

And Paul would impress the church with her duty to the ministry in these words: "Remember them which have the rule over you, who have spoken unto you the word of God." Heb. 13:7. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account." Verse 17. And yet it was not the design of God that any system of organization should exist in the Christian church that would take the leadership from Christ

Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but, rather, for the protection of the people of God. Christ does not drive His people. He calls them. "My sheep hear my voice, and I know them, and they follow me." Our living Head leads the way, and calls His people to follow.

Human creeds cannot produce unity. Church force cannot press the church into one body. Christ never designed that human minds should be molded for Heaven by the influence merely of other human minds. "The head of every man is Christ." His part is to lead, and to mold, and to stamp His own image upon the heirs of eternal glory. However important organization may be for the protection of the church, and to secure harmony of action, it must not come in to take the disciple away from the hands of the Master.

All true ministers are Christ's ambassadors. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. In their ministry they are to represent the doctrine of Christ, and the interests of His cause in this world. They surrender their own judgment and will to Him who has sent them. No man can be Christ's ambassador, until he has made a complete surrender of his right of private judgment to Christ. Neither can any man properly represent Christ who surrenders his judgment to his fellow-man.

But the subject must not be left here, with the truth partly expressed. The words of Christ and His apostles relative to unity and the ordained means to sure it, and proper discipline, must have a qualifying bearing upon the subject, lest unsanctified men, who do not submit their will and judgment either to Christ or to church authority, assume the gospel ministry, and divide and scatter the flock of God.

But here we wish it distinctly understood that officers were not ordained in the Christian church to order or to command the church, or to "lord it over God's heritage." In the case of difference of opinion that arose in some of the primitive churches relative to circumcision and the keeping of the law of Moses, recorded in the fifteenth chapter of Acts, the apostles and elders at Jerusalem acted as counselors, in a manner to give

room for the Holy Ghost to sit as Judge. The report of that meeting at Jerusalem to settle a festering difficulty, commences on this wise: "For it seemed good to the Holy Ghost and to us." And the brethren which were from among the Gentiles in Antioch, and Syria, and Celicia, "rejoiced for the consolation." Differences settled in this way frequently seem more than settled, and generally remain settled; while those disposed of by the exercise of mere church authority are seldom really settled at all.

Between the two extremes we find the grand secret of unity and efficiency in the ministry and in the church of God. Our attention is called to this in a most solemn appeal from the venerable apostle Peter to the elders of his time. "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5:1-6

Those who drafted the form of organization by S. D. Adventists labored to incorporate into it, as far as possible, the simplicity of expression and form found in the New Testament. The more of the spirit of the gospel manifested, and the more simple, the more efficient the system.

The General Conference takes the general supervision of the work in all its branches, including the State Conferences. The State Conference takes the supervision of all branches of the work in the State, including the churches in that State. And the church is a body of Christians associated together with the simple covenant to keep the commandments of God and the faith of Jesus.

The officers of a local church are servants of that church, and not lords to rule over it with church force. "He that is greatest among you shall be your servant." Matt. 23:11. These officers should set examples of patience, watchfulness, prayer, kindness, and liberality, to the members of the church, and should manifest a good degree of that love to those they serve exhibited in the life and teachings of our Lord.

Our State Conference Committees should be men of God, with liberality and breadth of views and feelings that will lead them to have a fatherly care of all branches of the work in the Conference. It is their duty to counsel together in the fear and love of God, and regard themselves as a board of counselors to all the ministers and churches under their supervision, and not a board of directors. Our great leader and director is Christ.

The labors and duties of the General Conference Committee are still more extensive and important than those of the State Conference Committee. They should be men of experience, of breadth of views, and divested of sectional feelings, whose minds and hearts of love can take in the best good of the cause in all its branches, and in all parts of the field. They should be regarded as a board of fathers to the cause in the highest sense.

In the fulfillment of the duties of their office, in taking the general supervision of the entire work, their strength is in so counseling their brethren in the spirit of tenderness and love, to bind the hearts, of all the laborers to their hearts, and give room for the

voice of the Holy Ghost, as was manifested in the days of the apostles. They should ever bear in mind that the head of every man is Christ

They may counsel with the State Conference Committee in reference to ministers laboring here or there, but should never direct. "The head of every man [every minister] is Christ." The minister who throws himself on any Conference Committee for direction, takes himself out of the hands of Christ And that Committee that takes into its own hands the work of directing the ambassadors for Christ, takes a fearful responsibility. "One is your Master [Leader], even Christ, and all ye are brethren." Matt. 23:8. May God preserve to us our organization and form of church discipline in its original simplicity and efficiency. (Review and Herald, January 4,1881.)

Chapter Two

Human Authority Established

"Leadership" by G. I. Butler

There never was a great movement in this world without a leader; and in the nature of things it is impossible that there should be. As nature bestows upon men a variety of gifts, it follows that some have clearer views of what best advances the interests of any cause than others. And the best good of all interested in any given object will be attained by intelligently following the counsels of those best qualified to guide. There never could be real union of counsel and action without the judgment of some person who was regarded of importance and especial weight While the minds of men are so various and contradictory, and while the counsels of some would lead to destruction, success will be apt to attend that movement which closely follows the suggestions of those whom experience teaches give intelligent and judicious advice.

A true leader represents and embodies the views and will of those who follow his counsels. His success is their success. The difference between the true leader and the tyrant is this: While the latter exercises influence and authority to gratify his own wishes or caprice, the former labors for the good of those he represents and to carry into effect their wishes.

Never can much be accomplished in any movement until those interested become settled in their minds that the one of their choice is worthy of their confidence and support. Confusion will mark their counsels, and their strength will be wasted in laboring to no purpose, or in opposite directions. Efficiency is the result of wise leadership. All therefore who are interested in the success of any cause are interested in the success of the ones they have chosen to lead out. They represent the united interests of all. And in supporting them they are really supporting their own cause.

An intelligent support of leaders is best obtained when confidence is founded on past faithfulness, and sufficient evidence of fitness, or by reliable evidence of God's special selection. And when all these are combined, the evidence in the case is overwhelming. When plans are laid, somebody must lay them, and carry them into effect; and it is self-evident to all that those should do this who give most evidence of fitness. And the success of all interested will be most likely obtained by a careful attention to the counsel of such.

It is fully believed that the facts of history and the declarations of God's word show the truthfulness of the above principles. The Bible authorizes the existence of human governments. And what are governments but an application of these principles among mankind? What should an army be without a leader? What would a government be if all concerned in its administration were of equal authority. What would it accomplish if all were captains, equal in authority? The whole economy of God, as brought to view in the Bible and in the universe, recognizes this principle. There is not a single important movement spoken of in Scripture but that some person was chosen in it, to lead out. Noah, Moses, Joshua, Samuel, Jephthah, Samson, Gideon, Deborah, David, the different kings, Ezra, Nehemiah, and many others in the Old Testament might be mentioned, while John the Baptist and Christ's apostles furnish examples in the New. And in every great religious movement since their time, God's providence has plainly shown the fact of his selection of proper instruments to accomplish his work. We are free to grant that these have been weak, fallible men, with human infirmities. But this matters not so long as we have plain evidence that God chooses to work by such means.

An objection may be raised here that the spirit and genius of the New Testament are against this idea because our Saviour says, "But be ye not called Rabbi, for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in Heaven. Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant; and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted;" Matthew 23:8-12; and because it is repeatedly stated that Christ is the "head of the church." We are as ready to grant the full force of these statements as any. But such a view of them should be taken as will harmonize with other scriptures and with Christ's own appointment.

There is a plain rebuke here to man worship, and seeking for ourselves honors and titles of men which is so natural to the human heart. Man is nothing, only as God honors him. And the one He honors is the one who will labor most and sacrifice most, in His cause. It is not for us to seek place and position for our own aggrandizement. This we are forbidden to do. Christ is the head of all His people. His life must be our example. His Spirit must be our guide. He is the one we must follow. No man must pretend to take His place, or take honors to himself which belong to Christ.

But does it follow from this that there is no authority in the Christian church? that all are exactly upon a level so far as position is concerned? Has Christ forbidden the church to assign to those best qualified to guide and direct any office of authority or influence? Let His word decide this point. "And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he called apostles." Luke 6:13. When He sent them out, He gave them especial instructions and authority. As He closed His charge to them, He said, "He that receiveth you receiveth me; and he that receiveth me, receiveth Him that sent me." Matt. 10:40

The word apostle signifies "one sent with commands or a message."- Greenfield. In the ministry of Christ, He saw fit to choose just twelve. But the office was not confined to just those persons originally chosen, for upon the apostasy of Judas, Matthias was set apart to fill the vacancy. "And the lot fell upon Matthias; and he was numbered with the eleven apostles." Acts 1:26. Neither was the office confined to just twelve, for Paul and Barnabas are expressly called apostles.

They were first solemnly set apart to the work, the inspired record says, "Which, when the apostles, Barnabas and Paul, heard of, they rent their clothes and ran in

among the people," &c. Acts 14:14. Paul is many times called an apostle. Christ Himself is called an apostle. "Consider the apostle and high priest of our profession, Christ Jesus." Heb. 3:1. And in the original, others are called so. "Yet I supposed it necessary to send unto you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger." Phil. 2:25. The word messenger in the original is "apostolos," the very word from which apostle is translated. Paul therefore called him an apostle. When Titus and the "brother whose praise was in all the churches," and others, were sent to Corinth to attend to things there, Paul speaks of them as follows: "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ." 2 Cor. 8:23. Read connection. In the Greek, the word messenger is the one from which the word apostle is always translated.

From these plain facts, it will readily be seen there is no warrant for confining this office to just those twelve persons originally chosen. As the term signifies "one sent with a message," it seems properly to refer to those specially raised up, and sent out by the providence or Spirit of God, to act a leading part in his work. It is evidently the highest office in the church for in Paul's enumeration of the gifts, he says, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of beatings, helps, governments, diversities of tongues." 1 Cor. 12:28. When he says, "first apostles," he must refer to authority or position. Neither is there any intimation that these were designed to continue but a brief period. On the contrary, the connection plainly intimates they were designed to continue with the church. And in Eph. 4:11, Paul expressly states that apostles, prophets, pastors, evangelists, and teachers, were placed in the church for one and the same object, to continue the same length of time.

While we are therefore willing to freely admit that Christ is "head of the church," we must also conclude that some men are placed higher in authority in the church than others.

There seems to have been a special precedence existing even among the apostles themselves. Peter, James, and John were often the special companions of the Saviour himself, and shared most in his special counsels. And Paul, who reckoned himself not a whit behind the chiefest apostles, did, on a certain occasion, think it best to lay matters before these principal men. "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain.... They who seemed to be somewhat, in conference added nothing to me. But when they saw that the gospel of the uncircumcision was committed unto me as the gospel of the circumcision was unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." Gal.2:1-9.

Some interesting facts are here stated bearing on this question. Paul, though a special instrument raised up by miracle, thought it advisable to consult with these highest in authority among the circumcision, lest he had "run in vain." But these "pillars" in the church, led by the same Spirit, which led Paul, perceived that God, in His providence, had specially appointed and qualified him for his work among the Gentiles. God had given Peter a special position in the work among the Jews. He had all he could

do there. So He raised up Paul for another special position. Here was no conflict. Each was to work in his special sphere. But some were higher in position than others, and that by God's appointment. God carries on His work upon the same general principles in all ages. And we have every reason to believe that he has raised up special instruments all the way down to the present time to carry on His work. Luther, Wesley, William Miller, and others, we believe were such. Yet Christ is head of His people at the same time. He works through these agents, and leads them to exert a strong influence upon others; and thus far more is accomplished for man's salvation than could be were none especially led by Him.

But if there are those who still think no man is ever authorized to exert any authority in the Christian church, and that all stand upon a level, let them carefully consider the following scriptures: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. 13:17. The word in the Greek rendered, rule, Greenfield defines to mean, to "lead the way, to be over, i.e., have authority over, be leader, chief; to preside, govern, rule." Obedience is to be rendered to such, and submission. "Let the elders that rule well, be counted worthy of double honor," &c. 1 Tim. 5:17. Here the word rendered, rule, Mr. Greenfield says means, to set over, to appoint with authority. In giving directions to Timothy and Titus, two gospel ministers, the apostle Paul defines their duty as follows: "Them that sin rebuke before all, that others may fear." 1 Tim. 5:20. "I charge thee therefore before God, and the Lord Jesus Christ,... preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4:1, 2. "Wherefore rebuke them sharply, that they may be sound in the faith." "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Titus 1:13 and 2:15. These scriptures are sufficient to show that there is authority placed upon some in the Christian church, if human language can show anything. Those who object to this must object to the Bible, for these passages are quoted from that book. This authority is not contrary to the leadership of Christ, but by His direct appointment, and can only be exercised by those who are appointed by His direction, and who live in harmony with His Spirit. When they cease to do this, none are under obligation to obey them.

While it is thus necessary, and in accordance with Christ's appointment, that certain ones should exercise authority and influence in the church in ordinary times, there are occasions when God evidently designs to accomplish a special work, and to this end raises up special agencies to carry out His design. The natural tendency of humanity is downward, and during the six thousand years of man's history while the great controversy with sin has been going on, there have been different epochs in which God has seen fit to make a special manifestation of His power for the purpose of causing His truth to take more effect upon the hearts of men. These epochs have been after long periods of backsliding and settling down in the public mind, until some of the great principles of God's government were lost sight of. Then the Lord raised up agencies and prepared them to go forth and give the message to the people which was necessary that this truth perish not from the earth. The preaching of Noah, the leading out of Israel by Moses, the work of Elijah, and several of the prophets, the preparing of the way by John the Baptist, the work of the apostles, and other reform movements since the Dark Ages, are illustrations of these special movements of God. These come in the time of religious declension, and are always unpopular. Through them the loyalty of man to his Creator is tested. He shows by his conduct whether he loves the down-trodden truth of God most, or the approbation of the world.

The responsibility of leading out in such a work is great, not to say fearful. Nothing short of special instruction by the Spirit of God can qualify feeble man to do it. When God calls a person to this position, and the one called works with His counsel, it is no small thing to hinder him in his work. Doing so really works against God, who has made him His agent. We must acknowledge this to be true, or deny that God ever does work by special agencies. In carrying forward such movements, perfect union among those in leading positions is most important to success. Without it, success is next to impossible.

Satan and all his allies will do their utmost to hinder God's special work, and in no way can he work more successfully than by hindering and discouraging those who have a leading part to act. These being weak and fallible men, are exposed to his temptations, and only can overcome them by walking in the counsel of God. When they fully do this, God's arm will support them, and those not willing to receive their testimony, or, standing in the way of their work, will certainly bring upon themselves the frown of God.

One illustration from the Bible will suffice. The case of Moses is in point, because we have a particular account of his trials and life, and because the apostle Paul tells us the conduct of Israel toward him is an ensample or type of those upon whom the ends of the world come. He was specially prepared for his ministry by his experience in exile until he had learned humility and how to walk with God. In every instance when that people murmured against him (and they were many), it was counted as murmuring against God. Why? Simply because God had chosen him and instructed him. He chose to lead his mind, and talked with him. They had evidence of this, and yet in every trial they complained of Moses. I think there is not a single instance on record, where the people complained directly of God, but only of His servant.

This principle is seen to be the same in all ages when we admit that God has chosen to raise up any special agent to accomplish His work. Even wicked Saul, when placed in his position by the providence of God, David dared not to harm. The Lord had placed him there. David had no right to injure him, though the prophet Samuel had anointed David himself to be king. The meekness and respect of David toward wicked Saul, because of his position, is not only one of the most beautiful traits of his character, but clearly shows our duty to respect God's appointments.

I now propose to come to our own cause, and apply these principles. We believe we have the truth of God for the last days—a special message of warning to the world, containing the most fearful threatening in the Bible, and the principles upon which a grand reform is based, preparatory to Christ's coming. God's down-trodden Sabbath and law must be vindicated by His people, and their majesty proclaimed. The great issue in the closing work turns upon these. The great apostasy which ruled for 1260 years has buried them in the dust. A partial reform in Christendom has not given them their proper position. The final struggle between God and Satan turns upon these. Is not the issue broad enough? important enough? It comes at the close of six thousand years of wickedness, and here the great controversy closes, with the destruction of all wickedness, and the eternal salvation of the righteous. Never in the history of the world was there a movement more important than this. It is clearly foretold in prophecy in many places. It is impossible for us to overestimate the greatness of it. It is the grand point of interest in all revelation. The coming of Christ, the destruction of the wicked, the salvation of the righteous, the purification of the earth, who can sense the magnitude of these issues? We profess to be giving a special warning concerning these things. And has not God raised up and qualified agencies to lead out in this work? Has no person or persons any special responsibilities laid upon them in such a time as this? When we

reach the closing message of probation, the greatest of all movements, has He placed everybody upon a level so far as responsibility or authority is concerned, and that right against His uniform course for six thousand years? Has God changed? or learned better by experience? I leave others to answer. (Review and Herald, November 18, 1873.)

Chapter Three

James White Protested Against the Establishment of Human Authority

"Leadership" by James White

Text: "One is your Master, even Christ; all ye are brethren." Matt 23:8

Jesus addressed these words to the twelve, in the hearing of the multitude. And while they were a rebuke to the scribes and Pharisees, they were also designed to impress the disciples with the great truth, that should be felt in all coming time, that Christ is the head and leader of the church.

The prophetic eye of the Son of God could look forward to the close of the Christian age, and take in at a glance the errors and dangers of the church. And we may look back over her sad history and see that strict adherence to the principle set forth in the text has been important to the purity of the church, while departure from it has marked the progress of different forms of corrupted Christianity. The most prominent among these is the Roman church, which has set one man over the church whose claims to infallibility are sustained by that corrupt body.

In the discussion of the subject of leadership, we propose to bring out evidence from the words of Christ, and from the teaching and practices of the early apostles, that Christ is the leader of His people, and that the work and office of leadership has not been laid upon any one person, at any one time, in the Christian age. And for the views presented in this discourse we wish to be alone held responsible.

At the very commencement, in laying the foundation of the Christian church, as Jesus was walking by the sea of

Galilee, he saw "two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he said unto them, Follow me, and I will make you fishers of men." Matt. 4:18-19. "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me." Chap. 9:9. "And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me." Luke 5:27. "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:27, 28.

The transfiguration was designed, not only to illustrate the future kingdom of glory, after the resurrection and change to immortality, but to impress the church with the glory of Christ as her head and leader. No part of that grand scene could be more impressive than the bright cloud that overshadowed them, and the "voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt.17:5.

And at no time during His public ministry does Christ intimate that any one of His disciples should be designated as their leader. He does say, however, that "he that is greatest among you shall be your servant." Matt. 23:11. And on the occasion of submitting the great commission to His first ministers, to be perpetuated in the Christian ministry to the close of the age, Christ gives the pledge that ever has been and ever will be the supporting staff of every true minister, "Lo, I am with you alway, even to the end of the world." Matt.28:20.

Christ's ministers have ever had a world-wide message, "Go ye therefore and teach all nations" and wherever their footprints have been seen upon the mountains, or in the valleys, there Christ has been by the ministration of His holy angels, and the teachings of the Holy Ghost. "I am with you" is the soul-inspiring promise to every true minister. Christ proposes to lead His servants, and it is their privilege to approach the throne of grace, and receive from their sovereign Leader fresh rations, and orders direct from headquarters.

And there is no intimation that the apostles of Christ designated one of their number above another as their leader. Paul would have the Corinthians follow him only as he followed Christ. He says. "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." 1 Cor.11:1, 2. Paul, so far from claiming to be the head of the church at Corinth, and securing their obedience, sympathy, and benevolence on this ground, would shake them off from seeking to be directed by him. He exalts Christ as their leader in the first sentence of the very next verse. "But I would have you know, that the head of every man is Christ."

Christ's ministers are shepherds of the flock, and leaders of the people on a subordinate sense. Peter exhorts the under shepherds in these words, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." He not only shows the relation which ministers sustain to the flock in the foregoing, but he also plainly states in the following the relation which they sustain to one another. Mutual submission is demanded of all in the spirit of humility, in all their labors and councils, while age and experience are regarded as worthy of especial respect by the younger. The apostle continues, "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Paul enjoins obedience and submission in his epistle to the Hebrews. But he does not require this in particular for himself, or for any other one who may be regarded as the chosen leader of the church. He pleads in behalf of all faithful ministers in these words: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end [object or subject] of their conversation. Jesus Christ, the same yesterday, and today, and forever." Chap. 13:7,8. Again he says in verse 17 of the same chapter: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief; for that is unprofitable for you."

The apostle exalts Christ as the great head of the church, and the only one to whom she should look for leadership, in Heb.12:1-2. He would have the church

benefitted by the experience of the heroes of faith, mentioned in the eleventh chapter, called in the first verse of the twelfth a cloud of witnesses. But he faithfully guards the church against looking back to them with a spirit of idolatry, or accepting any man as their leader or pattern of the Christian life, in these words: "Looking unto Jesus." Paul says: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

All true ministers are Christ's ambassadors. "Now then we are ambassadors [ambassadors] for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor.5:20. In their ministry they are to represent the doctrine of Christ, and the interests of his cause in this world. They surrender their own judgment and will to Him who has sent them. No man can be Christ's ambassador until he has made a complete surrender of his right of private judgment to Christ. Neither can any man properly represent Christ who surrenders his judgment to his fellow-man.

The apostle compares two faithful leaders in his epistle to the Hebrews. Are they Moses and Peter? or Moses and Paul? or Moses and Luther? or Moses and Wesley? or Moses and Miller? We need not say that they are Moses and Christ.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man: but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:1-6.

The points clearly stated in the foregoing quotation, to which we call close attention, are as follows:

1. As prophets, or teachers of the people, Moses and Christ were alike. Deut. 18:18; Acts 3:22. It is also stated that both were alike faithful. But in other respects they were unlike. Christ was counted worthy of more honor than Moses. How much? Here a figure of a builder and the house he builds is given to illustrate. The carpenter represents Christ, and the house He builds represents, not the physical system of Moses by any means, but rather what is called the Mosaic system, the typical system of the Jewish religion. This proves just what we have often affirmed, and again here repeat, that Christ is no less the author of the Jewish system than he is of the Christian.

2. Moses was simply a faithful servant in the Jewish house, while Christ is a son over His own house. Moses was not a lord in the Jewish house. He was servant, while Christ was lord.

The typical system related to redemption no less than the Christian. And everything in the Bible, whether in the figures of the Old Testament, or in the facts of the New, has been revealed to a lost world through our adorable Redeemer.

Christ, then, is the leader of His people in all the ages. At the opening of the Jewish system, He chose one man as a subordinate leader of the people. At the beginning of the Christian church, he chose twelve. Moses was a faithful servant in the

former. And Christ said of the twelve in the latter, "He that is greatest among you shall be your servant." As a servant in the Jewish church, Moses led the Hebrews in the wilderness, not by his own wisdom, however superior, but by direct communications from Christ, who was the angel that was with him in the church in the wilderness. Acts 7:37,38. And Christ leads the Christian church, by His ambassadors, through the ministrations of angels, attended by the Holy Spirit, in harmony with the written word.

The foregoing expresses our solemn conviction relative to the leadership of Christ, and the relation which His ministers sustain to their great Leader, to one another, and to the church. But too many have left the great question of leadership here, with the truth expressed only in part. They have passed over the teachings of Christ and His apostles, relative to discipline, and the proper means of securing unity in the ministry and in the church, and do not let them have their proper qualifying bearing upon the subject. This has opened a wide door for men to enter the ministry who had not submitted their judgment and will to Christ as their leader, while at the same time they take the broadest ground, and exercise the greatest freedom relative to the right of private judgment. Creed power has been called to the rescue in vain. It has been truly said that "The American people are a nation of lords." In a land of boasted freedom of thought and of conscience, like ours, church force cannot produce unity; but has caused divisions, and has given rise to religious sects and parties almost innumerable. And there are not a few professing Christians who reject church organization on account of the use that has been made of creed and church power. Some of these, however, in their mistaken zeal, in the advocacy of religious freedom, are disposed to trample on the rights of others, and use their boasted "liberty for a cloak of maliciousness."

The remedy, however, for those deplorable evils is found in the proper use of simple organization, and church order set forth in the New Testament Scriptures, and in the means Christ has ordained for the unity and perfection of the church. That He has appointed officers, and also other means by which to lead His people, and for the good order, purity, and unity of the church is abundantly proved by such texts as 1 Cor. 12:28-30; Eph. 4:11-13. And no man can show proof that these have been removed from the church by the authority that placed them there, or give any good reasons why they should be removed.

But here we wish it distinctly understood that officers were not ordained in the Christian church, to order, or to command the church, and "to lord it over God's heritage." In the case of difference of opinion that arose in some of the primitive churches relative to circumcision and the keeping of the law of Moses, recorded in the fifteenth chapter of Acts, the apostles and elders at Jerusalem acted as counselors, in a manner to give room for the Holy Ghost to act as Judge. Christ will lead His people, if they will be led. He came into that assembly by His Spirit, and found apostles, elders, and all the brotherhood in a teachable frame of mind and at once led them out of their difficulties. In this case, at an early date in the Christian church the true doctrine of the leadership of Christ and the equality of the ministerial brotherhood stands the test, and the triumphant record is immortalized among the acts of inspired men.

The report of that meeting at Jerusalem to settle a festering difficulty, commences on this wise: "For it seemed good to the Holy Ghost and to us." And the brethren which were from among the Gentiles in Antioch, and Syria, and Cilicia, "rejoiced for the consolation." Differences settled in this way frequently seem more than settled, and generally remain settled; while those disposed of by the exercise of mere church authority are seldom really settled at all.

But when we say that the ambassador for Christ cannot yield his judgment to any but Christ, we do not mean that a young minister, or any one whose ministry has been marked with serious imperfections, and even grave mistakes, should exalt his opinion above his brethren, and turn away his ear from their entreaties and admonitions, under the plea that Christ is his leader. And, on the other hand, the minister who submits his ministry to a superior, the bishop, the president, or one in authority in the church, to be sent out and directed in his ministry, cannot in the fullest sense, be Christ's ambassador. Again we repeat the golden text: "One is your Master, even Christ; and all ye are brethren."

Between the two extremes we find the grand secret of unity and efficiency in the ministry and in the church of God. Our attention is called to this in a most solemn appeal from the venerable apostle Peter to the elders of his time. "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5:1-6

When Christ's ministers sustain the relation to each other as exhorted in the foregoing, Christ, their glorious head and leader, will be with them in power, and lead them on in unity and in love.

In painful contrast with the foregoing are those ecclesiastical conferences and assemblies of our time, where ministers distinguish themselves by a spirit of strife and debate, and in the use of language which would be regarded as ungentlemanly, not to say unchristian, in all other respectable associations.

We affirm that there is not a single apology in all the book of God for disharmony of sentiment or spirit in the church of Christ. The means are ample to secure the high standard of unity expressed in these words of Paul: "Now I beseech you, brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. Again he appeals to the church at Rome: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15:5, 6.

We can find no better words to close our remarks upon this subject than the triumphant appeal of the great apostle. Hear him, as he sets forth the proper condition of mind of the true disciple, and the oneness and efficiency of the ample means to secure the unity and perfection of the church of Christ:

"I therefore, the prisoner of the Lord, beseech that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one

Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:1-6.

The more definite means ordained in the church of God for her perfection and unity should by no means be overlooked. Let the reader bear in mind that these were all given at the same time, for the same purpose, and all to cease at the same time. Have a part ceased? all have ceased. Do a portion continue? then all continue. Paul speaks of Christ's endowment of the church thus: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Verses 11-13. (Review and Herald, December 1, 1874.)

Chapter Four - A

E. G. White Takes a Position Against the Establishment of Human Authority

"No other gods before me." by E.G. White: Granville, N.S.W., September 1895.

I do not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. At the center of the work matters are being shaped so that every other institution is following in the same course. And the General Conference is itself becoming corrupted with wrong sentiments and principles. In the working of plans, the same principles are manifest that have controlled matters at Battle Creek for quite a length of time.

I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practise. From generation to generation they were working on false theories, carrying out principles opposed to the truth; and combining with their religion, thoughts and plans that were the product of human minds: human inventions were made supreme.

The holy principles that God has given are represented as the sacred fire, but common fire has been used in place of the sacred. Plans contrary to truth and righteousness are introduced in a subtle manner on the plea that this must be done, and that must be done, "because it is for the advancement of the cause of God." But it is the devising of men that leads to oppression, injustice, and wickedness. The cause of God is free from every taint of injustice. It can gain no advantage by robbing the members of the family of God of their individuality or their rights. All such practices are abhorrent to God.

He inspires no such practices as have been entered into by your councils in regard to the publication of books.

The Lord accepts no such transactions; prosperity will not attend these moves. Men connected with His work have been dealing unjustly, and it is time to call a halt. Let men deal with men upon the principles of the ten commandments, and not ignore these principles in business transactions. False propositions are assumed as truth and righteousness, and then everything is worked in such a way as to carry out these

propositions, which are not in accordance with the will of God, but are a misrepresentation of His character.

The great and holy and merciful God will never be in league with dishonest practices; not a single touch of injustice will He vindicate. Men have taken unfair advantage to those whom they supposed to be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin. There will be no material change until a decided movement is made to bring in a different order of things.

Let no plans or methods be adopted in any of our institutions that will bind mind or talent under the control of human judgment; for this is not in God's order. God has given to men talents of influence which belong to Him alone, and no greater dishonor can be done to God than for one finite agent to bring other men's talents under his absolute control, even though the benefits of the same be used to the advantage of the cause. In such arrangements one man's mind is ruled by another man's mind, and the human agency is separated from God, and exposed to temptation. Satan's methods tend to one end-to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. Such a course destroys faith in God, and in the principles which are to control, to purge from guile and every species of selfishness and hypocrisy.

THE HIGH-HANDED POWER that has been developed, as though position has made men gods, makes me afraid, and ought of cause fear. It is a curse wherever and by whomsoever it is exercised. This lording it over God's heritage will create such a disgust of man's jurisdiction that a state of insubordination will result. The people are learning that men in high positions of responsibility cannot be trusted to mold and fashion other men's minds and characters. The result will be a loss of confidence even in the management of faithful men. But the Lord will raise up laborers who realize their own nothingness without the special help from God.

Age after age Jesus has been delivering His goods to His church. At the time of the first advent of Christ to our world, the men who composed the Sanhedrin exercised their authority in controlling men according to their will. Thus the souls whom Christ has given His life to free from the bondage of Satan, were brought under bondage to him in another form.

Do we individually realize our true position, that as God's hired servants we are not to bargain away our stewardship? We have an individual accountability before the heavenly universe, to administer the trust committed us of God. Our own hearts are to be stirred. Our hands are to have something to impart of the income that God entrusts to us. The humblest of us may be agents for God, using our gifts for His name's glory. He who improves his talents to the best of his ability may present to God his offering as a consecrated gift that shall be as fragrant incense before Him. It is the duty of every one to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it.

The spirit of domination is extending to the presidents of our Conferences. If a man is sanguine of his own powers and seeks to exercise dominion over his brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done, and he lose his own soul, and imperil the souls of others. "All ye are brethren." Matthew 23:8. This disposition to lord it over God's heritage will cause a reaction unless these men change their course. Those in authority should deal as he would deal with every case that requires attention.

They should go weighted with the Holy Spirit. A man's position does not make him one jot or tittle greater in the sight of God; it is character alone that God values.

The goodness, mercy, and love of God were proclaimed by Christ to Moses. This was God's character. When men who profess to serve God ignore his parental character, and depart from honor and righteousness in dealing with their fellow men, Satan exults, for he has inspired them with his attributes. They are following

IN THE TRACK OF ROMANISM.

Those who are enjoined to represent the attributes of the Lord's character, step from the Bible platform, and in their own human judgment devise rules and resolutions to force the will of others. The devisings for forcing men to follow the prescriptions of other men, are instituting an order of things that overrides sympathy and tender compassion; that blinds the eyes to mercy, justice, and the love of God. Moral influence and personal responsibility are trodden underfoot.

The righteousness of Christ by faith has been ignored by some; for it is contrary to their spirit, and their whole life-experience. Rule, rule, has been their course of action. Satan has had an opportunity of representing himself. When one who professes to be a representative of Christ engages in sharp dealing, and in pressing men into hard places, those who are thus oppressed will either break every fetter of restraint, or they will be led to regard God as a hard master. They cherish hard feelings against God, and the soul is alienated from Him, just as Satan planned it should be.

This hard-heartedness on the part of men who claim to believe the truth, Satan charges to the influence of the truth itself, and thus men become disgusted, and turn from the truth. For this reason no man should have a responsible connection with our institutions who thinks it no important matter whether he has a heart of flesh or a heart of steel.

Men think they are representing the justice of God, but they do not represent His tenderness and the great love wherewith He has loved us. Their human invention, originating with the specious devices of Satan, appears fair enough to the blinded eyes of men, because it is inherent in their nature. A lie, believed, practised, becomes a truth to them. Thus the purpose of the satanic agencies is accomplished, that men should reach these conclusions through the working of their own inventive minds.

But how do men fall into such error?—By starting with false premises, and then bringing everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with the error, but it does not lead to any just action, and this is why men are misled. In order to reign and become a power, they employ Satan's methods to justify their own principles. They exalt themselves as men of superior judgment, and they have stood as representatives of God. These are false gods.

September 24,-Everything in our world is in agitation. Coming events cast their shadows before. The signs of the times are ominous, indeed. There is assurance in nothing that is human or earthly. The winds are held by the four angels; a moment of respite has been graciously given us of God. Every power lent us of God, whether physical, mental, or moral, is to be sacredly cherished to do the work assigned us for our fellow men who are perishing in their ignorance. The warning is to go forth to all parts of the world. There must be no delay.

UNDER WHICH BANNER?

Rapidly are men ranging themselves under the banner they have chosen, restlessly waiting and watching the movement of their leaders. There are those who are watching and waiting and working for our Lord's appearing; while the other party are rapidly falling into line under the generalship of the first great apostate. They look for a God in humanity, and Satan personifies the one they seek. Multitudes will be so deluded through their rejection of truth, that they will accept the counterfeit. Humanity is hailed as God.

One has come from the heavenly courts to represent God in human form. The Son of God was made man, and dwelt among us. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not...That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." John 1:4-12.

There are but two parties. Satan works with his crooked, deceiving power, and through strong delusions he catches all who do not abide in the truth; he is the mystery of iniquity. Through his subtilty he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive. It is because they are a counterfeit of the truth that Spiritualism, theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the saviour of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.

We are warned in the word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter's power. But the world is ensnared. Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles bearing on their face the appearance of genuine goodness. He works to restrict liberty, and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practise is not as open as day, belongs to the methods of the prince of evil. His methods are practised even among Seventh-day Adventists, who claim to have advanced truth.

If men resist the warnings the Lord sends them, they become even leaders in evil practise; such men assume to exercise the prerogatives of God—they presume to do that which God Himself will not do in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth, and bring in false principles that will work like leaven to taint and corrupt our institutions and churches. Anything that lowers man's conception of righteousness and equity and impartial judgment, any device or precept that brings God's human agents under the control of human minds, impairs their faith in God; it separates the soul from God: for it leads away from the path of strict integrity and righteousness.

God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow men. The only hope for fallen man is to look to Jesus, and receive Him as the only Saviour. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors

God, and imperils his own soul and the souls of his brethren. Sinful man can find hope and righteousness only in God: and no human being is righteous any longer than he has faith in God, and maintains a vital connection with Him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this.

JESUS AND NICODEMUS.

Nicodemus sought an interview with Jesus at night saying, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." John 3:2. All this was true as far as it went, but what said Jesus?—He "answered and said unto him, Verily, verily,

I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. Here was a man in a high position of trust, a man who was looked up to as one educated in Jewish customs, one whose mind was stored with wisdom. He was indeed in possession of talents of no ordinary character. He would not go to Jesus by day, for this would make him a subject of remark. It would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with the despised Nazarene. Nicodemus thinks, I will ascertain for myself the mission and claims of this teacher, whether he is indeed the Light to lighten the Gentiles, and the Glory of Israel.

Jesus virtually says to Nicodemus: It is not controversy that will help your case; it is not arguments that will bring light to the soul. You must have a new heart, or you cannot discern the kingdom of heaven. It is no greater evidence that will bring you into a right position; but new purposes, new springs of action: you must be born again. Until this change takes place, making all things new, the strongest evidences that could be presented would be useless. The want is in your own heart: everything must be changed, or you cannot see the kingdom of God.

This was a very humiliating statement to Nicodemus, and with a feeling of irritation he takes up the words of Christ, saying, "How can a man be born when he is old?" John 3:4. He was not spiritually-minded enough to discern the meaning of the words of Christ. But the Saviour did not meet argument with argument. Raising His hand in solemn, quiet dignity, He presses home the truth with greater assurance, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Nicodemus said unto him, "How can these things be?" John 3:9.

Some gleams of the truth were penetrating the ruler's mind. Christ's words filled him with awe, and led to the inquiry, "How can these things be?" With deep earnestness Jesus answered, "Art thou a master of Israel, and knowest not these things?" John 3:10. His words convey to Nicodemus the lesson that, instead of feeling irritated over the plain words of truth, and indulging irony, he should have a far more humble opinion of himself, because of his spiritual ignorance. Yet the words of Christ were spoken with such solemn dignity, and both look and tone expressed such earnest love to him that he was not offended as he realized his humiliating position.

Surely one entrusted with the religious interests of the people should not be ignorant of truth so important for them to understand as the condition of entrance into the kingdom of heaven. "Verily, verily, I say unto thee," continued Jesus, "We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" John 3:11.

THIS LESSON IS FOR US TO-DAY.

This lesson to Nicodemus I present as highly applicable to those who are to-day in responsible positions as rulers in Israel, and whose voices are often heard in council giving evidence of the same spirit that Nicodemus possessed. Will the lesson given to the chief ruler have the same influence upon their heart and life? Nicodemus was converted as the result of this interview. The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying official positions in our institutions. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." "A new heart also will I give you." John 3:3; Ezekiel 36:26.

If you have the Holy Spirit molding and fashioning your heart daily, then you will have divine insight to perceive the character of the kingdom of God. Nicodemus received the lesson of Christ, and became a true believer. His voice was heard in the Sanhedrin council in opposition to their measures for compassing the death of Christ. "both our law judge any man, before it hear him?" he said. The scornful answer was returned, "Search, and look: for out of Galilee ariseth no prophet." John 7:51-52.

Jesus had a disciple in Nicodemus. In that night conference with Jesus the convicted man stood before the Saviour under the softening, subduing influence of truth which was shining into the chambers of his mind, and impressing his heart. Jesus said, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John 3:12-13. Jesus not only tells Nicodemus that he must have a new heart in order to see the kingdom of heaven, but tells him how to obtain a new heart. He reads the inquiring mind of a true seeker after truth, and presents before him the representation of Himself: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John 3:14-15. Good news! good news! ring throughout the world! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. This lesson is one of the greatest importance to every soul that lives; for the terms of salvation are here laid out in distinct lines. If one had no other text in the Bible, this alone would be a guide for the soul.

Especially to every man who accepts responsibilities as a counsellor, every one who is dealing with human souls, is this grand, beautiful truth to be a bright and shining light. It is no credit to one who has the word of God in his possession, to say, "I have no experience. I do not understand these things." He will never be wiser until he becomes of much less consequence in his own estimation. He must learn his lesson as a little child. He must make it his first duty to understand the work of God in the regeneration of the soul. This change should take place in every man before he accepts a position as a leader or ruler in connection with the sacred work of God. If one has not a vital connection with God, his own spirit and sentiments will prevail. These may be well represented as strange fire offered in the place of the sacred. Man has woven into the

work of God his own defects of character, devices that are human and earthly, delusions ensnaring to himself and to all who accept them.

THE JUDGMENT OF AMALEK

God pledges His most holy word that He will bless you if you will walk in His way and do justice and judgment. "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God." Deuteronomy 25:13-18.

Notwithstanding that the children of Israel had often grieved the Lord by departing from His counsel, yet He still had a tender care for them. The Lord Jesus Christ saw their enemies taking advantage of their circumstances, to do them an injury: for that work was to bring suffering against the weary, who were journeying under God's leading. Hear the judgments which God pronounced: "Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." Deuteronomy 25:13-19.

I pen these words of God that those who profess to be His children may not receive the curse pronounced upon Amalek because they have followed the practises of Amalek. If the heathen received this denunciation of their course for overcoming the faint and weary, what will the Lord express toward those who have had light, great opportunities, and privileges, but have not manifested the Spirit of Christ toward their own brethren.

The Lord sees all the dealings of brother with brother, which weaken faith, and which destroy their own confidence in themselves as men dealing with justice and equity. In the most positive language He expresses His displeasure at the iniquity practised in trade, He says: "Shall I count [them] pure with the wicked balances, and with the bag of deceitful weights?" Micah 6:11. The very wrong here mentioned may not have been committed in our institutions, but acts which these things represent have been, and are still being done.

Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. "For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue [is] deceitful in their mouth." Micah 6:12. The Lord will work to purify His church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by His name.

Just how soon this refining process will begin, I cannot say, but it will not be long deferred. He whose fan is in His hand will cleanse His temple of its moral defilement. He will thoroughly purge His floor. God has a controversy with all who practise the least injustice; for in so doing they reject the authority of God, and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censers strange fire to offer before God, and say it makes no difference?

It has not been after God's order to center so much in Battle Creek. The state of things now exists that was presented before me as a warning. I am sick at heart at the representation. The Lord gave warnings to prevent this demoralizing condition of things, but they have not been heeded. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matthew 5:13.

I appeal to my brethren to wake up. Unless a change takes place speedily, I must give the facts to the people; for this state of things must change; unconverted men must no longer be managers and directors in so important and sacred work. With David we are forced to say, "It is time for [thee], LORD, to work: [for] they have made void thy law." Psalms 119:126. (Special Testimonies Series A, No. 9; pp. 16-31; Testimonies to Ministers, pp. 359-373.)

Chapter Four - B

"The Lord Has a Controversy With His People."

by E.G. White

"Sunnyside," Cooranbong, N.S.W., July 5, 1896

Care should be given to teach every man his dependence upon God; for He is the Source of all wisdom and power and efficiency. I have been shown that it is a mistake to suppose that the men in positions of special responsibility at Battle Creek, have wisdom which is far superior to that of ordinary men. Those who think that they have, supposing them to have divine enlightenment, rely upon the human judgment of these men, taking their counsel as the voice of God. But this is not safe; for unless men are wholly consecrated to God, Satan will work through them to impart that knowledge which will not be for the present and eternal good of those who hear.

Many have educated themselves to write or ask for counsel and advice when brought into difficult places. But it is a mistake for those who are placed in responsible positions in our different institutions to depend upon the men who have all too many burdens and responsibilities to bear. A weak, sickly experience will be the lot of those who are educated to depend wholly upon others. Those upon whom they depend, may have less of the fear of God than they themselves have; and not more mental power and talent than it is their privilege to possess if they will but realize that they are not to be children, but firm, brave men, seeking to gain more ability by trading upon the talents God has lent them. We are individually responsible for the use of the talents God has given us. Our intellect must be cultivated. Close, hard thinking must be given to the solution of difficulties.

The Lord has given to every man his appointed work, and if he places men in positions of responsibility, He will communicate His Holy Spirit to them, giving them efficiency for their work. But the men who are called upon to take long and expensive journeys in order to help others to devise and plan, are not themselves in close connection with the God of all wisdom, if they put confidence in their own strength and wisdom. If they have not been willing to bear the yoke of Christ, or to learn in His school to be meek and lowly in heart as He was; if they have not learned to lift the burdens God has given them, and to follow wherever He may lead them, what will their expensive trips amount to? What is their wisdom worth? Is it not accounted foolishness with God?

TEACH THIS TO THE PEOPLE

State conferences may depend upon the General Conference for light, and knowledge, and wisdom; but is it safe for them to do this? Battle Creek is not to be the center of God's work. God alone can fill this place. When our people in the different places have their special convocations, teach them, for Christ's sake and for their own soul's sake, not to make flesh their arm. There is no power in men to read the hearts of their fellow men. The Lord is the only One upon whom we can with safety depend, and He is accessible in every place and to every church in the Union. To place men where God should be placed does not honor or glorify God. Is the president of the General Conference to be the god of the people? Are the men at Battle Creek to be regarded as infinite in wisdom? When the Lord shall work upon human hearts and human intellects, principles and practices different from this will be set before the people. "Cease ye from man." Isaiah 2:22.

The Lord has a controversy with His people over this matter. Why have they left the Lord their God who so loved them "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."? John 3:16. His love is not uncertain and fluctuating, but is as far above all other loves as the heavens are above the earth.

Ever He watches over His children with a love that is measureless and everlasting "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [are] his judgments, and his ways past finding out!" Romans 11:33.

"If any of you lack wisdom, let him ask of God, that giveth to all [men] liberally, and upbraideth not; and it shall be given him." James 1:5. Mercy and love and wisdom are to be found in God; but many who profess to know Him have turned from the One in whom our hope of eternal life is centered, and have educated themselves to depend upon their erring and fallible fellow men. They are crippled spiritually when they do this; for no man is infallible, and his influence may be misleading. He who trusts in man not only leans upon a broken reed, and gives Satan an opportunity to introduce himself, but he hurts the one in whom the trust is placed; he becomes lifted up in his estimation of himself, and loses the sense of his dependence upon God. Just as soon as man is placed where God should be, he loses his purity, his vigor, his confidence in God's power. Moral confusion results, because his powers become unsanctified and perverted. He feels competent to judge his fellow men, and he strives unlawfully to be a god over them.

"LET THIS MIND BE IN YOU."

But there must be no self-exaltation in the work of God. However much we know, however great our mental endowments, none of us can boast; for what we possess is but an entrusted gift, lent us on trial. The faithful improvement of these endowments decides our destiny for eternity: but we have nothing whereby we should exalt self or lift us up, for that which we have is not our own.

We are to be courteous toward all men, tenderhearted and sympathetic; for this was the character Christ manifested when on earth. The more closely we are united with Jesus Christ, the more tender and affectionate will be our conduct toward one another. The redemption of the human race was planned that man, fallen though he was, might be partaker of the divine nature, having escaped the corruption that is in the world through lust. If by His grace we become partakers of the divine nature, our influence upon those around us is not dangerous but beneficial. Looking unto Jesus, the author

and finisher of our faith, we can be a blessing to all with whom we associate; for the Holy Spirit's power upon the human heart can make and keep it pure.

Those who do not receive Christ as their personal Saviour, who do not feel the need of His grace upon heart and character, cannot influence those around them for good. Whatever their station in life, they will carry with them an influence that Satan will use in his service. Such lose all hope of eternal life themselves and by their wrong example lead others astray.

STUDY THE CROSS.

The cross of Calvary means everything to perishing souls. Through the suffering and death of the Son of Man, the salvation of man was made possible. Through the agency of the Holy Spirit God designs that His image shall be restored in humanity, that a new and living principle of life shall be introduced into the minds that have become defiled by sin. The love of God is fully able to restore, rebuild, encourage, and strengthen every believing soul who will accept the truth as it is in Jesus. But in order that this may be accomplished, men must yoke up with Christ. The cross of Christ must be studied. It must rivet the attention and hold the affections. The blood which there was shed for sins will purify and cleanse mind and heart from every species of selfishness.

SANCTIFIED THROUGH THE TRUTH.

God is the author of all truth; and truth practiced prepares the way for more advanced truth. When God's delegated servants proclaim fresh truth, the Holy Spirit moves upon the mind which has been prepared by walking in the light, quickening the perceptive faculties to discern the beauty and majesty of truth.

But the truth is no truth to the one who does not reveal by his elevated spiritual character, a power beyond that which the world can give, an influence corresponding in its sacred, peculiar character to the truth itself. He who is sanctified by the truth, will exert a saving, vital influence upon all with whom he comes in contact. This is Bible religion.

Men, saved only by the atoning sacrifice of Christ Jesus, have no right to seek to exalt themselves above their fellow men. Let them sit at the feet of Jesus, and learn of Him, striving not to make themselves shine. If the love of Jesus Christ abides in them, they will shine unconsciously, diffusing the light of the glory of Christ through the world. "I, if I be lifted up," Christ said, "will draw all men unto me." If a minister makes Christ his hope, his trust, his dependence, he is one with Christ, a laborer together with God; and by his ministry, souls are converted to Christ.

ALL ABILITY IS FROM GOD.

There are those who are not learned, and who have not a large endowment of gifts, but they need not become discouraged because of this. Let them use what they have, faithfully guarding every weak point in their characters, seeking by divine grace to make it strong. There is no man living that has any power or ability which he has not received from God, and the source from whence it came is open to the weakest human being. If he will draw near to God, the unfailing source of strength, he will realize that God fulfills His promise. But in this work, we need not call men thousands of miles to give us aid; for Christ has promised, "Ask, and it shall be given you; seek, and ye shall find." Matthew 7:7.

God has not given talents to men capriciously, but according to their God-given ability to use them. The greater the talents lent to man, the greater the returns required.

God requires every human agent to consult the living oracle, and become thoroughly acquainted with His expressed will in all matters, that by diligently using the talents lent him, he may gain others.

God would have us learn the solemn lesson that we are working out our own destiny. The character we form in this life decides whether or not we are fitted to live through the eternal ages. No man can with safety remain idle. He may not have many talents, but let him trade on those which he has; and in proportion as he exhibits integrity toward God and his fellow men, so God will bless him.

The Holy Spirit waits to give aid to every believing soul, and Jesus declares, "Lo, I am with you alway, [even] unto the end of the world. Amen." Matthew 28:20. Let those who believe in Jesus, be strong, prayerful, and full of trust in Christ's power to save. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Psalms 50:15.

THE LORD'S ENTREATY.

Let me entreat our State conferences and our churches to cease putting their dependence upon men, and making flesh their arm. Look not to other men to see how they conduct themselves under the conviction of the truth, or to ask them for aid. Look not to men in high positions of responsibility for strength, for they are the very men who are in danger of considering a position of responsibility as evidence of God's special power. Our churches are weak because the members are educated to look to and depend upon human resources, and thousands of dollars are needlessly expended in transporting finite men from one place to another, in order that they may settle little difficulties, when Jesus is ever near to help those who are needy and distressed.

The warnings given in the word of God to the children of Israel were meant, not merely for them, but for all who should live upon the earth. He says to them, "Woe to the rebellious children, ...that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!" Isaiah 30:1-2. If the Lord reproveth His people anciently because they neglected to seek counsel of Him when in difficulty, will He not be displeased to-day if His people, instead of depending on the bright beams of the Sun of Righteousness to lighten their way, turn from Him in their test and trial, for the aid of human beings who are as erring and inefficient as themselves? Where is our strength? Is it in men who are as helpless and dependent as ourselves, who need guidance from God even as we do?

THE PRESENT HELP.

Christ says, "Without me ye can do nothing" and He has provided the Holy Spirit as a present help in every time of need. But many have a feeble religious experience because, instead of seeking the Lord for the efficiency of the Holy Spirit, they make flesh their arm. Let the people of God be educated to turn to God when in trouble, and gain strength from the promises that are yea and amen to every trusting soul.

The word of the Lord is to us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if [he ask] a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then,

being evil, know how to give good gifts unto your children: how much more shall [your] heavenly Father give the Holy Spirit to them that ask him?" Luke 11:9-13.

The promises of God are full and abundant, and there is no need for any one to depend upon humanity for strength. To all that call upon Him, God is near to help and succor. And He is greatly dishonored, when, after inviting our confidence, we turn from Him,-the only One who will not misunderstand us, the only One who can give unerring counsel,-to men who in their human weakness are liable to lead us astray.

"Wherefore the Lord said, Forasmuch as this people draw near [me] with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, [even] a marvellous work and a wonder: for the wisdom of their wise [men] shall perish, and the understanding of their prudent [men] shall be hid. Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" Isaiah 29:13-15.

The Lord has shown us His way, shall we walk in it? or shall we, finite and erring as we are, walk in our own counsel, and practice the principles which He has warned us against?

THE PRESENT WARNING.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this [is] a rebellious people, lying children, children [that] will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." Isaiah 30:8-13.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts. For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This [is] the rest [wherewith] ye may cause the weary to rest; and this [is] the refreshing: yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the LORD, ye scornful men, that rule this people which [is] in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isaiah 28:9-17.

"For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not."

Isaiah 30:15. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase [their] joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding and they that murmured shall learn doctrine." Isaiah 29:18-24.

Will these warnings be passed by as of no account? The Lord calls upon every teacher, every minister, every one who has received the light of His truth, to mark well his spiritual standing. They have had great light, and if they would secure eternal life, they must no longer make finite men their dependence, but build upon the sure foundation.

HOLD FAST TO GOD'S PRINCIPLES.

No counsel of men can with safety remove God's principles and set up their own; for the word of God declares: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isaiah 28:17. "For the LORD shall rise up as [in] mount Perazim, he shall be wroth as [in] the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth." Isaiah 28:21-22.

We are living in times full of importance to each one. Light is shining in clear, steady rays around us. If this light is rightly received and appreciated, it will be a blessing to us and to others; but if we trust in our own wisdom and strength, or in the wisdom and strength of our fellow men, it will be turned into a poison. In the struggle for eternal life, we cannot lean upon one another. The bread of life must be eaten by each one. Individually we must partake of it, that soul, body, and mind may be revived and strengthened by its transforming power, thus becoming assimilated to the mind and character of Jesus Christ. God must be made first and last and best in everything.

Each one must hunger and thirst after righteousness for himself. Leaning upon men, and trusting in their wisdom, is dangerous to the spiritual life of any Christian. Those in whom confidence is placed may be honest and true, serving the Lord with all diligence. But if, individually, we are endeavoring to walk in the footsteps of Christ, we can follow Him as well as those whom we admire for their consistent, humble lives.

NOT MAN BUT THE LORD.

It is too often the case that those who are looked up to, are not what they are supposed to be. Often sin lurks in the heart, and wrong habits and deceptive practices are woven into the character. How does our Heavenly Father regard this? His counsel is always reliable, and He has evidenced His great love for the human race, and He looks on with sadness when His children are encouraged to turn away from Him, and place their dependence upon finite men, whom they know not, and whose judgment and

experience may not be reliable. But this has been done, and God has been made secondary.

In the name of Jesus Christ of Nazareth, I beseech the people of God to depend upon the Lord for strength. Beware how you place men where God should be. We are not safe in taking men as our authority or our guide, for they will surely disappoint us. Individually, we are to work out our own salvation with fear and trembling, "For it is God which worketh in you both to will and to do of [his] good pleasure." Philippians 2:13. We have a high calling in Christ Jesus; we are carrying forward a vast and holy work, and God calls upon each one to uplift His standard in the sight of this world and of the universe of heaven, by the power of the Lord Jehovah, in whom is "everlasting strength." Isaiah 26:4. (Special Testimonies, Series A, No. 9; pp. 37-50)

Chapter Five - A

Sermons and Discussions in Which E.G.White Took Part at the General Conference (1901)

"Kingly Power" by E.G. White

(Verbatim report of remarks by Mrs E. G. White, at a meeting held in Battle Creek College Library, at the General Conference of 1901)

I would prefer not to speak today, but still not because I have nothing to say, because I have; I have something to say. And the state of things as has existed in our conference and the leading responsibilities are not nearly understood in their influence by themselves or by those that are taking responsibilities in the work. The work has been increasing; it has been growing; and from the light that I have had for some time, and has been expressed, over and over again, not to all there are here, but has been expressed to individuals, and the plans that God would have all to work from, that never should one mind or two minds or three minds nor four minds, or a few minds I should say, be considered of sufficient wisdom and power to control and mark out plans and let it rest upon the minds of one or two or three in regard to this broad, broad field that we have; that we are not coming up to reach that high standard with the great and important truths that we are handling, that God expects us to reach. There are minds which must be brought into altogether more lively action than they are at the present time. And in reference to our conference, it is repeated over and over and over again, that it is the voice of God, and therefore everything must be referred to the Conference and have the conference voice in regard to permission or restriction or what shall be what shall not be done in the various fields.

Now from the light that I have, as it was presented to me in figures: There was a narrow compass here; there within that narrow compass... is a king-like, kingly ruling power. Here the outlets are blocked. And the work all over our field demands an entirely different course of action than we have had. We have heard enough, abundance, about that "everything must go around in the regular way." When we see the regular lines are altered and purified and refined, and the God of the heavens mold is upon the regular lines, then it is our business to establish regular lines. But when we see message after message that God has given has been accepted, but no change, just the same as it was before, then it is evident that new blood must be brought into the regular lines. The leaders of the regular lines, they must have an entire change, an entire new

organization, and to have a committee that shall take in not merely half a dozen, that is to be a ruling and controlling power, but it is to have representatives of those that are placed in responsibility in our educational interests, in our Sanitariums, that are working, and the life in them, constantly at work, constantly adding, constantly giving to the field the talent that has come from it.

And then the comparison that has been presented to me, where the fields are that have been opened; Where are the fields that have been opened here, the new fields in America? Where is California? Where is it here at the great heart of the work? And here are the two great centers—where is the wrestling to get new fields, whether it costs or whether it does not cost, whatever way it shall be? God has His treasures that He had given to the work. He has His treasures in the hills; He has His treasures in every place and in every country, and in all these countries, far and near, He wants to be an arousing, broadening, enlarging power. And a management which is getting confused in itself, not that anyone is wrong or means to be wrong, but the principle is wrong, and the principles have become so mixed and so fallen from what God's principles are, and the message has been coming constantly in regard to the principles, sacred, holy, elevating, ennobling, in every institution, in the publishing houses, and in all the interests of the denomination, everything that concerns the handling of the work, it requires minds that are worked by the Holy Spirit of God; and unless that evidence is given, unless there is a power that shows that they are accepted by God to impart to the responsibilities that have to be handled, then there should be a renovation without any delay.

To have this conference pass on and close up as the conferences have done, with the same manipulating, with the very same tone, and the same order,—God forbid! (Voices, "Amen") God forbid, brethren. (Voices, "Amen"). He wants every living soul that has a knowledge of the truth to come to their senses. He wants every living power to arouse; and we are just about the same thing as dead men. And it is time that we should arise and shine because our light has come....

How God is in earnest with us, and He says He calls,—oh, I cannot tell how it is. It is contemptible in the sight of God—contemptible. They pause for fear they are not going to get all that they ought to have, and it leaves a man where he cannot—if he considers that as the principles of heaven, why, it leaves the man where he will never get to heaven. He cannot get in there. The nobility, the generosity, the tenderness, the compassion, the love of Christ—why, they are as destitute of it as the hills of Gilboa, that had not dew nor rain just as destitute of it, and we cannot rouse them from it. Enough has been said, over and over and over again, but it did not make any difference. The light shone upon them, just the same, professedly accepting it, but they did not make any change. That is what frightens me. It frightens me because I saw that unless there was more tenderness, more compassion, more of the love of God—the Lord knew what He was talking about when He was talking to the church at Ephesus, "Ye have lost your first love," and tells them to repent speedily or He will remove the candlestick out of its place. What we want is to study all through John and see what is said about the love of God and the love that we should express, and that love has not been cultivated, and if it is not being cultivated the opposite attribute is being cultivated. Now it has not been cultivated in our institutions of publication, and when by every little sharpness that can be exercised by them, by which they think that they are going to gain a little something, they lose four-fold, yes, ten-fold in that little transaction, until the light will soon be moved out of its place. They don't know when it is for the interests of the institution, but God knoweth. Every one God knoweth, and should come right up to the help of the Lord, and to have a new creation of sentiment. Now God never will acquit us until that is there, until

this is taught in our institutions, every one of them God means what He says, "I want a change here." Will it be the same thing, going over and over the same ideas, the same committees-and here is the little throne: the king is in there, and these others are all secondary, those minds that are so much sharper because they have not been working on this narrow, conceited plane.

I feel intensely in this matter. I do not want to talk here but I dare not hold my peace. I feel this condition. I think we should hold for the tenderness of God and break your hearts before Him, and if you get where you can see these things clearly, you will see that God hates selfishness, and when we bring it into His cause, oh, it makes the crime a hundred fold greater. And when we bring that selfishness in, as though we were going to benefit the cause, we do not benefit it at all, it makes God ashamed of you.

We are to be representatives of Jesus Christ; we are to be representatives of His character. We are so to do that we are carrying out the living principles in every line of action everywhere, in every country, everywhere, and in every place that there is anything to do with God's service. He will not accept common fire. He wants you to take sacred fire that He kindles on the divine altar, and He wants you to work, and that fire to consume all your commonness, all your intemperance, all your selfishness, all your cheap ideas, all your licentiousness, all this lust. He wants it taken away from a people that are trying to fashion a people to stand in the last great conflict, which is just before us. Self must be hid in God, and when self is hid in God, then will the Lord God appear, and not self. He will appear as the great Worker, and when you think to improve upon God's plans by your narrowness, by your conceited ideas, and by your planning and grasping and thinking you are going to gain something,-and if you have not learned better than that now, you will have to learn. God wants that these committees that have been handling things for so long should be relieved of their command and have a chance for their life, and see if they cannot get out of this rut that they are in,- which I have no hope of their getting out of, because the Spirit of God has been working, and working, and yet the king is still there.

Now the Lord wants His Spirit to come in. He wants the Holy Ghost king. He wants everything of the sharpness, that it shall not be exercised toward outsiders, it shall not be exercised toward one that is trying to serve God and trying to exercise all his power to serve Him, that is bringing his tithes here to sustain the ministry. He has a treasury, and that treasury is to be sustained by the tithe, and that tithe is to be a sacred tithe, and it is to be God's tithe, and that tithe is to be so liberal that it will sustain the work largely; each one to act in their capacity in such a way that the confidence of the whole people will be established in them, and that they will not be afraid, but see everything just as light as day until they are in connection with the work of God and the people. I know my husband used to work in that way. He would sit down with this man that he thought had good judgment, and with that man, and with the other man, and with another man that was when the cause was young. He did not feel that he was capable of carrying the conference when it was very young. But he had these men, these committees, that were brought in from places all around. It was not just in Battle Creek, but it was in different places, that those that felt a responsibility for the work would go home and feel a larger responsibility for the work. To carry it on in right lines, in heaven's lines, in purity, in holiness, in uplifting, in solidity, to the glory of God, should be that which would make every one of us to be joyful and proud that God has given us the privilege to be co-workers with Jesus Christ.

Now there is all that power that was pledged to us when we pledged ourselves to God. That power that all the provision was made in heaven, all the facilities, all the

riches of the grace of God was to be imparted to every worker that was connected with the cause; and every one of these are wholly dependent upon God, and when we leave God out of the question, and leave Jesus Christ out of the question, and allow hereditary and cultivated traits of character to come, let me tell you, we are on very slippery grounds. We are making, not straight paths for our feet, but crooked paths that the lame shall be turned out of the way-and we cannot afford it. It has cost too much to heaven to give us Jesus; it has cost too much to heaven for Christ to lay aside His royal robe, to lay aside His royal crown, and to step down from His high command, the Prince of Life and Glory, in order that He might make Himself in humanity, and in order that He might the better combine the human with the divine, as the stepping-stone for man to step on. It was not humanity, but humanity and divinity combined, and that man could step on that steppingstone, and that He would be on vantage ground with God, because of the perfume-because of the holy sanctified character of God imbues the life of every soul that eats of the Bread of Life and drinks of the water of salvation. And every one that eats of Christ, that takes His word and practices it, should have eternal life. It is in Him, because it is in Christ, and Christ is in Him. Now here is the way the matter is presented. But when there is a, "I don't care; I am going right contrary to the law that God has given in His Word, I don't ask Him to take my word, I don't ask Him to do it."

Lay Sister White right to one side: lay her to one side. Don't you never quote my words again as long as you live, until you can obey the Bible. When you take the Bible and make that your food, and your meat, and your drink, and make that the elements of your character, when you can do that you will know better how to receive some counsel from God. But here is the Word, the precious Word, exalted before you today. And don't you give a rap any more what "Sister White said this" and "Sister White said that," and "Sister White said the other thing." But say, "Thus saith the Lord God of Israel," and then you do just what the Lord God of Israel does, and what He says.

Christ says, "I do the works of my Father. The works that I saw Him do, I do." Now the works and the sentiments and the principles that we have seen, that God has manifest in dealing with one another, the purchase of the blood of Christ-only think of it. Here we are, the purchase of the blood of our Lord and Saviour Jesus Christ. You just think of it. It cost His life. He was crucified for us, and yet here is the very instrumentality that God would have stand next to heaven, that God would have stand where the light of His glory can shine upon them in unmistakable rays, and they know that the light of heaven is with them. It is no emotion, but it is a living faith that is founded on a living Word and a living God, and the Saviour, who proclaimed over the sepulcher of Joseph. "I am the resurrection and the life." John 11:25.

He wants you to eat His principles; to live His principles; but those that are there now never will appreciate it. They have had their test, they have had their trial, they have had their warnings, and now there must be a change. Give them an opportunity to go out and see what it means to wrestle in the grace of God as some of His workmen have. Let them see what it means to build up. Let them go into the waste places of earth; let them begin to see what it means to establish things out of nothing. When they do this, they will understand that God hath His servants, His church, established in the earth, composed of many members, but of one body; that in every part of the work one part must work as connected with another part, and that with another part, and with another part, and these are joined together by the golden links of heaven, and there is to be no kings here in their midst at all. There is to be no man that has the right to put his hand out and say, No, you cannot go there; we won't support you if you go there. Why, what have you to do with supporting? Did they create the means? The means come from the people, and

those who are destitute fields. The voice of God has told me to instruct them to go to the people and to tell them their necessities, and to draw all the people to work just where they can find a place to work, to build up the work in every place they can.

There is a work to be done. And we want to know if you have been doing the work, with your committees. Here are the committees: where are the monuments? As we look over the cities, where are the monuments? Where, I ask you, are the churches that are left to glorify God. There are the workers. I thank God that there is a work going on, and I obtain that education in connection with the gospel of the Lord Jesus Christ, God will call for you. God has a place for you. And those that are laboring for the youth in any line in our schools, in the sanitariums, and wherever they are to work, don't you put one stone in their way! The Lord has revealed that He will work with those who work. (Spalding and Magan's Unpublished Manuscript Testimonies, 162-168)

Chapter Five - B

"The Kingdom of God Within."

by E.G. White

This is the kingdom of God within you. Day by day men are revealing whether the kingdom of God is within them. If Christ rules in their hearts, they are gaining strength of principle, power, ability to stand as faithful sentinels, true reformers; for there can be no reform unless there is a thorough co-operation with Jesus Christ. Through the grace of Christ, men are to use their God-given faculties to reform themselves; by this self-denying action, which the Lord of heaven looks upon with approval, they gain victories over their own hereditary and cultivated tendencies. Then like Daniel they make impressions upon other hearts that will never be effaced. The influence will be carried to all parts of the world.

Men are taking sides, according to their choice. Those that are feeding on the word of God will show this by their practise; they are on the Lord's side, seeking by precept and example to reform the world. All that have refused to be taught of God, hold the traditions of men. They at last pass over on the side of the enemy, against God, and are written, "antichrist" The people of God, who understand our position in this world's history, are, with ears open and hearts softened and subdued, pressing together in unity-one with Jesus Christ. Those who will not practise the lessons of Christ, but keep themselves in hand to mold themselves, find in antichrist the center of their union. While the two parties stand in collision, the Lord will appear, and shine before His ancients gloriously. He will set up a kingdom that shall stand forever. (Special Testimonies, Series A, No. 9; p.318)

Chapter Five - C

"General Conference Bulletin"

Discussions in which E.G. White took part.

The Chair. The Conference is now formally opened. What is your pleasure? At this juncture Sister E.G.White, who was present, came forward, and spoke as follows:

I feel a special interest in the movements and decisions that shall be made at this Conference regarding the things that should have been done years ago, and especially ten years ago, when we were assembled in Conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for this people if they would come into working order. The brethren assented to the light God had given, but there were those connected with our institutions, especially with the Review and Herald Office and the Conference, who brought in elements of unbelief, so that the light that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among His people.

The light then given me was that this people should stand higher than any other people on the face of the whole earth, that they should be a loyal people, a people who would rightly represent truth. The sanctifying power of the truth, revealed in their lives, was to distinguish them from the world. They were to stand in moral dignity, having such a close connection with heaven that the Lord God of Israel could give them a place in the earth.

Year after year the same acknowledgment was made, but the principles which exalt a people were not woven into the work. God gave them clear light as to what they should do, and what they should not do, but they departed from that light, and it is a marvel to me that we stand in as much prosperity as we do to-day. It is because of the great mercy of our God, not because of our righteousness, but that His name should not be dishonored in the world.

In the thirty-first chapter of Exodus God says: "Verily my sabbaths ye shall keep: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you." Exodus 31:13.

It is not for men in any part of the world, in any line of His work, to depart from God's principles in any business transaction. God wants the world to see that business can be carried on in accordance with the principles that mark the character of God in Christ. What are God's commandments?-They are the wall which is built round His people. There is to be no departure from His principles, no bringing in of worldly policy principles. No worldly customs or practices are to be brought in for this people who are to be representatives of Christ to follow. When we keep the commandments of God, we are in touch with God, and He is connected with us.

We read in the first chapter of first Peter: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." I Peter 1:1-4. To gain this inheritance, you must be incorruptible and undefiled. You are not to be perverted in any way from the straight lines which God has laid down.

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter 1:5. We are living in the last time. We are standing as it were on the very borders of the final conflict.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." I Peter 1:6-7. Think of this, brethren. Consider it. There are thoughtful men here, and they need to think.

"Whom having not seen, ye love; in whom, though now ye see [him] not, yet believing, ye rejoice with joy unspeakable and full of glory." I Peter 1:8. This is the standard that God wants us to reach. "Receiving the end of your faith, [even] the salvation of [your] souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace [that should come] unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." I Peter 1:9-12.

Every soul in every Conference, in every part of the Lord's vineyard, has the privilege of knowing the truth. But truth is not truth to those who do not practice it. Truth is only truth to you when you live it in the daily life, showing the world what those people must be who are at last saved.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance." I Peter 1:13-14.

Why, I ask you, are men who have not brought self into subjection allowed to stand in important positions of truth and handle sacred things? They have grown to the stature of men, but they have brought with them their childish tendencies. God does not want any such thing. He has made provision for all to have in them the grace of Christ. No others will enter heaven. There has been one rebellion there, and there will not be another. We have been given an opportunity to get rid of every kind of rebellion.

"As he which hath called you is holy, so be ye holy in all manner of conversation." 1 Peter 1:15. When you leave this meeting and go to your homes, be quick to hear and slow to speak. Keep yourselves under subjection to the Spirit of God. At the last Conference which I attended here, there was gossiping and controversy in every house. If the people had prayed instead of gossiping, if they had talked with God, the condition of things would have been very different.

Many of you have been educating yourselves to talk with human beings instead of talking with God. You have built up barriers against the principles which should have been carried into every part of the Lord's vineyard.

Slow to speak, slow to wrath. It only takes a word to fire up a man who has not made a practice of talking with God. This spirit is as contagious as the leprosy. One and another catch it, and thus dissension and strife and commotion are brought in. God is not in any of this work. Brethren, before we have finished, we shall know whether or not God is handling this Conference.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning [here] in fear." I Peter 1:15-17. You may be exalted to heaven as far as position is concerned, but position does not make the man. Do you obey the commandments of God? Are you one with God? Are you sanctified by the Spirit of God? Those who fill positions in the Conference must have the righteousness of Christ. This gives a man a power in his work

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning [here] in fear." I Peter 1:17. Do not exalt self. Christ has said, "Come unto me, all Lye] that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke [is] easy, and my burden is light." Matthew 11:28-30.

"Pass the time of your sojourning [here] in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold." I Peter 1:17-18. If you depart from the principles that are to live through the eternal ages, and bring common things into God's service, he will scatter your work to the four winds.

"Ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers." I Peter 1:18. There are those here that have traditions, and they stand just as the Pharisees stood. Notwithstanding they may say that unity and love, compassion and tenderness are correct principles, yet in their own line of practice they cling to the old traditions. "You are to stand by the old traditions," they say. But what we want is God's traditions. We want to have the living principles of heaven brought into our lives.

You are redeemed by the precious blood of Christ, the Lamb without blemish and without spot. And what were you redeemed from? Let me read it again. "Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth"-it means everything whether you are bound up with God by the truth, or whether you are not. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, [see that ye] love one another with a pure heart fervently." I Peter 1:18-22. Think of this.

"Being born again." You see, if we do these things, we are born of the Spirit. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." I Peter 1:23. We want you to do all these things. Here are men, sober and right-minded men, who are occupying influential positions on committees, and are handling sacred things, things connected with the service of God. These individuals have been called to bear responsibilities, to carry an influence in the work of God, and the work has been increasing, and ought to increase to fourfold of what it is. Some of those engaged in the work have their intelligence sanctified, and others are unsanctified, but everything will be revealed; for "Wherefore by their fruits ye shall know them." Matthew 7:20.

Now, whatever the work done by men in responsible positions, its character will be testified to by its fruits. In the office of publication, the light that God has given me for years is that those in positions of responsibility there are to gather in the youth, to talk to them, to train them for the Lord's service. Do not indulge a spirit of combativeness. Keep the unsanctified tongues under control. Do not blame and censure. Act just as you would want the overseers to act toward you were you in the position of these young people. God wants every individual in His service to represent Him.

The men who have woven their own human passions into life and character, who have nurtured self all the way along, are not to think that they are qualified to deal with human minds. God wants every person to begin at home, and there live the Christ-life. In the church and in every business transaction a man will be just what he is in his home. If he submits to the Holy Spirit's guidance in the home, if he understands his responsibility to deal with minds there, then when in responsible positions he will pursue the same course. Remembering the tenderness of Christ toward him, he will manifest the same love and tenderness toward others.

All who are educated in the office of publication should see there exemplified the principles of heaven. I would rather lay a child of mine in his grave than have him go there to see these principles mangled and perverted. The principles of heaven are to be carried out in every family, in the discipline of every church, in every establishment, in every institution, in every school, and in everything that shall be managed. You have no right to manage, unless you manage in God's order. Are you under the control of God? Do you see your responsibility to Him? If you do realize this responsibility, you will realize that you are to mold and fashion minds after the divine similitude: and then those in the different institutions here, who are being trained and educated to become workers, will work for God, to hold up the standard of righteousness.

O, my very soul is drawn out in these things! Men who have not learned to submit themselves to the control and discipline of God, are not competent to train the youth, to deal with human minds. It is just as much an impossibility for them to do this work as it would be for them to make a world. That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be, -that is past. What we want now is a reorganization. We want to begin at the foundation, and to build upon a different principle.

The institution under the management of Dr. Kellogg has done a great work for the education of the youth. It has sent forth more workers in the cause in medical missionary gospel lines than any other agency I know of among our people throughout the world. And I ask, How have you treated the matter? Have you felt that you were to honor God by respecting and honoring the work that has been done in His name for the upbuilding of His cause?

The principles of health reform have been proclaimed by us as a people for thirty years. And yet there are among us ministers of the gospel and members of the church who have no respect for the light that God has given upon health reform. They eat as they please, and work as they please. God calls for a straight testimony to be given to those who claim to believe that we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve Him not. God calls upon His people to put away self-pleasing. When in body, soul, and spirit they will dedicate themselves to God, His power will be revealed in a remarkable manner. Here are men who are standing at the head of our various institutions, of the educational interests, and of the Conferences in different localities and in different

States. All these are to stand as representative men, to have a voice in molding and fashioning the plans that shall be carried out. There are to be more than one or two or three men to consider the whole vast field. The work is great, and there is no one human mind that can plan for the work which needs to be done.

There are those who always take a negative position. This counts nothing toward building up the work. What has been done here in Michigan? What has been done in America, in the fields that have needed laborers and efficient helpers? I ask you what field where the people have never heard the truth, has been searched out and worked? Who has been preparing men to take hold of the field? And yet upon us rests the responsibility of fulfilling Christ's command, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. After Christ's baptism He preached the gospel to the cities that were round about. He was working and healing the medical missionary work was bound up with the preaching of the gospel. I am so thankful for the medical missionary work, carried in gospel lines. It is to be taught, it is to be carried forward; for it is the very work that Christ did when on this earth. he was the greatest missionary the world ever saw.

You may say: "Why not, then, take hold of the work, and heal the sick as Christ did?"—I answer, You are not ready. Some have believed; some have been healed; but there are many who make themselves sick by intemperate eating or by indulging in other wrong habits. When they get sick, shall we pray for them to be raised up, that they may carry on the very same work again? There must be a reformation throughout our ranks; the people must reach a higher standard before we can expect the power of God to be manifested in a marked manner for the healing of the sick.

We talk of the Holy Ghost; we preach of the Holy Ghost; but we need to understand better what the office of the Holy Ghost is. We need to understand that we must co-operate with God in every sense or God cannot co-operate with us. "We are labourers together with God." I Corinthians 3:9.

According to the light that has been given me—and just how it is to be accomplished I cannot say—greater strength must be brought into the managing force of the Conference. But this will not be done by intrusting responsibilities to men who have had light poured upon them year after year for the last ten or fifteen years, and yet have not heeded the light that God has given them. The Word of God is to be our guide. Have you given heed to the Word? The Testimonies are not by any means to take the place of the Word. They are to bring you to that neglected Word, that you may eat the words of Christ, that you may feed upon them, that by living faith you may be built up from that upon which you feed. If you live in obedience to Christ and His word, you are eating the leaves of the tree of life, which are for the healing of the nations.

Here are the very words that we want to bring into our life practice. The men that have long stood in positions of trust while disregarding the light that God has given, are not to be depended upon. God wants them to be removed. He wants a new life element brought into the publishing institutions. There are those who have stood as managers and yet have not managed after God's order. Some have served on committees here and committees there, and have felt free to dictate just what the committee should say and do, claiming that those who did not carry out these ideas were sinning against Christ. When the power of God is manifest in the church and in the management of the various departments of His work, when it is evident that the managers are themselves controlled by the Holy Spirit of God, then it is time to consider that you are safe in accepting what they may say, under God. But you must know that you are guided by the

principles of the Word of the living God. The Great General of armies, the Captain of the Lord's host, is our leader.

The children of Israel thought that if they should have a king and be like the other nations, they would be a wonderful people. God directed His servant Samuel to tell them what would be the result if their desire were granted. He told them what kings would do. Nevertheless, they said, we will have a king to reign over us. They had a king, and to their sorrow they learned of little avail was an earthly ruler when God went not forth with their armies.

Now I want to say, God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line. Here is a vineyard presenting its barren places that have received no labor. And if one should start out to till these places in the name of the Lord, unless he should get the permission of the men in a little circle of authority he would receive no help. But God means that His workers shall have help. If a hundred should start out on a mission to these destitute fields, crying unto God, He would open the way before them. Let me tell you, if your heart is in the work, and you have faith in God, you need not depend upon the sanction of any minister or any people; if you go right to work in the name of the Lord, in a humble way doing what you can to teach the truth, God will vindicate you. If the work had not been so restricted by an impediment here, and an impediment there, and on the other side an impediment, it would have gone forward in its majesty. It would have gone in weakness at first, but the God of heaven lives; the great Overseer lives, the One who knew where Cornelius lived, and who appeared to him as an angel, and declared unto him, Your prayers and your alms have come up as a memorial before God. And now do you send men for one Simon, whose surname is Peter, who lives with one Simon a tanner. And he told him the very place where Simon the tanner lived. Then the angel of the Lord went to Peter, and prepared his mind for the reception of the men.

Our God knew about the Ethiopian who was in his chariot studying the prophecy of Isaiah concerning Christ, and He sent Philip to meet that Ethiopian, and the Ethiopian asked him to come and sit in his chariot, and there Philip proclaimed the truth to him more fully. And he said, Here is water; what doth hinder me to be baptized? And he was led down and baptized? And he believed on the Lord Jesus Christ.

The Lord enters into every house, into every office, into every room, where His work is done. Angels of God are passing and repassing through these offices, and there is a record kept of everything that is done in these places. By this record the workers are to be judged. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew 12:37. Every word and action. God is watching, and every one will be rewarded according as his works have been.

The time has come when this people are to be born again. Those that have never been born again, and those that have forgotten that they were purged from their old sins, and cannot see afar off, and have practiced their old habits of talking, prejudicing others, hindering the work, and being generally in the way of its advancement, would better be converted. God wants you to be converted, and may He help, that this work may go forward. He is a power for His people when they come into order. There must be a renovation, a reorganization: a power and strength must be brought into the committees that are necessary. Let every one of you go home, not to chat, chat, chat but to pray. Go home and pray. Talk with God. Go home and plead with God to mold and fashion you after the divine similitude.

Let us right here at this meeting see that the converting power of God is essential. If we will take hold of the Master, take hold of all the power He has given us, the salvation of God will be revealed. Let me tell you that the sick will be healed when you have faith to come to God in the right way. We thank God that we have the medical missionary work. Wherever we carry the gospel, we can teach the people how to take care of themselves. This is our pioneer work. The medical missionary work gives us access to places where otherwise we could not enter, where the people would not give us a hearing. We have been in the field. We have been over the ground. We know what this means.

There are places in the South to be worked. God will help us all to act our part if we will only have the spirit of self-denial and self-sacrifice. In the name of the Lord we call for men to build up and strengthen this work; but they themselves need to be built up in the most holy faith, that they may work in the different Conferences. That there may be a healthy, holy influence circulating through each Conference, and that there shall be a supply in any case where God calls for men to enter missionary fields. There is a great work to be done, and my heart is panting and longing for the salvation of souls.

God wants us to love one another. He says, "By this shall all [men] know that ye are my disciples, if ye have love one to another." John 13:35. "As I have loved you, that ye also love one another." John 13:34. This is the new commandment. It was new because Christ had not, before it was spoken, given the evidence of how much He loves us. "As I have loved you."-that makes it a new commandment. He wants you to consider His love, manifested in dying for our sinful race: and consider what you can do in order to extend the knowledge of that love. Every believer in the truth has a relation to another soul and that soul to still another, and through these lines of influence we may extend the blessings of God's grace. Thus we may diffuse heaven's atmosphere in place of the malarious atmosphere which has surrounded so many souls; and by means of which God's work has been hindered and His name dishonored.

Brethren remember that you are dealing with sacred things. Again I urge you to go home and pray. I have many things as they were written out in my diary ten years ago; I shall have these things copied that I may read them to you. I shall read you what God expects of His people, who believe the grandest truth ever given to our world. We have a whole treasure house of truth, and if you will become familiar with the truth while here, you can bring from the treasure house things new and old, and you will be able to help the people wherever you may go.

In this city there are many in the school, many in the publishing house, and many training for the medical missionary work. And on every hand there is work to be done. There is work in the regions right around us, and a wide field for work in the regions beyond. God help us to stand prepared for the battle; having on the whole armor, and our feet shod with the preparation of the gospel of peace. That is what you need. Be at peace among yourselves. When you do that, you are educating character. You are forming characters for the future, immortal life. I want to have a home with the blessed, and I want you to have a home there. I want to work in harmony with you, and I want that every one who has an impetuous temper, that will flare up and lead him to act like a frantic man-I want him, as he begins to speak in this way, to remember Christ, and sit right down and hold his peace. Say not a word.

God help us restrain our tongues. The voice is a precious talent, and it is to be used to a purpose. It is not lent to you that you may swear; but every one who gives

way to an unholy temper might just as well swear. God help us to submit to Jesus Christ, and to have His power right here and now.

G. A. Irwin: These are certainly very plain words that we have listened to, and it seems to me they come in very timely, right at the commencement of our Conference. We notice the burden of the testimony was reorganization. This must first begin with us as individuals, and I trust that it may begin in each heart. I, for one, want to accept the testimony that has been borne, and I want that work of reorganization and regeneration to be not only begun, but completed, in my life. I am glad that these words were spoken right now, at the very commencement of our General Conference. I take it that the reorganization means a change in our method of procedure, in the General Conference; and now, as we are just ready to organize the delegation that has been called, it seems to me it is an opportune time to begin the work of reorganization. I am sure we all want the Lord to lead in this Conference; and if there is any method that we have been working along that has bound the Spirit of the Lord,-and surely, if I can understand the meaning of what has been said, we have been bound about by regulations and restrictions,-now is the time to break loose from these things, and to make a new start. So again I ask, What is the pleasure of the Conference at this time?

A. G. Daniells: A number of the brethren who have been in the city met yesterday in an informal way to consider the matters that have been placed before us to-day. Sister White was present, and spoke very plainly to us. The members of the General Conference Committee, the Foreign Mission Board, the different institutions, and presidents of Conferences, were present at the meeting. We received substantially the same instruction that has been given us to-day. We all feel that our only safety lies in obedience, in following our great Leader. We feel that we should begin at the very beginning of this work at this meeting and just as nearly as we know how, build on His foundation.

After the instruction had been given to us, the matter was considered, and it was thought by many present that a change of Conference management should be introduced at the beginning of the Conference. I may say that I was acting as chairman of the meeting, and so, in behalf of the meeting, I am presenting the conclusions that we reached. In behalf of the meeting that I have referred to, I wish to introduce the following motion:

"I move that the usual rules and precedents for arranging and transacting the business of the Conference be suspended, and that a General Committee be hereby appointed, to consist of the following persons: The presidents and secretaries of the General Conference, of the General Conference Association, of the European and Australasian Union Conferences: of the Review and Herald, Pacific Press, and Echo Publishing Companies; of the Foreign Mission Board, Medical Missionary and Benevolent Association; of Battle Creek, Healdsburg, and Union colleges: and the following named persons: J. N. Loughborough, S. N. Haskell, A. T. Jones, W. W. Prescott, and such other persons as may be necessary to represent the important enterprises and interests connected with the work of the Seventh-Day-Adventists throughout the world, the same to be named by the committee when organized, and this committee to constitute a general or central committee, which shall do such work as necessarily must be done in forwarding the work of the Conference, and preparing the business to bring before the delegates."

In the instruction given us this morning, committees were referred to, and we were told that these should be constructed of men who represent the varied interests

throughout the great, wide world; that they should come together, and carefully counsel regarding the matters to come before the Conference, and the methods of work that are to be carried forward. The committee named here aims to embrace these organizations and institutions, and fields in all parts of the world. I sincerely trust that God will give us wisdom and understanding and light from heaven to carry forward this work. I believe-I know-that victory is for us, and I believe that God has begun to work out that victory. And if we will throw away our preconceived opinions, and will step out boldly to follow the light that He gives us, whether we can see clear through to the end or not,-if we walk in the light we have, go just as far as we can to-day, God will give us further light; He will bring us out of bondage into glorious liberty. He will not lead us into confusion, brethren. He will lead us into order, and the right kind of order,-order that He Himself establishes, and order that will in no way circumscribe or hinder His work, but will carry it forward with power and great rapidity. Now our people all over the world have their eyes turned to this occasion to-day. Hundreds of prayers are going up in behalf of this meeting. They have been ascending, and God has begun to answer already; and, brethren, let not one of us stand in the way of God's working out a complete deliverance, and bringing entire victory.

O, I am so glad we have a definite, certain voice to speak to us: and I am so glad that all through this meeting we can receive instruction and help. It seems to me that now is the time, brethren, to take hold of this matter of reorganization, and throw aside precedents, tradition, and everything that has so bound us, so we may get hold of the right thing. May God help us for His own name's sake. (General Conference Bulletin 1901, pp. 23-27.)

"General Conference Bulletin" - Discussions in which E. G. White took part.

S. N. Haskell: There is something in the thought of persons setting up housekeeping for themselves. They work a great deal harder. I remember when the New England Conference was organized. It had always been a burden to the General Conference. The Conference had sent laborers there, and received but little returns from the tithe. And they went to organize it into a Conference with the understanding that the General Conference would still help. Well, the New England Conference was organized. The General Conference sent down laborers, but the New England Conference proposed to pay those laborers; they also paid their tithe, and their proportion for the Battle Creek College and other institutions. There was an inspiration on their part to do it; and as they were an independent Conference, they thought they ought to do it. If it is necessary to help this new Conference, do so; but they have asked very little in proportion to what they have received, and it seems to me we ought to do that thing. Let us send down more money than that. They will be thankful for all we can send them. But let them plan and organize for themselves, and work for themselves, and it will be an advantage to the cause of present truth as a whole.

S. H. Lane spoke favorably of the plan, giving a brief review of how the General Conference had helped new Conferences in the past.

A. G. Daniells: I am pleased with this thought on the part of our Southern brethren. I believe it is in harmony with the instruction that has been coming to us these many years.

Now, first, I suppose they have resolved to economize, and to do more work with less money. That is what they mean to do. Well, I hope they will do a great deal more work, and accomplish a great deal more results, whether they have less money or more money. But I suppose they have fears that this Conference would question whether the taking of this step would not mean the expenditure of a great deal more General Conference money. That is to say: if they get self-government, and take the work into their own hands, direct their laborers, manage their affairs, shape the expenditure, they will use up a great deal more money than is already being sent; and that the General Conference will hardly know whether to take a step that might involve them in that way.

I want to encourage these brethren to go on and take this step that should be taken: and I pledge myself, as one member of this Conference, to stand by them, even if it should take more money to go through the two years than they have spent the last two.

Mrs. K G. White: That is the right principle.

A. G. Daniells: I have been in counsel with Sister White about the organization of new Conferences for a number of years, and I esteem it a privilege to state to the delegates here what I have frequently heard Sister White say. In Australia we have many times been in great perplexity for money. When we started on self-governing principles out there, the tendency on the part of our brethren was to let us be self-supporting as well as self-governing. Sister White has often said to us brethren: "What is the matter? What is the reason for that?"-Well I remember a brother once said to her: "This principle has been adopted by this people, by our brethren, our Conferences,-that as long as a field is a missionary field, we will look after it and endeavor to support it; but when it organizes, and becomes a self-governing field, then it must support itself; we no longer stand committed to its support." Sister White said, in reply, "Who made such a ruling as that? He had better been saying his prayers."

The principle involved in that statement is this: that we are not justified in cutting a field off from our fostering care and support simply because it chooses to organize for local self-government. We are in duty bound to help the field, foster it, and encourage it with our assistance, just the same after organization as before.

I do believe that by organizing in the South, placing the government, the management of the work, in the hands of men on the ground, having them direct the laborers, audit their accounts, run their institutions, work with their people,

I believe that the funds, or receipts, will be increased per capita over what they have been hitherto. We must put them where they can advance their work, and help them with our counsel and with our funds just the best we can.

Mrs. E. G. White: Amen! It is the Lord's money. I am thankful that there is to be a time when the mists will be cleared away. I hope that this time has begun here. We want the mists here to be cleared away. I want to say that from the light given to me by God, there should have been years ago organizations such as are now proposed. When we first met in Conference, it was thought that the General Conference should extend over the whole world. But this is not in God's order. Conferences must be organized in different localities, and it will be for the health of the different Conferences to have it thus. This does not mean that we are to cut ourselves apart from one another, and be as separate atoms. Every Conference is to touch every other Conference, and be in harmony with every other Conference. God wants us to talk for this, and He wants us to

act for this. We are the people of God, who are to be separate from the world. We are to stand as representatives of sacred truth.

While on my journey to Battle Creek, as I have visited different places, I at Los Angeles, asked, Why do you not do this? And the response has been, "That is what we want to do, but we must first get the consent of the Board, the members of which are in Oakland." But, I asked, have you not men here with common sense. If you have not, then by all means transport them. You show great deficiency by having your Board hundreds of miles away. That is not the wisdom of God. There are men right where you are who have minds, who have judgment, who need to exercise their brains, who need to be learning how to do things, how to take up aggressive work, how to annex new territory. They are not to be dependent on a Conference at Battle Creek or a Board at Oakland.

At the Health Retreat at St. Helena there was something which greatly needed to be done, and I called the leading men together, and urged upon them the importance of doing this thing. But they said, "We have no authority to act. We must first communicate with the Board." "What do you mean," I asked, "by acting in such a childish manner? Have you not men here who can be put in a position of responsibility, to decide such questions? If you have not, then do your best at once to find those who can fill such places here. We must have some one right at hand to whom we can speak. The Board must not be at San Francisco or Oakland, but here. They must be where we can counsel with them at once, in cases of necessity. Here is something that must be done immediately, and even if you have no official authority, take off your coats, and go to work to do that which must be done for the health of the institution." I relate this to show you how foolish it is to have a Board miles and miles away, instead of close at hand.

In regard to the work in the South, the arrangements which are being made for that field are in accordance with the light which has been given me. God desires the Southern field to have a conference of its own. The work there must be done on different lines from the work in any other field. The laborers there will have to work on peculiar lines, nevertheless the work will be done.

The Southern field must be organized into a Conference. The lack of interest that has been manifested in that field had made it double sure that it must be thus. The Lord is going to enter the South; He is going to work there. His salvation is to be revealed, and the very places in which it has been most difficult to make advancement, are to be the places where the angels of the Lord will go before us. The Lord told the children of Israel that they should have gone up and possessed the land, and He would have given them possession. So He says to us. We are to enter every place in which we can find standing-room. There we are to plant the standard of truth. There we are to leave a monument which every week will proclaim, "The seventh day is the Sabbath of the Lord thy God." The Lord declares that when we diligently observe His Sabbath, it is a sign between Him and us, that we may know that He is the Lord that doth sanctify us. This knowledge is of more value to us than gold or silver or precious stones.

The workers in the South are not to depend upon the Conference at Battle Creek. They are to hang their helpless souls on Jesus Christ. God can work for men to-day as He worked for Daniel. He gave Daniel and his companions wisdom and understanding, and He will give wisdom and understanding to the workers who, with clean hands and willing minds, with self-denial and self-sacrifice, go into the Southern field to clear the King's highway, to take up the stumbling blocks, and prepare the way for the Lord's work to be done. If they will seek for the wisdom of God, if they will cling in humility to the

mighty One, they will receive heaven's blessing. I said to my son, "If you will only work in and through the Holy Spirit, you will have a Comforter with you all the time. It does not matter what this one or that one may say. You are not amenable to any man. You are amenable to God. He has given you your work, and He is making a way for you so that you can work in His name."

When I was in Vicksburg, I was so pleased to see in the congregation which assembled on the Sabbath, men of intelligence and real moral worth. I wanted to leave the room; for I felt that I should have to weep. I seldom shed a tear, not even when my dead are before me. Their work is done, and they are at rest. But when I see something that makes my heart glad, the tears will come.

I want to tell you that I feel hopeful in God regarding this proposition concerning the Southern work. There is to be a great work done in the South. For several years I have been waiting and watching for this work. It has been delayed, but now it has been started, and I believe that it has started right. And to those who do not believe this, I would say, Do not talk unbelief. Put on your armor; put on the gospel shoes; and go to the South and see the work that is being done.

My heart is greatly encouraged in God. I have rolled off the burden that was upon my soul. I feel, brethren and sisters, that we are going to take hold together in the name of the Lord, and seek with all our power to restore, to heal the wounds which have been inflicted on the cause, by a deficient knowledge of what God is to us, and of our relation to Him.

We want to understand that there are no gods in our Conference. There are to be no kings here, and no kings in any Conference that is formed. "All ye are brethren." Matthew 23:8. Let us work on the platform of humility, seeking the Lord earnestly that His light may shine into our hearts, and that the arrangements we make may be after God's order. I thank God that we are to-day in the presence of the whole heavenly universe. While we are making these arrangements, all heaven is witnessing to them. If the veil could be removed, if our ears could be opened, we could see the holy angels and hear a song of triumph ascending to God, because advance is to be made in the Southern field. This field, because it is a hard one, has stood with little help and with little sympathy. Those who work there must put on the righteousness of Christ. He says, My righteousness shall go before you and the glory of God shall be your rearward.

New Conferences must be formed. It was in the order of God that the Union Conference was organized in Australasia. The Lord God of Israel will link us all together. The organizing of new Conferences is not to separate us. It is to bind us together. The Conferences that are formed are to cling mightily to the Lord, so that through them He can reveal His power, making them excellent representations of fruit-bearing. "By their fruits ye shall know them." Matthew 7:20.

O, if ever there was a people who needed to be imbued with the Spirit of the living God, we need to be. At this time we must see something done which we have not seen for a long time. There must be a scattering from Battle Creek. Those who are here should learn all they can, so that when they go to other places, they can work for the Lord. He has wisdom for you, even as He had for Daniel.

The Lord wants to bind those at this Conference heart to heart. No man is to say, "I am a god, and you must do as I say." From the beginning to the end this is wrong. There is to be an individual work God says, "Let him take hold of my strength, [that] he may make peace with me; [and] he shall make peace with me." Isaiah 27:5.

Remember that God can give wisdom to those who handle His work. It is not necessary to send thousands of miles to Battle Creek for advice, and then have to wait weeks before an answer can be received. Those who are right on the ground are to decide what shall be done. You know what you have to wrestle with, but those who are thousands of miles away do not know.

It is best for us to put our trust in the God of Israel. We are to feel that it is time for us to possess new territory, time for us to feel that we must break the bonds which have kept us from going forward. Young men, young women, there is a work for you to do. Just as surely as you do this work will you see the salvation of God. Close the windows of the soul earthward, and open them heavenward, and you will receive the rich blessings of heaven, and will at last gain a crown of immortality.

G. A. Irwin: The question is still before us, to adopt the motion to adopt the Memorial.

W. W. Prescott: I think we would all like to see this first step the right step,-I am referring especially to this question of funds. If the instruction which has been given here means anything to me, it means that right from the first the appropriations, or suggestions of appropriation, for these mission fields, must be largely increased; it means that from the very first our idea and expectation should be that all appropriations, or thoughts of appropriation, to these destitute fields should be much larger than heretofore. I am just as much interested in one field as another. I therefore move that it be the sense of this assembly that the General Conference deal liberally with the Southern field, and act upon the same basis in dealing with every mission field now in operation.

W. C. White: I wish most heartily to second the motion made by brother Prescott. If we deal liberally with these, it will mean entering more avenues, establishing more schools, establishing more bath-houses, building up our book-work, building up the circulation of our literature, studying the requirements of the different classes, and preparing and furnishing literature to meet their wants. That is what it will mean. Why?-Because in every mission field the missionaries are drawn upon, their sympathies are drawn upon; as they see the work, their purses are drawn upon, their strength is drawn upon.

There are a good number of workers. If they have heart, and something to do with, they will lead out in developing the new agencies; others will have courage to join with them; and thus the work will go forward nobly. Brethren, if you give them the facilities, if you give them the means of developing their field more rapidly than they have been allowed to do in the past, we shall see greater progress. Thus we shall hasten the Lord's glorious coming.

Mrs. E. G. White: I want to say a word. As it had been presented before me, the Southern field has been so long neglected that the cries of distress have gone up to heaven, and there never can be a clearance of our people until that field shall have fourfold more than any other field should have. They must have it, because they have nothing with which to carry forward their work. From the light that God has given me, our people will never stand as they should stand before Him, until they redeem the past.

G. A. Irwin: I think we should state the question. It is to grant the Memorial by referring that portion of it that pertains to the amount that shall go from the General Conference to this field, to the committee that was appointed for that purpose.

O. A. Olsen: I am deeply interested in the question that is now under consideration. I am so glad that it has come in, and taken just the shape that it has here to-day. With all my heart I acknowledge that God is in it, and is leading out. Every word that has been said with reference to the Southern field is true. It is true that it has been neglected; it is true that we have not met the mind of the Lord in His calls upon us with reference to the work there; but, brethren, this principle does not begin nor stop with that one field. It is far-reaching in its scope. It means much to us, and it touches my soul deeply. I have made some visits to the Southern field, and know something of the situation there, -something of its needs, its destitution, and its urgent calls,- and I am so glad to see these provisions being made for supplying them. I have also seen something of other fields, and know something of their needs, their destitution, and their earnest pleas for help. May the Spirit that has come into this Conference this afternoon, so take possession of our souls so that we shall be fully aroused to sense the real situation.

There is the European field, with its hundreds of millions of souls, and yet, what are we doing? There are two very small, struggling Conferences, that are doing their utmost; and yet, oh, how little in comparison with what ought to be done! And there, too, are souls that are reaching out with most earnest and anxious desires, pleading for light and for help. This principle reaches there also. It is going to make a tremendous draft upon our funds. Thank God, the Lord has blessed us with an abundance, and our Father is rich. When the Spirit of God gets hold of us, body, soul, and spirit, and we recognize God's ownership of ourselves and our possessions,-when we recognize that the work is God's, and that we are His stewards, His instrumentalities,-we shall see the blessing and power of God as we have never seen them before. We shall see the power of God in our Conferences; we shall see God even blessing our finances in a different way than they have ever been blessed before; and as has been mentioned here, we shall hasten the coming of the Lord and the glorious day of redemption.

The Chair. I have no desire to cut off any discussion, but we have considered this matter quite at length, and it is now somewhat past the time for our adjournment. There is a motion before us to amend the Memorial. (General Conference Bulletin 1901, pp. 68-70.)

Chapter Five - D

Our Supply in Christ

Sister White, in Early Morning Meeting, April 3, 1901.

I thank the Lord that so many have come out to this early morning meeting to worship God. I desire that my heart shall be drawn out to God. It is our privilege to feel the deep movings of His Spirit.

We read in James: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; Knowing [this], that the trying of your faith worketh patience. But let patience have [her] perfect work, that ye maybe perfect and entire, wanting nothing." James 1:1-4. This is a wonderful position. And it is our privilege to occupy this position.

"If any of you lack wisdom, let him ask of God, that giveth to all [men] liberally, and upbraideth not; and it shall be given him." James 1:6 "But let him ask in faith,

nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man [is] unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed [is] the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:5-12.

Let us take in the idea of the privilege we have. There are so many who, when they are in trouble, forget the invitation God has given, and begin to look for human help. They go to human beings for aid, and this is the way in which their experience becomes feeble. In all our trials we will seek the Lord most earnestly, remembering that we are His property, His children by adoption, and we shall receive help. We are His by creation, we are His by redemption. By the cords of divine love we are bound to the Source of all power and strength. If we will only make God our dependence, asking Him for what we want as a little child asks his father for what he wants, we shall obtain a rich experience. We shall learn that God is the source of all strength and power.

If, when you ask, you do not immediately feel any special exercise of feeling, do not think that your prayer is not answered. The One who says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," (Matthew 7:7-8) will hear and answer you. Let us, then, ask and seek, and have the privilege of finding. Christ says, "Come unto me, all [ye] that labour and are heavy laden, and I will give you rest. Take my yoke upon you,"—the yoke of restraint and obedience,—and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11:28-29. We are to find rest by wearing His yoke and bearing His burdens. In being coworkers with Christ in the great work for which He gave His life, we shall find true rest. When we were sinners, He gave His life for us. He wants us to come to Him and learn of Him. Thus we are to find rest. He says He will give us rest. "Learn of me; for I am meek and lowly in heart." In doing this you will find in your own experience the rest that Christ gives, the rest that comes from wearing His yoke and lifting His burdens.

God has been greatly dishonored by His people leaning upon human beings. He has not told us to do this. He has told us that he will teach us, He will guide us. We may come to Him and receive help. "If any of you lack wisdom, let him ask of God." James 1:5.

I cannot tell you how many letters came to me across the broad Pacific when I was in Australia, asking for counsel.

What did Christ promise His disciples if they would believe in Him as their personal Saviour? "Lo, I am with you alway," He said, "even unto the end of the world." Matthew 28:20. Again He says, "I am at thy right hand to help thee." Think of how many promises He has given us, which we may grasp by the hand of faith. When we go to the Source of power, we know that we shall receive that intelligence and wisdom which comes from a pure source, which is not mixed with anything of humanity. As we pray, it is our privilege to know that God wants us to pray, to ask Him for help. He wants us to become acquainted with Him, to speak to Him, to tell Him of our difficulties.

Christ took humanity upon Himself. He laid aside His royal robe and kingly crown, and stepped down from His high command in the heavenly courts. Clothing His divinity with humanity, He encircled the race with his long human arm. He stands at the head of humanity, but not as a sinner. It is because there is no spot nor stain of sin upon Him that He can stand there. Because He is sinless, he can take away our sins, and place us on vantage-ground with God.

When I open a letter beginning, "I am sorry to trouble you, Sister White, but I am in trouble, and I wish to know about something in regard to my family and in regard to myself," I feel sad at heart. When it is essential for you to know, God will let you know. He has promised that if you ask wisdom from Him, He will give it to you. But it is not always essential for us to know all the why's and wherefore's. We dishonor God by striving to get some one whom we think understands our case to help us. Is not Christ close beside us, and will He not give us the help we need? His word repeats the promise over and over again. "If ye shall ask any thing in my name, I will do it," (John 14:14) He says. "If ye love me, keep my commandments." John 14:15.

It is no marvel to me that at the present time there is so much weakness where there should be strength. The reason of this is that instead of drinking of the pure water of Lebanon, we are seeking to quench our thirst from cisterns in the lowlands, which contain not the water of life.

I want to tell you, dear friends, that we have done great dishonor to our Master. Shall we continue to cherish the sin of unbelief, which doth so easily beset us, or shall we cast away this weight of unbelief, and go to the Source of strength, believing that we shall receive pity and compassion from the One who knows our frame, who loves us so well that He gave His own life for us, who bore in His own body the strokes which fell because of our transgression of the law of God. All this He did that we might be prisoners of hope.

We are not polite to Christ. We do not recognize His presence. We do not realize that He is to be our honored guest, that we are encircled by His long human arm, while with His divine arm he grasps the throne of the Infinite. We forget that the threshold of heaven is flooded with the glory proceeding from the throne of God, that the light may fall directly on those who are seeking the help Christ alone can give. He said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water... Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:10,14.

We are to recognize Christ. He does not want us to be as a band of mourners in a funeral train, bearing upon us the marks of care and perplexity. He wants us to commit the keeping of our souls to Him. He wants us to put our trust in the naked promise. But, you say, I do not feel like it. Tell me what value there is in feeling! Is feeling stronger than the faith which it is your privilege to exercise in God? Feelings change with almost every circumstance; but the promises of the Eternal are as solid rock. Let us build our house upon the sure foundation, and rivet our souls to the eternal Rock, the Rock of Ages. If we do this, we shall find that it will become habitual for us to remember that we have a Companion. Wherever we are, we are to talk with God. This is the way Enoch walked with God. He talked with Him. He recognized the Divine Presence. And in the days of Enoch the world was no more favorable for the perfection of Christian character than in 1901.

There is no dependence to be placed in humanity. Where do you get your mental food. Do you get it from the newspapers of to-day, which are filled with the most disgusting and horrible representations? We have something better than this, and we are to show to the world that we know the source of power and efficiency and comfort. The grace of God, which passes knowledge, is imparted to us. It is free.

The Lord can take every one of us in His embrace; for His arm encircles the race. Let us remember this, after Christ had taken the necessary steps in repentance, conversion, and faith in behalf of the human race, He went to John to be baptized of him in Jordan. "John forbid him, saying, I have need to be baptized of thee, and comest thou to me?" Matthew 3:14. Jesus answered, "Suffer [it to be so] now: for thus it becometh us to fulfil all righteousness." Matthew 3:15. When He came up out of the water, He knelt down on the banks of the Jordan, and offered a prayer such as had never before entered heaven. While He was praying, the heavens opened, and the glory of God, in the form of a dove of burnished gold, rested upon Him, and from the highest heaven was heard the voice of the infinite One, "This is my beloved Son, in whom I am well pleased." Matthew 3:17.

Have you thought of what this means to us:-that in this prayer is included every son and daughter of Adam, who will believe in Christ as a personal Saviour, and take the requisite steps in repentance, conversion, faith, and baptism? We are baptized in the name of the Father, Son and Holy Ghost, and these three great, infinite powers are unitedly pledged to work in our behalf if we will co-operate with them. We are buried with Christ in baptism as an emblem of His death. We are raised from the water as an emblem of His resurrection. We are to live as new-born souls, that we may be raised at the last great day. You are to live in newness of life; for you are dead, and your life is hid with Christ in God. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Colossians 3:1. This is where you are to place your treasure.

Christ's prayer on the banks of the Jordan includes every one who will believe in Him. The promise that you are accepted in the Beloved comes to you. God said, "This is my beloved Son, in whom I am well pleased." Matthew 3:17. This means that through the dark shadow which Satan has thrown athwart your pathway Christ has cleared the way for you to the throne of the infinite God. He has laid hold of almighty power, and you are accepted in the Beloved.

In every respect you are to honor God. But there is not in our experience that pleasantness and joyousness that there should be. Christ says that if He is in us, our joy will be full. Let us be partakers of the divine nature, having escaped the corruption that is in the world through lust. Let us not, by living inconsistent, earthly, sensual lives, heap reproach upon Christ. Let us rise above the malarious atmosphere that pervades the world, and breathe the breath of God. Let us feed upon the bread of life. Christ declares that if we eat His flesh and drink His blood, we shall have eternal life. His word will be to us as the leaves of the tree of life. If we eat the bread that came down from heaven, we shall have a connection with God. We shall bring eternity into our reckoning. We shall live as in the presence of the whole heavenly host. The angels are watching and guarding us. God loves us, but we fail to cherish that love. God wants us to recognize His ownership in every human being. They are mine, He says. I have bought them with a price. "Ye are not your own... Therefore glorify God in your body, and in your spirit, which are God's." I Corinthians 6:19-20.

Shall we not take hold of our privileges? Let us not dwell upon the dark side of the picture, saying that we do not know how things are coming out: that everything seems to be torn up and broken to pieces. It is not so. We may place ourselves under the molding hand of God. He will make of us vessels unto honor, if we are willing to be made thus. God wants us to expect large things, to remember that the prayer which ascended to heaven at the Saviour's baptism embraces every one of us. We are accepted in the Beloved. Christ has pledged Himself to keep us. Then commit the keeping of your souls to Him, as unto a faithful Creator. Repeat the words aloud, "I will commit the keeping of my soul to Him." We would better talk with God, even though our words are heard by others. When there are those around you who are stirred by passion, do not retaliate to their hasty words, but repeat the words of Scripture. Supposing you should do this in your dealing with your brethren and sisters. When untrue words are spoken about us, shall we flare up? Were not a great many untrue things spoken concerning the Saviour, and did He retaliate? God wants us to stand in moral dignity, recommending the divine power that enables us to possess our souls in patience.

God wants His people to show to the world that they have opened the windows of the soul heavenward, that the Sun of Righteousness is shining into the soul temple, and that the windows are closed earthward. We need an increase of faith and confidence in God. To the poor souls who have been leaning on the broken staff of humanity I would say, O that God would show you that there is a power above the power of humanity! May God help every one of us to work on the plan of faith, believing that the Lord wants to be represented in our world, that He wants His power to be revealed in His people. He will reveal His power through you if you will only place yourselves where He can give you this power. You may have hope and joy and strength.

The love of God in your heart will lead you to love your brethren. God wants you to manifest His love, that your life may be hid with Christ in God. The Father loves you as He loves His Son, because His Son has averted the sword of justice by offering Himself as a sacrifice. Christ purchased you at an infinite cost, and He wants you to show that you appreciate what has been done to place you on vantage-ground. He says to the Father, "Here is a poor sinner. I have given my life for him. He is saved by my grace. Receive him as your child." Do you think the Father will refuse?

Let us at this Conference make it an individual work to seek God with all the heart, that we may find Him. Do not hunt up the sins some one else has committed. God has not made any one of you a sin-bearer. You cannot even bear your own sins. Christ must take your sins and the sins of every other mortal. Let us show that we appreciate His sacrifice in our behalf. Let us reveal in our lives the fragrance of His character. Be fragrant in your words. Remember that you are either a savor of life unto life or of death unto death. Let us be as fragrant flowers. Let the love of Christ pervade your lives. Let your words be such that they will be as apples of gold in pictures of silver.

This is the work the Lord wants us to do. Cannot you think of enough to praise the Lord for? Cannot you praise Him because He died for you, because you have His word, which is so full of precious promises? He offers you the bread of life. He says, "The words that I speak unto you, [they] are spirit, and [they] are life." John 6:63. Eat His word, search it, dig deep for the hidden treasure. Do not talk. We have always had so much to say. God says, "Be still, and know that I [am] God." Psalms 46:10. Be still long enough to know that God is God. Remember that you are to help every one around you. Forget yourself, your bruises and wounds and difficulties. Praise God, and He will

receive you. Because He lives, you may live also. (General Conference Bulletin 1901, pp. 35-37.)

Chapter Six

Some Remarks of A. G. Daniels How a God-like Organization Works

If it will not be out of place, I would like to state here a bit of personal experience. In 1886 the General Conference Committee wrote to me, stating that they wished me to go to New Zealand, and asked what I thought about it. It was a new suggestion; I did not understand it; I did not have any definite light; but to be a good, obedient servant, I said to the brethren: "I do not know whether I ought to go or not, but if you think I ought to go, I will go; but I will ask you to take the responsibility of the trip." I had been taught by precedent, and believed the talk I had heard in Conference matters, that that was the way to go; but after my letter had gone, I was aroused, and I was told that that was not the position at all for me to take. I was made to realize that I was the servant of the living God, that He had called me to preach the gospel. The field was His, and He was the Lord, and He was to tell me where I ought to go. The brethren might make a suggestion, but God must tell me and make me understand it: and I will tell you, brethren, I went off up into a barn, and I got down there in the hay, and I told the Lord all about it. I told Him I was His servant; He was the Lord, and He must tell me whether I ought to go to New Zealand or not. And I stayed there until God did tell me, and I got just as clear evidence that the Lord wanted me to go to New Zealand.

I came down from the haymow, went to my desk, and wrote another letter to the General Conference president. I said: "I want to take back what I have written; I want to tell you that I know where God wants me to labor. He has called me to New Zealand, and I am now ready to go there, and to go for life, and take the responsibility that will be connected with the trip." I wrote it, and God let the peace and light come into my heart. Brethren, I took my things, what little I wanted to take, a couple of trunks,-I cut the tethering line, and I said, as far as I understood it, an everlasting farewell to everybody in the United States. I went to New Zealand for life. I never expected to set foot in this country again. I thought the Lord would come before this, and that when I met my relatives and my brethren, I would meet them either on the way to heaven or around the marriage table of the Lamb. That is the reckoning I made in that thing.

When I got there, I found difficulties, and it was not long till great darkness came over the situation. But, brethren, in all the darkness and difficulties of fourteen years, I have never had a single doubt as to my field of labor. I have known that I stood where God placed me; and when darkness came I knew there was light beyond. That knowledge sustained me and brought me into light and victory.

I believe that God wants us to get our bearings. He wants us to know where we stand. He wants us to stop conferring with flesh and blood in this matter. God is our Lord; the field is the world; all souls are His, and we are debtor to all; and we are here at this Conference to hear the voice of God speaking to us regarding the awful claims of the world, and telling us where we are to labor, and to whom we are to administer the loving ministry of our lives. O, I pray that God will select His men here, and baptize them for service. Are we going to dally with these things forever? Are we going to let this Conference pass, and receive no clearer impressions than we have had regarding our

duty to the world, and then go back to our homes to live the same humdrum life, and wither and narrow down?-God forbid. I tell you brethren, there is a different experience for us. I know this is a good time for every minister of Jesus Christ to feel for the foundations, and to find them. (General Conference Bulletin 1901, p. 49.)

Chapter Seven

Letter from A. T. Jones to A. G. Daniells

Battle Creek, 26. Jan. 1906

To

AG. Daniells

Takoma Park Station, Washington, D.C.

Dear Brother:

Your letter of the 17th, in answer to mine of the 6th, goes so far afield from anything expected, or, as I think, called for by my letter, that I am disposed to follow you there, and do all that I can to take all grounds for your having any perplexity about me or my course. Indeed if you had remembered things that at the beginning I said to you, you need not to have been perplexed at all concerning me if you expected me to be consistent at all.

First as to the General Conference matters, and my relations to the Committee. Before the General Conference of 1897, at College View, the conditions were that in that Conference things came to a dead-lock. By the Committee and presidents in council, I, in my absence was appointed to read the Testimonies to find the way out. God did lead us out gloriously. A change was made; Bro. Irwin being elected president. And I was made a member of the Committee.

It was not very long, however, before the same influence that had produced the situation at College View, was again at work. I saw it plain enough to satisfy me, and by the time of the General Conference of 1899 at South Lancaster, things were in a bad shape in some respects, though not near so far along as at College View. In the South Lancaster Conference one day, all unexpectedly, and unintentionally on the part of anybody in the Conference, the power of God came in a special manner, bringing the whole Conference to its knees at once, and working a great deliverance again. Bro. Irwin stated openly in the Conference (1899) that he has been a coward. The whole matter can be read in the Bulletin of that Conference (1899) for that day. On another day in that Conference, the power of God came in specially and carried the deliverance further.

By action of that Conference, I was continued on the Committee. It was not long before the same old influence was at work; and in about a year they had got such a hold again, that, rather than to be compromised, I resigned from the Committee.

Then came the General Conference of 1901 at Battle Creek According to the arrangements I was to report the proceedings of the Conference; and according to the

arrangements, Brs. Prescott and Waggoner were not expected evidently to have even that much to do. But before the Conference actually assembled in session, there occurred that meeting in the Library room of the College Building, in which Sr. White spoke on General Conference matters and organization, declaring that there must be "an entire new organization and to have a Committee that shall take in not merely half a dozen that is to be a ruling and controlling power, but it is to have representatives of those that are placed in responsibility in our educational interests in our Sanitariums, etc., that there should be a renovation without delay. To have this Conference pass on and close up as the Conferences have done, with the same manipulating, with the very same tone, and the same order,-God forbid! God forbid, brethren... And until this come we might just as well close up the Conference to-day as any other day... This thing has been continued for the last fifteen years or more, (1901 minus 15 takes us back to 1886), and God calls for a change.

"God wants a change, and it is high time---it is high time that there was ability that should connect with the Conference, with the General Conference right here in this city. Not wait until it is done and over with, and then gather up the forces and see what can be done. We want to know what can be done right now.

"From the light that I have, as it was presented to me In figures. There was a narrow compass here; there within that narrow compass Is a king-like, kingly ruling power. God means what He says when He says, "I want a change here." Will it be the same thing? Going over and over the same ideas, the same committees-and here Is the little throne-the king is in there, and these others are all secondary. God wants that these committees that have been handling things for so long should be relieved of their command and have a chance for their life, and see If they cannot get out of this rut that they are in,--which I have no hope of their getting out of, because the Spirit of God has been working, and working, and yet the king is still there. Now the Lord wants His Spirit to come in. He wants the Holy Ghost king.

"From the light that I have had for some time, and has been expressed, over and over again, not to all there are here, but has been expressed to individuals-the plan that God would have all to work from, that never should one mind or two minds or three minds nor four minds, or a few minds I should say, be considered of sufficient wisdom and power of control and mark out plans and let it rest upon the minds of one or two or three in regard to this broad, broad field that we have.

"And the work all over our field demands an entirely different course of action than we have had; that there needs the laying of a foundation that is different from what we have had... In all these countries, far and near, He wants to be an arousing, broadening, enlarging power. And a management which is getting confused in itself, not that anyone is wrong or means to be wrong, but the principle is wrong, and the principles have become so mixed and so fallen from what God's principles are.

"These things have been told, and this standstill has got to come to an end. But yet every Conference has woven after the same pattern, it is the very same loom that carries it, and finally it will come to naught."

She declared that God wants us to take hold of this work, every human agency. Each one is to act in their capacity in such a way that the confidence of the whole people will be established in them and that they will not be afraid, but see everything just as light as day until they are in connection with the work of God and the whole people... All the provision was made in heaven, all the facilities, all the riches of the grace of God was imparted to every worker that was connected with the cause, and every one of these are

wholly dependent upon God. And when we leave God out of the question, and allow hereditary and cultivated traits of character to come in, let me tell you, we are on very slippery ground.

God hath His servants—His church, established in the earth, composed of many members, but of one body; that in every part of the work one part must work as connected with another part, and that with another part, and with another part, and these joined together by the golden links of heaven and there is to be no kings in the midst of all. There is to be no man that has the right to put his hand out and say: No you cannot go there. We won't support you if you go there. Why, what have you to do with the supporting? Did you create the means? The means comes from the people. And those who are destitute fields- the voice of God has told me to instruct them to go to the people and tell them their necessities, and to draw all the people to work just where they can find a place to work, to build up the work in every place they can.

Upon that instruction and much more to the same effect in that talk, you and Bro. Prescott and others took hold of the matter pertaining to the then pending General Conference (1901), set aside entirely the old order of things, and started it new. At the opening of the General Conference, April 2, Sr. White spoke briefly to the same effect as in the College Building the day before. Bro. Irwin followed with a few words; and then you spoke a few words and introduced a motion that the usual rules and precedents for arranging and transacting the business of the Conference be suspended, and the General Committee be hereby appointed ... to constitute a general or central committee, which shall do such work as necessarily must be done in providing the work of the Conference, and preparing the business to bring before the delegates. Thus the new order of things was started.

The night of that very first day of the conference, I was appointed to preach the sermon. Since I had been appointed to report the proceedings, I expected to have no preaching or other work to do. Therefore when I was called to preach, I supposed that it was designed to have me preach that one time during the conference, and have me do it at the beginning, so that I could go on afterwards unmolested with the reporting. I spoke on Church Organization. When the meeting was over, I supposed that my preaching during the Conference was done. Therefore, I was surprised when only two days afterwards-April 4, you came to me at the reporter's table and said, we want you to preach tonight! I said I supposed that my preaching was over, since I have the reporting to do. I cannot do this and preach often. You said to me. "You have light for the people, and we want them to have it." I consented and preached again on the subject of Church Organization, developing the subject further, and on the same principles precisely as on the night of April 2.

In that Conference (1901) the General Conference was started toward the called-for reorganization. All understood that the call was away from a centralized order of things in which one man or two men or three or four men or a few men held the ruling and directing power, to an organization in which, all the people as individuals should have a part, with God, in Christ, by the Holy Spirit as the unifying, and directing power. Indeed, the day before my second sermon on organization, Sister White had said, April 3-we want to understand that there are no gods in our Conference. There are to be no kings here, and no kings in any Conference that is formed, "All ye are brethren."

"The Lord wants to bind those at this Conference heart to heart. No man is to say I am a god, and you must do as I say. From the beginning to the end this is wrong.

There is to be an individual work. God says, "let him take hold of my strength, [that] he may make peace with me; [and] he shall make peace with me." Isaiah 27:5.

"Remember that God can give wisdom to those who handle His work. It is not necessary to send thousands of miles to Battle Creek for advise, and then have to wait weeks before an answer can be received Those who are right on the ground are to decide what shall be done. You know what you have to wrestle with, but those who are thousands of miles away do not know." Bulletin 1901, pp. 69-70. And on the very day of my second sermon, April 4, she said in a talk at 9.00 am., this meeting will determine the character of our work in the future. How important that every step shall be taken under the supervision of God. This work must be carried in a very different manner to what it has been in the past years.--Bulletin 1901, p. 83.

In this understanding an entire new Constitution was adopted; and that such was the understanding in adopting this Constitution is plainly shown in the discussions. Under this Constitution the General Conference Committee was composed of a large number of men, with power to organize itself by choosing a chairman, etc. No president of the General Conference was chosen; nor was any provided for. The presidency of the General Conference was eliminated to escape a centralized power, a one-man power, a king-ship, a monarchy. The Constitution was framed and adopted to that end in accordance with the whole guiding thought in the Conference from the beginning in that room in the College Building.

Shortly after the Conference ended, you suggested during the meeting at Indianapolis that my sermon on organization ought to be printed in a leaflet so that our people everywhere could have it for study in the work of reorganization. Your suggestion was agreed to and I was directed to prepare it for printing. I did so and it was printed at General Conference direction in Words of Truth Series No. 31, extra May 1901. (Some History, Some Experience and Some Facts, A.T. Jones, pp. 10-15.)

Chapter Eight - A

The Sermons of A. T. Jones at the General Conference of 1901

Evening Sermon by Elder A. T. Jones, April 2, 1901

The fourth chapter of Ephesians, beginning with the seventh verse: "Unto every one of us is given grace according to the measure of the gift of Christ."

The word was given to us to-day that God calls for a reorganization of the General Conference, its work, and processes. That, consequently, must be our chief study. The General Conference is now formally, by representation, in session; but this representation that is here is not all the General Conference. We do not find all the General Conference, till we have included every Seventh-day Adventist in the world. Consequently a reorganization of the General Conference calls for a reorganization of each individual Seventh-Day Adventist throughout the world.

This is called for not only on the part, and in behalf, of the General Conference itself within itself, but it is called for by the interests of God in the earth. The world has reached that time in which a work is to be done by the Lord, which work He cannot do unless each one of us shall be reorganized, renewed. Therefore I have begun with this

verse, and we shall follow on through a number of verses of this same chapter; for this is the story of reorganization.

All organization that is not of God is a mere makeshift for the time being. There is no true organization but that of God. And it is only life that is the source of organization. Organization is not the source of life. Organization does not give life. Life produces organization. Therefore, for God to have a reorganization of only the General Conference that is in session here, demands that God's life shall reach anew to us and in fuller measure than ever it has. And whomsoever it is that God shall reach by that life of His, that is organization; and whomsoever He shall reach by that life of His in greater measure, that is reorganization. Therefore I have read this verse; for it is the beginning of life.

All true organization comes from God to men, by the grace of God, which is the gift of God Himself to men. So then "But unto every one of us is given grace according to the measure of the gift of Christ." Ephesians 4:7. Then, since the grace of God is the fountain of all good to men, and that grace is given unto every one of us according to the measure of Christ, there is the supply, there is the source, the fountain; an abundance of grace to accomplish that for which God called to-day. For what is the measure of the gift of Christ?- "For in him dwelleth all the fulness of the Godhead bodily." Colossians 2:9. Unto every one of us is given grace according, then, to that measure of all the fullness of the Godhead bodily. And He gave Himself—not loaned Himself, but gave, gave in an eternal gift—Himself—to us.

That is the measure of the gift of Christ. There is no limit to it. It is boundless as the fullness of God; and is given to every one of us-US! to you, to me. O, then, when God opens (I will not say the fountain) the boundless sea of His grace to you and to me individually, and then says to us that God calls for a reorganization, what shall hinder? Is not the prospect bright enough for us to throw ourselves away upon His offer, -to plunge off into that boundless sea of His grace, which works only salvation to every one whom it reaches? O, you know there is written:

"There is a wideness in God's mercy Like the wideness of the sea;

There's a kindness in His justice That is more than liberty.

So much for the gift; so much for the inducement, the qualification, which He gives to every one of us to accomplish upon us, to accomplish in us, and to accomplish for us; and then, having accomplished upon us and in us and for us, to accomplish through us His wondrous purpose in this day, to glorify God upon the earth, and to finish the work which is given us to do. This having been presented in His word, now let us see what He proposes to do by that grace which He has given boundlessly to every one of us.

Let us read on: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.... And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Ephesians 4:7-11.

First of all, this grace is given "for the perfecting of the saints;" and all else for which this grace is given can never be accomplished, unless this first purpose for which it is given shall be accomplished, recognized, looked unto, and aimed at,--the perfection of the saints. For the next clause is, "for the work of the ministry;" and the next "for the edifying [the building up] of the body of Christ." Ephesians 4:12

But what can God do with a ministry that does not recognize the perfecting of the saints? What can God do in building up His church, when God's grace in the perfecting of the saints who compose the church, is not recognized? So then He has laid the foundation rightly; He has put the first truth first, rightly. The perfecting of the saints, then is the first work of the grace of God. And since He has given all the fullness of God in the gift of grace, all that God is, all His power, all His sanctifying holiness and Spirit—all this is given, pledged, to him who receives the grace, that that grace shall accomplish God's purpose in bringing him unto perfection.

Then no one who has named Christ, no one who professes to have received the grace of God, is ever to be content for one moment with anything short of perfection as God sees it—as He has set it before our eyes in Jesus Christ. And it is He who is to do it; not we to perfect ourselves, not we to do the work, but He who gave Himself that He might do it to me. Oh, there is the foundation of our confidence! There is the foundation of our trust fixed,— that it is He who is to accomplish it; and then we know it shall be done.

Then for the work of the ministry. This boundless gift of the grace of God is for the work of the ministry. And so that is the second thing in the work of the grace of God—not second in importance, but second in fact; because without the perfecting work of the grace of God, what shall the ministry be worth? The ministry of the gospel is the highest calling, and to be a minister of the gospel is to hold the highest position in the wide universe. That is the truth. I mean the highest calling among creatures, of course.

I say it again; the ministry of the gospel is the highest calling; to be a minister of the gospel is to occupy the highest position, and to hold the highest place, that there is to be held or occupied in the universe of God. And so, brethren, I would exhort every soul who has ever thought of the ministry, not to allow himself to entertain any thought of the ministry of the gospel that is any lower than that which I have named. For any one to allow himself to think of the ministry of the gospel of Christ in any lower degree, in any possibly conceivable extent, is to miss the ministry of the gospel. Any man who holds the ministry of the gospel at any lower standard, in any degree, than that which I have named has missed the gospel ministry. He has not got it; he has not got it. IT. Then may the Lord by His Spirit and by the abundance of His grace work upon our minds and our hearts, to broaden our comprehension, and lift us to that height at which He Himself has placed the standard of the ministry of the gospel of Christ.

O, think what it is to be a minister of the gospel! What is the gospel?—It is the power of God. Then the ministry of the gospel is the ministry of the power of God. You and I, brethren, are commissioned of God to go and minister to men the power of God. The power of God is to be ministered unto men by us in such a way that it shall work their salvation.

But wherein lies the power of God in the gospel? Why is it that the gospel is the power of God? The next verse tells: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation," Romans 1:16. etc. But I want to call attention to that one thing,—what it is in itself. It is the power of God. Why? Next verse: "For therein,"—therein-- "is the righteousness of God revealed." Romans 1:17.

The righteousness of God is the very essence of His character, and that is the source of the power of the gospel. It is the power of God, because therein—in the gospel—is the righteousness of God. The ministry of the gospel is the ministry of the character of God. To you and me, as ministers of the gospel, God has given by His grace that commission to preach the gospel, to preach the power of God, to preach the very essence of the character of God unto men; so that they shall find the essence of the

character of God, and in that find the salvation which God works in the lives of men, in human flesh.

Then, how shall that be done? How shall you, how shall I, how shall we, minister the power of God except we have the power of God? Except we shall be intrusted with the power of God—not intrusted in this way, that He gives to you and me His power, that we ourselves shall measure it out and pass it on to others. No, He intrusts us with that power in the way of clothing us with the power, that the words of the gospel which we speak shall reach the hearts of men in such a way that they shall know that God is speaking to their hearts. They shall recognize that God is present, and that they shall answer to God for what they shall do in response to the work that He has given them. He clothes us—and intrusts us with His righteousness by so clothing us—with that essence of the character of God that we shall bring men to God in the fullness of free salvation.

And in the way of righteousness is life. It is the life of God. Is it not true that He has said that in former times we as Gentiles, were alienated, separated from the life of God? We are joined to the life of God, and that is eternal life. And so it is written, in John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life." Hath it-not shall have it, but hath it. As to the future it is: "Shall not come into condemnation." "But is"-now it swings back to the present-"passed from death unto life." And now we are with Him in life-the life of God. Joined to Him, even as it is written, "For with thee [is] the fountain of life." Psalms 36:9. And when we thus find His life, those connected with His life, joined to it, so that this life is our life, and there is the revealing of His power. For Jesus Christ is made an High Priest, after the power of an endless life.

I call your attention now to just that thought. There is power in life. In endless life there is more power. In life there is power. Our every-day life, the natural life, that is but a vapor, which appeareth for a time, and then vanisheth away. We let it go, and receive the endless life, which never vanishes away. Then since there is power in this life, power in life itself, what power is it that is of an endless life?-Only an endless power.

So I say, the gospel is the power of God, because that in it the righteousness of God is revealed, and in righteousness is life. And there is the hiding of His power, the endless power. And this endless life of God that comes in the boundless righteousness of God, is revealed in the gospel which He has given to us to preach.

Now another word about that life. O that I could—and pray God that He will cause it to be so—enable you to see this thought that I now call your attention to, of being joined to the life of God. That life of God is in Jesus Christ. He is the source of life. Brethren, there is a higher calling for us than to think that we as Christians get our life through the breath which we breathe here, as all men breathe, and the food which we eat, as all men eat. We had all that before we were Christians at all. We would have had all that if we had never been Christians. We would have breathed, ate, drank, and lived; but when God calls us to Him, to become connected with the life of God, we are lifted above the place we were before, and are joined to that boundless sea of the life of God. And there is the source of our life as Christians. God proposes so to connect us with Himself that we shall be conscious day by day, and all the time, that there is an inflowing of life from the throne of the living God to the heart and life of the believer in Jesus. Then when we have allowed ourselves to be lifted up to that place, and to receive that flow of the life of God into our lives day by day,—O, then the power of God will be upon us! Then the power of God will be manifested in our ministry, even the endless power that belongs to the endless life of God. That is the truth.

There is just as much reality—in degree there is more, of course, because it is more substantial; but in the matter of fact—in the matter of tangibility, there is just as much reality in finding the life of God flowing to our lives day by day, when we believe in Jesus, as there ever was finding life flow to us day by day by our breathing when we first lived in the world. That is the divine fact.

And then, O, see what comes with that! Why is it that He has put us in that place? First, the perfecting of the saints; secondly, the work of the ministry. Then do you not see, brethren in the ministry (I mean the preaching ministry now, of course all are included, but I am speaking now to ourselves as preaching ministry), do you not see that when we find that source of life, we live in that? That is the true higher life. That is the true Christian life that we live, and the life that flows to us from Jesus Christ, we get from heaven to-day. We breathe it in from Jesus Christ direct, the Lifegiver. That is the Christian life.

But why is that given to us?—O, for the work of the ministry. But to whom do we minister?—To mankind. What do we minister?—O, Jesus Christ has thus brought us to the fountain of life, and connected us therewith, that we may be indeed those who shall stand between the dead and the living, to convey to the dead the life that shall cause them to live. That is what we are in the world for. It is that Jesus Christ, the living, may, by us, reach the dead with the life of God.

So we are ministers of life. We are called, correctly, truly, ministers of Christ. But what is Christ? Let us turn and read that beautiful passage in first John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." I John 1:1. And that shall be all true of you and me to-day. True, John spoke of the time when they looked upon Him in the flesh; but John did not stop with that. John looked upon Jesus Christ in the Spirit after he had left the flesh and gone to heaven; and it belongs to you and me to look upon Jesus Christ, to behold Him with our eyes as He is to-day at the right hand of God, to give repentance, remission of sins, to shed life to the dead.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen [it], and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ." I John 1:1-3.

Who is He?—The life. When we are ministers of Christ, we are only the ministers of the life. Oh, then, how can I be a minister of the life of Christ, a minister of the life of God, when my ministry is as continuous as my life, unless I am connected with that fountain of life, so that that is my life? Only then can I become a minister of life; and this is life eternal, you all know, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. Then we are ministers of Christ, and in that are ministers of eternal life to the dead. What a calling! And what a height there is to the calling!

Brethren, let us ask God to lift us up to the height of it; and there let us dwell. There let us remain, never asking to come down. There at that height let us abide, looking into His face, drawing from Him the life, the light, the glory, that perfects saints, and makes efficient the ministry of the gospel.

That is the great thing. Each of those steps we must take, or the next one cannot follow. Then I beg again, I pray again, that the Lord, in the abundance of His grace, may so impress it upon each soul here, that we have not found our true attitude in the Christian life until we know that there is flowing constantly to us from the throne, the stream of life that shall cause us to live, and make us the channel of life to the dead.

For the building up of the body of Christ, the church of God. First, the perfecting of the saints; then the work of the ministry; then the building up of the church. O, the church needs building up! That is why God calls for reorganization. Then let us recognize that He has set before us that true standard,-nothing short of the perfecting of the saints and the perfection of the saints. Then the true height of the ministry of the gospel, the ministry of Christ.

Now just a word or two before I leave that finally,-that this ministry takes in all: "As every man hath received the gift, [even so] minister the same one to another, as good stewards of the manifold grace of God." I Peter 4:10. Whosoever has received the grace of God has received in that the gift of the ministry of that grace, the ministry of Christ, the ministry of the word,--or the ministry of the gospel, as it is written in another place.

The fifth chapter of 2 Corinthians states that God was in Christ, reconciling the world unto Himself, and that He hath committed unto us the ministry of reconciliation. Whosoever finds reconciliation, the reconciliation of God in Christ, in that finds the ministry of that same reconciliation to those who have not found it. So the ministry, this ministry, is universal. But, brethren, unless we who are called to the preaching ministry, appreciate what that ministry is, how can those to whom we preach ever appreciate it.

So, then, this is all given, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." Ephesians 4:13. A perfect man. How many of us?--Till we all. Put the two together. Unto every one of us is given grace according to the measure of the gift of Christ, till we all come to perfect men. Thank the Lord! "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Now, the next blessed reward that comes upon that: "That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive." Ephesians 4:14. Brethren, God has that for us that shall make us stable. God has that for us that shall make us, in the truth, in righteousness, and in the principles of righteousness,--as firm as the Rock of Ages Himself.

More, Read in that verse again and the next one with it: "That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ." Ephesians 4:14-15.

Now here is true reorganization, and there is no other: "But speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part." Ephesians 4:15-16.

There is reorganization, and there is no other: there is no other way. Any organization that does not come from Jesus Christ is no organization at all.

Note that this organization—this reorganization comes from the HEAD. Organization does not come from the members; it comes from the Head. Let me read that again now, and I will read another verse with it. "Speaking the truth in love," -- this body of Christ, -- "Speaking the truth in love," - these members, - "may grow up into him in all things, which is the head, [even] Christ:" from whom? -- from Christ -- "the whole body"-- that is, all the members. "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part," -- this from the Head, -- "maketh increase of the body unto the edifying of itself in love." Then do you not see that this is organization in the church of Christ? All reorganization must come from Christ Himself. He can do it; only He can.

Turn to Colossians, to the corresponding verse that I call your attention to in connection with this. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Colossians 2:18-19. It says, then, that this body is built from the Head; and that those who do not hold the Head are beguiled of their reward. O, yes, they humble themselves, and they work, and they pray, and all this thing; but what does it amount to? It is all simply works. And all this is because the Head is not recognized: "Not holding the Head." So then the body is organized from the Head. The life energy, flowing from the Head to all the members, each member actuated from the Head, each member guided by the will that resides in the Head. That is perfection of organization, and the human body is the same. That is the illustration. Here is the human body--many members, but it is all one body, each member of this body of ours which God has given us.

By the way, let me pause upon that one thought. In our bodies, which we have ever with us, and to which we were directed to-day,--why is it that in all this exhortation of the Spirit of Prophecy to reorganization, health reform comes in every time? Why is it, as to-day it was clearly cited, "I am fearfully [and] wonderfully made"? Psalms 139:14.--It is because in this organization in which we ourselves are, our bodies which God has made us, he has presented before us an everlasting illustration of the organization of the church. And it is exceeding carelessness, and from that, blindness, that can not see the organization of the church,-what it must be, when every day each one carries about with him, and is constantly using, this body, which is composed of many members. Every one of these members is actuated by the head, and no two of them ever come into quarrel, ever have any difference of opinion, or act in contrary ways. Or if they should by any means act in contrary ways, as the hands do to break a string, it is only apparently; they are actually pulling together.

You simply cannot have a schism in the body which God has organized from the head. So then, since God calls for reorganization, let not a soul here be afraid that there is going to be confusion, or schism, or anything of the kind. There is no danger whatever--except among those who hold not the Head. Who is the church?--Those who look to the Head; those who seek the Head; those who are joined to the Head. Then there is no difference how many members there may be, though we are only one on one side of the earth, and another on the other side of the earth, we two members will move together, and act together, because the Head, Christ Jesus, the Lord, is organizing both, His will actuates both, He is the One who is doing that in both.

Then we come to this: There must be reorganization. God calls for it. In this reorganization now, God calls for an additional thing to what He called for before, and that is a change of men. Those other men that God calls for, and whom God will call—let

me say that again, whom God will call, these must come from this company. They must come from ourselves, must come from the church of God somewhere. Then that throws upon you and me, upon each soul of us, the Heaven-sent responsibility that each one of us shall be reorganized from heaven by the direct agency of the Head.

Then these coming men must be chosen to places. The Scripture says, has said it all the time. "Look ye out men." Acts 6:3. In the looking out of these men, what are we to look for? How are we to look, and how are we to proceed to know the proper man to fill that place? We must ask God to open our eyes, and anoint our eyes with the heavenly eyesalve that we may see the men whom God has already called. That is the true way of "looking out men."

Nothing short of that can be the looking out of men. These must be men looked out from among us, God has them. He has prepared them. They are already prepared. He has told us so. Then what we are to do is to ask that our eyes shall be opened, that God shall anoint them with the heavenly eyesalve, so that we shall be able to see and know that there is the man whom God has called to that place, to that work.

It can be so. God does not do things in a corner, or under a cover, but openly before the eyes of all. All whose eyes God shall open and anoint, will see.

Then this also must be considered: that position, place, never gives authority. Authority qualifies for the place. I will say it again; it must be a watchword for every one in this conference: Position never gives authority. Whomsoever God has called to the president of the General Conference the next term, when he shall be chosen, and shall stand before us elected, will have no more authority than he has right now and we do not yet know who he is.

Place, position, never bestows authority. No authority is derived from the place. But authority that a man already has from God, which God has put upon him, will qualify a man for the place to which God calls him: and if he has not that authority before he enters the place, he has not the authority when he is in the place. The view that place gives authority is precisely the principle of papal infallibility. The pope is not infallible before he is elected. Nobody claims that. He is only a cardinal before he is elected; but as soon as he is elected, then he is infallible; the he is inspired by the Holy Ghost, because he holds his place. That is the papacy.

Christianity is that God clothes men with authority, and whether they have any place or position, or not, it is all right; they have authority, anyhow. Look at it: Jesus Christ was in this world, truly saying, "All power [and that is "all authority" in the Revised Version] is given unto me in heaven and in earth;" Matthew 28:18, and He had no place at all, not so much as to lay His head. He had no position at all. The Pharisees, the priests, the scribes, the lawyers, the hypocrites, had position; they had place; and they could lord it over Him, and set Him before them, and sit in judgment upon Him. Where was their authority?--they had none; and so He told the people: "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, [that] observe and do,"--because, as they sat in Moses' seat, they read the words that Moses had written. All right; that is the word of God, but "do not ye after their works: for they say, and do not." Matthew 23:2-3.

With Moses in the seat, there was authority from the seat; but with a scribe and Pharisee in the seat, in the place of Moses, there was no authority except from God in the word which the man happened to read, and which was altogether independent of Him and apart from Him.

But it is said of Jesus: They all "wondered at the gracious words which proceeded out of his mouth." And why?--O, "He taught them as [one] having authority, and not as the scribes." Luke 4:22; Matthew 7:29. Precisely. All that the scribes could speak was borrowed, and everybody would know that it was borrowed; for it was alone, so far as any connection that they had with it was concerned. But when Jesus Christ spoke the same words that the Pharisees and scribes had said, everybody knew that what He said was not borrowed, but was substance; that it was of Himself; that that word lived in Him; that He was but the expression of the word which he spoke; and when the word was spoken, it was with weight that impressively struck the ears, and rested upon the hearts of those men with comfort, and brought them joy. And that is the life with which God wishes to clothe every one in this whole assembly and throughout the world.

Thus Jesus Christ had the authority, and the people knew it, and the Pharisees who did not have it, grew so jealous of Him that they could not stand Him any longer. All the world has gone after Him, and so they must put Him out of the world to save their place. If we do not, we will lose our place.

The man who is connected with the Head, the man who serves God, the man who lives in Jesus Christ, can never lose his place; for his place is with Jesus Christ, under the wings of the Almighty, and he is safe. Where was Jesus' authority, when He did not have any position or place? How could He have authority?--It was in the truth which he preached from God. All man's authority, all true and right authority in this world, comes to him through the truth of God which he receives. When we shall find a man in this world who has as much of the truth of God as Christ had in Him, we shall find a man who has all authority in heaven and earth, because he has all the truth in heaven and earth. The measure of the truth that a man has, only that measure of authority he has wherever he is. And if he is in the highest place of responsibility on this earth, and that is the president of the General Conference, if he has no truth, he has no authority. All the authority he can ever have in that place is the truth that is in him, which is a part of him.

Therefore Jesus said: "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." Matthew 20:25-26. What do the princes of the world do? They exercise authority.

Now God has never given to any man in His church authority to exercise authority. That is the difference between the princes of the world and the princes of God; for we are princes of God. The princes of the world exercise authority; the princes of God have authority, and it exercises itself.

Then there is no dominion among the princes of God. There is no lordship. There is no dominion. There is none of that kingly spirit which was described to us. No; there are no territorial boundaries among the princes of God,--that this is my Conference. It is God's Conference. It is not my territory. It is God's. So, the princes of this world exercise dominion; exercise authority.

The princes of the world who have no real authority, exercise authority. The princes of God, have true authority but exercise no authority. The princes of God have authority, and that is enough to suit them, and God takes care of the rest, so that no one is greatest; but only one is Master, and all of us are brethren. So, then, this is the course of organization.

So, then, let us see that we be organized from the Head. Let us see that our authority shall come from God; and that we never exercise authority. Yet speak with

authority, because the authority is in the truth which we speak. Only there lies our authority.

So we put now another proposition: Place never gives authority. Authority qualifies for the place when God calls man to a place. And when that is done then he has authority, but he must have authority before he is there. So now I will read the passage over that we have read: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." Ephesians 4:7-8. And he gave some, apostles (and he who has the gift of apostleship will have the authority of the apostle, though he never have any place), some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the building up, or reorganizing, of the body of Christ; "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive." Ephesians 4:13-14.

Remember that we were called to-day to put away childish things, to be no more children,--that we be no more children, tossed to and fro, not knowing whether we are on solid ground. God wants us to build upon the foundation, the truth, which makes man free, and which we know is the truth. Then will not we fear though the earth be moved out of her place, and the mountains be carried into the midst of the sea. "No more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth." Ephesians 4:14-16.

What man, what set of men, can select a worker here and another there, and fitly join them together? And well it has been expressed that this work of conducting the cause of God is the most delicate in the universe, because it deals with minds. How can we fitly join together living souls in spirit, with the life of God? Only God can do that. Only Christ, the Head, can do that. He will use us in joining us together, knitting, not weaving, but knitting-us together. You know in weaving the threads are held side by side, and across, that they shall hold; but in knitting it is only one thread. In and in, in and in, always each stitch holding to all the others. That is what God proposes to do with us. We are joined--knitted together, and compacted by that which every joint supplieth, and so makes the increase of the body; into the building up of the body itself; out of itself to build up itself from the Head.

That is organization. That is reorganization. Come, brethren, let us be organized; let us be reorganized. (General Conference Bulletin 1901, pp. 37-42.)

Chapter Eight - B

Bible Study

by A. T. Jones, April 4, 1901

The book of Genesis gives the history, the means, and the process of creation. But that book was not written at creation. I call your attention now to that fact, and want you to think for a while upon the meaning of that fact. I will state it again; The first chapter of Genesis gives the history, the means, and the process of creation; but it was not written at creation. Then is it not plain that, since the account of creation was not written at creation, but long afterward, there was a purpose in the writing of it beyond its being only a record of creation?

If the first chapter of Genesis had been written the next day after creation, it might be said that the primary purpose of the writing of it, was to give men an account of creation, but since it was not written until nearly two thousand years afterward, it must be plain that, since the people all this time had gotten along without any written record of creation, the primary purpose of the written record was beyond-the same thing, and more-than to tell how creation was wrought. For if I could get along all right for forty years without a certain record, and then God should cause that record to be written for me, would it not be plain that I needed that record for something more than simply the record? Very good.

When was Genesis written? Of course we cannot tell the exact year, but the period. We can know the great thought that was before the world in the time when Genesis was written, the coming out of Egypt. Genesis was written by Moses during the forty years he was keeping the sheep of his father-in-law, but that was after the message had come to bring the people out of Egypt. The Lord had called Moses to deliver the people, but Moses had not yet learned just how. He made a misstep the first thing, and had to take forty years of instruction before this deliverance could be wrought; and in this forty years he wrote the book of Genesis. The book of Genesis was, therefore, written at the time of coming out of Egypt, when God was to deliver His people from Egypt and set them a light in the world for all the world forever.

In order to set before you the next particular thought, I shall read again certain scripture that was read night before last, in the fifteenth of Exodus - the song of Moses and the children of Israel after the crossing of the Red Sea; for that gives to us the statement of what it was to which God was bringing His people when He brought them out of Egypt.

In Exodus 15:13 we read: "Thou in thy mercy hast led forth the people [which] thou hast redeemed: thou hast guided [them] in thy strength unto thy holy habitation." Next two verses: "Fear and dread shall fall upon them; by the greatness of thine arm they shall be [as] still as a stone; till thy people pass over, O LORD, till the people pass over, [which] thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, [in] the place, O LORD, [which] thou hast made for thee to dwell in, [in] the Sanctuary, O Lord, [which] thy hands have established." Exodus 15:16-17.

This is emphasized in Revelation 15, in the record of that company which stands on the sea of glass, "having the harps of God," and who "had gotten the victory over the

beast, and over his image, and over his mark, [and] over the number of his name," singing "the song of Moses the servant of God." Revelation 15:2-3.

First, Thou shalt bring them into thy holy habitation—to the place where God Himself inhabits; secondly, into "the mountain of thine inheritance [the land of God's inheritance], in the place, O LORD, [which] thou hast made for thee to dwell in." What place is that holy habitation, that place of God's inheritance, that place which is made for Him to dwell in? Revelation 21, you know tells it. The time comes when it is said, "Behold, the tabernacle of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God." Revelation 21:3.

"In the Sanctuary, O Lord, [which] thy hands have established." Exodus 15:17. Of all the people, we are the ones who should know for a certainty what sanctuary that is; for "Of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1-2.

Again in Acts 7, as you know, it is said, "When the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt," Acts 7:17, and then the deliverance came. God had sworn to Abraham, and had promised to give his seed the land which he saw, the world to come. And in Exe. 6:2-8 it is spoken: "And God spake unto Moses, and said unto him, I [am] the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I [am] the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I [am] the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I [am] the LORD."

When God gave that promise to Abraham and gave His oath, it was to Abraham and his seed; not to the seed without Abraham, or to Abraham without his seed. So when God was to bring them into the land which He swore unto Abraham and Isaac and Jacob to give it to them, they were all to be together. That is enough then. God was to bring His people whether immediately or in process of time, is not material. The great object which God had in bringing the people of Israel out of Egypt was to bring them into the land which He had sworn to give to Abraham, and that land He says is His holy habitation, the place which He made for Himself to dwell in, the mountain of His own inheritance, and in the sanctuary which His own hands had established.

Since that was God's object in bringing the people out of Egypt, and that promise to Abraham is the new earth which He will create, do you not see the object in giving of Genesis then? It was so that they should become acquainted with creation, with creative power, so that God by His creative power might recreate them and bring them into the new world, which He was to create and give to Abraham, according to that which He had promised him? Do you see it?

The object of God's giving Genesis just then was that the people might be prepared for the work which He had to do by them for all the world; the work by which He would prepare them for the work which He was to do by them. For God's work is always creative.

What God does is always by creation. The great thing of all to which God was to bring His people, was the newly created world. But it was impossible that they should come to that without being newly created themselves. Therefore, in order that they might have instruction in creation, He wrote out an account of creation as an object-lesson, a school of instruction for every soul, that all might become acquainted with God's processes, with God's means, with God's creative power, so that God's work by them might be accomplished through its first being wrought in them.

And there was "the church in the wilderness." Acts 7:38. Jesus Christ took His place there as the Head of the church. And here again we see His own processes of organization. He continued it, and kept it up until He came into the land of Canaan, and we have heard as to what God's object was in the land. But the people missed God's object, and His purposes in their organization in the land; and they, missing God's object, and failing to see God's purposes in the instruction which He had given them, began to organize themselves. And the organization which they accomplished when they did it themselves was what? What did it end in even in their own day? A kingdom. They must have a king. Don't forget that; remember it as you walk along the street, wherever you may be,--never forget that the ultimate of every organization that ever man accomplished is kingship. Monarchy. And that among men is despotism,--and that is ruin. All that was worked out in Israel. And yet to us, years ago, God spoke that unless a different course were followed, "follies of Israel in the days of Samuel" would be repeated among His people.

So much for that. That is the situation. So there the Lord took charge of His church; but instead of their finding God's organization and holding fast the Head, they turned and made a head of their own, that they might be like all the nations. They became like all the nations, and came to an end, as did all the nations--destruction to the first ten tribes and then the destruction of all the tribes at the destruction of Jerusalem by their choosing Caesar instead of God. For when Pilate had put before them the challenge, "Shall I crucify your King?" they said "We have no king but Caesar." John 19:15.

Then God started His course with His church again, with Christ as the Head and the organizer. And the mystery of God was manifested and made known unto the sons of men as it was not known unto the ages before, as it was revealed then unto the holy apostles and prophets by the Spirit. The mystery which had been kept secret in times eternal, was made known to His saints, "which is Christ in you, the hope of glory." Colossians 1:27. Christ was the Head of every man, and the Head of all by being the Head of each.

But the mystery of iniquity arose, and put itself in the place of God, passing itself off for God; and hid again from ages and generations the mystery of God. But thank the Lord, the day has come, when the angel of the Lord "lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Revelation 10:5-7. The mystery of God

shall once more stand forth in its sincerity, in its purity, in its power, and that is the power of God. And the days of the voice of the seventh angel when we began to sound was sixty years ago, almost.

There is to be no more delay, thank the Lord; there has been too much. Now God has set His hand the second time to deliver His people who are scattered from Egypt and from Cush and from Pathros and from Shinar and from the islands of the sea. And He is to bring us into the land which He promised, which He swore to give to Abraham, to Isaac and to Jacob.

But that is to be by creation only, for He that sits upon the throne, when the day comes, says "Behold, I make all things new." Revelation 21:5. So, then, we are to enter into the promises of Abraham only by the creation of God, and we also to enter into that inheritance of Abraham only by the creation of God.

So, then, the first chapter of Genesis is written for us, because those for whom it was written in times past did not learn the lesson. It has been delayed, frustrated, thrown aside here, thrown over there, set aside in other places, but now the Lord has promised that there shall be no more delay. "Yet a little while, and he that shall come will come, and will not tarry." Hebrews 10:37. This is the time. Then since God's purpose in the writing of Genesis has been frustrated so far, and now the time has come when He says it shall be done, the book of Genesis, and of all things the first chapter of Genesis, is present truth to us.

Then let us study that first chapter of Genesis. What is in it?

"In the beginning God created the heaven and the earth." Genesis 1:1. And how did He do it? "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth." Psalms 33:6. "He spake, and it was." Psalms 33:9. Now remember that it is written not primarily as a history of creation, but primarily to bring to us God's means, God's processes, of creation, and to make us acquainted with that process; so that He can bring us to the great creation which has been prepared and promised ever since the days of Abraham.

What does that mean to us?-In that first word in Genesis there is a lesson for every one of us. God created the heavens and the earth, by His word. What of us? I Peter 1:23-25: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh [is] as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

That word by which God created the heaven and the earth in the beginning is the word of the gospel, which is now preached unto you. Then in the first words of Genesis, is the gospel. The first words of Genesis is the preaching of the gospel. And with that is connected Ephesians 2:8-10: "For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

We are his workmanship, created in Christ Jesus. Then the first step, you see in Christianity, the first step in the course which God would have men take, can be taken only by creation, can be taken only by our being created. And the becoming a Christian is just as much creation as was the making of the world in the beginning. No man can

ever become a Christian except by being created, as really as the world was created in the beginning.

And the great beauty of that truth is that it is so easy for it all to be done. For when we have it settled that it can be done only by creation, self is utterly lost, you see; he knows that there is no source of creation in him; he simply has to quit. And when he knows that it can be done only by creation, and is brought face to face with the Creator, then it is easy, for

God can create simply by speaking the word. "He spake, and it was." Psalms 33:9.

Next: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness [was] upon the face of the deep." Genesis 1:1-2. Now we were all darkness; but God creates us new', and our lives, until God does create us new, are less than nothing, worse than nothing. Yet when God creates us new as for any life of righteousness, any life of godliness, what is the situation? Isn't it formless and void? When God takes a man from the world, from the darkness that may be felt, and creates him new, all that is before him is new. So I say as to that new life which the man is to find, and which is to be found in the man, what is his condition as relates to it except formless and void? But behold the next thing: "The Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." Genesis 1:2-3.

Now that word "moved" means "brooded." It is the same thought exactly as Jesus spoke to the people of Jerusalem: "O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings. [I would have gathered you; I would have brooded over you; I would have sheltered you and brought from this brooding that newborn thing, to the glory of God], and ye would not! Behold, your house is left unto you desolate." Matthew 23:37-38.

The thought that Jesus expressed in these words about Jerusalem is precisely the thought that He spoke in the second verse of Genesis. The Spirit of God brooded upon that created thing, which, until the Spirit of God came upon it, was without form and void. But when the Spirit of God came and brooded over it, organization began. Then began God's course of organizing.

And this subject to-night, you see, is a continuation of the same subject of organization that we had the other evening. You see that it comes to the individual first of all, and from him is carried forward with the body. And, brethren, God has begun that blessed work. We studied the other night that that must come from the Head. God's organization must come from the Head, which is Jesus Christ, the Head of the church, and it reaches to the individual.

Now see the step that was taken in General Conference to-day. I want you to see how certainly that can never stop until it has reached each individual, and brought him face to face with God, to stand there alone only with God. There was presented to-day, and indorsed, an appeal for local self-government in a certain place. Very good. And then it was said here that that was to be adopted in other parts. Very good. And when that district shall be organized, there will be a local self-governing district; but the same process must go farther--each Conference must be a self-governing local Conference, and each church must be a local self-governing church, and each individual must be a local self-governing individual.

But no man in this world can be a self-governing individual except as God in Jesus Christ is his Head, and the man is governed by the power of God. The only self-government, true self-government, in this world is a man standing in the liberty wherewith Jesus Christ has made him free, master of his worst self, and living in the divine self, which is Jesus Christ. Then he has met the enmity, the evil, and has it underfoot; and there he stands in the heaven-born liberty with which God has made him free,-a free, self-governing individual, as God made him to be in the beginning, and as He makes him to be when He makes him to be again.

Now do you not see that this step that we took to-day never can stop short of that? Is not that plain enough? Then, brethren, the thing for each one in this Conference to do is to get there just as quickly as possible. Each one, then, must have set up in himself, and must be in himself, a local self-government, to the glory of God. But no man can ever do that, as I have said, except by the power of God in him; and no man can do that and remain a local self-governing man, except he stands alone with God, apart from everybody else, and everything else, in the wide universe.

Now that does not separate him from all other people. Our truest unity, with other people is our sole loneliness with God. Our truest fellowship, our sincerest love, our tenderest sympathy, reaching out to all people, is found only in standing absolutely alone, separate from all other things, with God.

I say again, the step taken to-day should never stop until every Seventh-day Adventist is brought face to face with God. Each for himself alone, and alone with God. And for what shall we be brought face to face with God?--To find our bearings, which we have been exhorted to find. And having found our bearings, then let God in Christ be the Head, and the grand organizer.

But this—this only is by the Spirit of God: the Holy Ghost, the Spirit of God who broods upon all. Jesus went away. He was there. He was Head of the Church when He was here. But He said, "It is expedient for you that I go away;" John 16:7, it is not good for you that I stay; I must go. "For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." There are more reasons than one; but the reason which concerns us just now, why Jesus should go away that the Comforter should come, is that Jesus in the flesh could not be in all places at once. He could not be with the brethren in Australia, and with the brethren here just now in the flesh; but when He went away, He sent us the Holy Spirit, which broods over all God's creation; and by that Spirit, Jesus Christ can become the Head of every vestige of His creation. Then when any soul, any individual on the earth, has found this creation, has become a part of the creation of God, the Holy Spirit broods over him; and so Christ becomes the Head of that individual, and that man has a Counselor who is more capable of giving counsel than is any man ever seated in Battle Creek.

One great advantage, too, one of the chiefest advantages in that, is that Jesus Christ, the Head of that individual by His Holy Spirit, can give counsel and send help immediately, just when the help is needed; and that is an immense advantage over having to write a letter to Battle Creek, where it takes at least a month to come, and then a month is lost in answering the letter to get it to the boat that carries it back, and then a month to get it through-and you have got your answer in three months, to know something about the work that you needed to do three months ago. May the Lord join us to Himself! May we find the creative power of God, by which each soul shall find Jesus Christ, his Head and his Counselor, day and night forever. And this is the process.

Again to the first of Genesis: "And the Spirit of God brooded upon the face of the waters." God said, "Let there be light: and there was light." Genesis 1:2-3, and the light was the life. But creation was not finished. The creation was not completed; it was not perfected even now when the Spirit of God was brooding upon it. Other steps were taken. I need not follow each one in detail, I want simply to get the fact before you. Think. The next thing was the firmament; then, the next day, the waters gathered together into one place, and the dry land appeared; then the next day the earth brought forth fruit; and so on through the six days.

Now these steps were not taken-watch this thought closely, and carefully, for it is a subtle thing, and requires a subtle mind to catch it; but when it is caught, it is forever. Those successive steps in the creation of the world, through the whole process of the creation, were not taken by growth from the original creation. The successive steps of the first chapter of Genesis were not taken by growth from the original chit of creation. [Voices all over the house: Amen.] Do you see? How were those steps taken?--By successive creations. That says to you and me this: we become Christians only by creation; we remain Christians only by creative power; we grow in Christian grace only by successive creations of God. There is no development in Christian life except by the direct creative power of God from heaven, through His word, by the Holy Spirit

Now do you not begin to see the philosophy of giving to Israel as they come out of Egypt, the record of creation? God wanted each individual of Israel to know the creative power of God abiding in his life day and night. So that that creative power of God should be his life. But that has been delayed, delayed, delayed, and it has now come to you and me; and we are the people now to whom God has written the first chapter of Genesis.

By the way, there is another thing in this. It is exceedingly important to note that just at this time, when the first chapter of Genesis is set aside, and everything is made to be by evolution instead of creation, and all the world and the churches are running to that. It is time that God should reveal to His people the true philosophy of the first chapter of Genesis: so that God, in His people, may hold up before the world His light and the power of His creation, against the insidious deceptions of Satan, that are leading away the world into everlasting abyss. That is what is in this; and God wants every one of us, His people, to become thus connected with that creative power, to find that creative power living in us, as the only means of our progress, of our Christian growth, in order that we can stand in the light of God, and upon that firm foundation of the word of God, and certify to the word in such away that the world cannot doubt it. They may reject it by not choosing to surrender to it; but they cannot doubt it; the power will be in it He wants us to certify that this new philosophy of the first chapter of Genesis is a false philosophy, and merely so-called science. He wants the true science of Genesis to stand out. He wants the true philosophy of Genesis to be light to the world. The true science and philosophy of Genesis is creation. And no man can teach it, no man can set it forth, unless he knows it in his own life.

Now, these successive steps in creation were not by growth from the original in the beginning of the heaven and the earth: but each step was taken by a direct creation of God speaking the word. God said, "Let there be a firmament," and it was so.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so," Genesis 1:9, 11, and so on. But when we have to

grow, brethren, by trying to do better, and swearing off this, that, and the other, by going to do better, etc. ..etc..., it is a wearisome, tiresome, and fruitless process. O when we know that the true progress, the true growth of Christian life, the true development of the Christian heart, is by the successive creations of God through His spoken word in the Spirit, then all that is needed is to find the word: and it is done. Here is the true remedy.

Have you found yourself barren? Have you found items in your life that, so far as you aim, you wish in righteousness, was concerned, were concerned, were void-failed? Now the remedy: When I find a lack in my life,-that which is not of God, that which is not a reflection of the word of God.-I must search the Scriptures till I find the word of God speaking to me on that question, and then that word creates me new in that thing, and the old is passed away, and all has become new.

[Voices: Amen!]

That is the philosophy of searching the Scriptures. O, to search the Scriptures for doctrine, to search the Scriptures for sermons, to search the Scriptures for arguments is all vanity, vexation of spirit, and idolatry. But to search the Scriptures to find the creative word of God, to choose creation, the righteousness of God in the place of my sin,-that will put the power of God, the strength of God, in the place of my weakness; that will make God appear in the place of myself-that is the searching of the Scriptures, that is the salvation of the soul. And is there not room enough? Is there not sufficient ground for us to begin that kind of searching of the Scriptures?

But is it not a blessed prospect, is it not a message of good cheer, to every soul who finds himself destitute, who finds himself cast down, who finds himself the victim of the power of the enemy,-is it not a blessed message that God sends, that "For he spake, and it was done?" Psalms 33:9. Only find the spoken word of God, and your infirmity is gone before His creative power, as in the spoken word through the Spirit.

[Voices: Amen!]

"He spake, and it was;" and this word of God, which we read from day to day in the Bible, is just as much the spoken word of God as was that word which He spake in the beginning, that created the heaven and earth.

Again to Genesis: This process of successive creations went on until God's ideal appeared, the perfect man. There he stood, the perfect man, created by the power of God; and he stood, the Son of God. Did he not? "Which was the son of Adam, which was the son of God." Luke 3:38. "Thus the heavens and the earth were finished, and all the host of them." Genesis 2:1. And then God rested. The Sabbath was the seal,-the delightful, refreshing rest which God took, beholding the finished creation from the beginning unto perfection.

So we are His workmanship, created in Christ Jesus. The Spirit of God broods upon this new creation, causing the spoken creative word to bring to perfection this new creation "a perfect man, unto the measure of the stature of the fulness of Christ." Ephesians 4:13. Then the seal of God will be affixed.

Then the Lord will rest again, and will joy over us with singing. He will rest. "He will rest in his love." Zephaniah 3:17. God is to rest again. You know that when Jesus came here, He said, "My Father worketh hitherto, and I work." John 5:17. But the time is coming when He will rest again. In the original creation, the Father worked, and Jesus worked, through the Holy Spirit that accompanied the work and perfected the creation, in which God rejoiced, and from which He rested and was refreshed. But that creation

thrown all over, and God began again to create, and He has kept it up till now, and soon it is to be finished, and then when it is finished,-let us read the word of God,-Zephaniah, the third chapter, 13th verse:

"The remnant of Israel shall not do iniquity [the remnant that keeps the commandments of God, and has the testimony of Jesus Christ]- nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee." Zephaniah 3:13-15. Let us rise into the liberty wherewith He hath made us free, by casting out the enemy. "The king of Israel,"--the true God--"The king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more." Zephaniah 3:15. Bless the Lord! "In that day." Here is what is before us. Now hear the word: "In that day it shall be said to Jerusalem, Fear thou not: [and to] Zion, Let not thine hands be slack. The LORD thy God in the midst of thee [is] mighty; he will save, he will rejoice over thee with joy; he will REST in his love. [Congregation: Praise the Lord!] he will joy over thee with singing." Zephaniah 3:16-17.

God is going to rest again and be refreshed, when this creation which He has brought to us is finished under the blessed brooding of the Spirit of God. Brethren, that is so. You know it is written that in the last times God's people are to be covered with the covering of His Spirit; and now is the time. So, brethren, the thing for us to do here-the whole audience all together, but of all things the delegation—is to recognize that fact, recognize this creative power of God, find it for ourselves, creating us new, and ever walk, ever dwell, in the presence of that brooding Spirit. [Congregation: Amen], so that as we come together,--even before we separate now,--we shall sit, think, speak, and dwell in the presence of that brooding Spirit.

As we are dismissed and separate, as we walk to our rooms, let it be in the presence of that brooding Spirit. As we are in our rooms we dwell in the presence of that brooding Spirit. As we come to Conference day by day, as we go into our committees to prepare, O let each one walk in the presence of that brooding Spirit; and then it shall be true of every soul (that which was spoken to Mary is as true of us as it was of her), "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. [Congregation: Amen!] For that brooding Spirit is a fructifying Spirit. Then we shall exclaim, and sing with joy: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" I John 3:1. Then it will be true also that "the world knoweth us not [thank the Lord!], because it knew him not."

Brethren, the world has known us too well. It has had cause to know us. We have been so much like the world, that the world recognized us; but the Lord will deliver us from all that, and the world shall know us no more, because it shall not be able to recognize us as of the world. It will know that we are not of the world; that our fellowship is not with the world; that our interests are not centered in earthly things; and that brooding Spirit will put upon us such a character and will cause us to speak such words, and will give to us such an appearance in the world, that nothing but heaven can recognize us; and that recognition is enough.

This is the beginning of Genesis. It is not all the book. Remember, all the book was written while Moses was there keeping the sheep, and all the book belongs to us now. But none of the rest of the book will count for us, unless we find the science and

the philosophy of the first chapter of the book; for that is the beginning of God's creation and God's processes and of everything, and nothing is found as it truly is until we find that. In the light of that, then all the rest is plain, and all the rest is ours, thank the Lord.

Let us search the Scriptures. Let us read the first chapter of Genesis. Let us all read it before we come tomorrow morning. A good plan to follow (I have practiced it enough to know that it is a good thing to recommend) is to read over and over, over and over, the first chapter of Genesis, until we see in it, with our eyes shut, Christian experience in every verse, and in our own lives day by day. Then, O then, the Spirit of God will brood upon that creation which God is carrying on to bring us unto perfection in Christ Jesus, so that the work of God shall be done, the triumph of the saints shall come, and we shall rejoice before the Lord now and forevermore. Then the church shall indeed grow into an holy temple in the Lord; and this church, Christ shall present to Himself a glorious church, not having spot or wrinkle, or any such thing, but shall be holy and without blemish. (General Conference Bulletin 1901, pp. 101-105.)

Chapter Nine

What Happened Between 1901 and 1903

Some more pages of the letter from A. T. Jones to A. G. Daniells from 26 Jan. 1906. (See also Chapter 7).

Now after all this, it was not long before the whole spirit and principle of General Conference Organization and affairs began to be reversed again. This spirit of reaction became so rife and so rank that some before the General Conference of 1903 at Oakland, Calif., two men, or three men, or four men, or a few men I should say, being together in Battle Creek or somewhere else, and without any kind of authority, but directly against the plain words of the Constitution, took it absolutely upon themselves to elect you president, and Brother Prescott vice-president of the General Conference. And then that there never was in this universe a clearer piece of usurpation of position, power, and authority. You two were then, of right, just as much president and vice-president of Timbuktu as you were of the Seventh-day Adventist General Conference.

But this spirit did not stop there. The thing done was directly against the Constitution. This was too plain to be escaped. And it was just as plain that with that Constitution still perpetuated in the coming General Conference, this usurpation of position, power and authority could not be perpetuated. What could be done to preserve the usurpation?—Oh, that was just as easy as the other. A new Constitution was framed to fit and to uphold the usurpation. This Constitution was carried to the General Conference of 1903 at Oakland Calif., and in every unconstitutional way, because in every truly constitutional government the constitution comes in some way from the people, not from the monarch. Thus the people make and establish a Constitution. The monarch grants a Constitution. When the people make a Constitution the people govern. When a monarch grants a Constitution, he seeks to please the people with a toy and keeps the government himself. This difference is the sole difficulty in Russia to-day; and the difference is simply the difference between monarch and government of the people; and between oppression and freedom. The people want to make a Constitution. The Czar wants to grant them a Constitution, and have them endorse anew his autocracy and bureaucracy by adopting the Constitution that he grants.

And this is just the difference between the General Conference and its Constitution of 1901 and the General Conference and its Constitution of 1903. In 1901 the monarchy was swept aside completely, and the Conference itself as such and as a whole made a new Constitution. In the General Conference of 1903 the usurpers of monarchical position and authority came with the Constitution that fitted and maintained their usurpation, and succeeded in getting it adopted. And how? -- None of the people had asked for a new Constitution. The General Conference delegation had asked for it. Not even the Committee on Constitution asked for it. In behalf of the usurpation it was brought before that Committee and advocated there, because, in very words, "The Church must have a visible head." It was not even then nor was it ever, favored by that Committee. It was put through the Committee, and reported to the Conference, only by permanently dividing the Committee,--a minority, of the Committee, opposing it all the time, and--a thing almost unheard of in Seventh-day Adventist's Conferences, a minority report against it. And when at last it was adopted by the final vote, it was by a slim majority of just five. And it was only by the carelessness of some of the delegates that it got through even that way; for there were just then downstairs in the Oakland Church enough delegates who were opposed to it, to have defeated it if they had been present.

They told this themselves afterwards. But they did not know that the vote was being taken, and by their not being in their places, the usurpation was sanctioned; the reactionary spirit that had been so long working for absolute control had got it; the principles and intent of the General Conference of 1901 was reversed; and a Czardom was enthroned which has since gone steadily onward in the same way and has with perfect consistency built up a thorough bureaucratic government, by which it reaches and meddles with, and manipulates, the affairs of all, not only of union and local conferences, but of local churches, and of individual persons. So that some of the oldest men in active service to-day, and who by their lives' experience are best qualified to know, have freely said that in the whole history of the denomination there has never been such a one-man power, such a centralized despotism, so much of Papacy, as there has been since the Oakland Conference (of 1903). And as a part of this bureaucracy there is, a Religious Liberty Bureau--a contradiction in terms.

Now when I was opposed to this thing before and in the General Conference of 1897, and before and in the General Conference of 1899, and before and in the General Conference of 1901, and before and in the General Conference of 1903, why should you be perplexed that I have not fallen in with it and helped to make it a success since 1903? Why should I in 1903, abandon all the principles and teachings by which I was right in opposing it, until and including 1903, when I was in the right all these years in opposing it, and in doing all that I could to keep it from succeeding, why and upon what principles should I have swung in and favored it just because at last in a most arbitrary, unconstitutional and usurping way it did at last succeed?

Again in the General Conference of 1901 you yourself said that in the principles of organization that I preached I had "light for the people." Those principles were the ones that prevailed in that Conference; and at your own suggestion these principles as preached in my first sermon, were published for the help of the denomination in the work of reorganization. But the principles and the form of organization of 1903 were directly the opposite of those that in 1901 you said were "light for the people." If my second sermon in the General Conference of 1901 had been printed along with the first, the people would have been able to see more plainly how entirely the course of things in 1903 was the reverse of that in 1901. And anyone can see it now by reading General Conference Bulletin of 1901, pp. 37-42, and 101-105.

Now brother, were those principles light in 1901? If so, then what did you do when you exposed the opposite of them in 1902, 1903? Or were those principles light in 1901, and darkness in 1903? Or were those principles really darkness in 1901 when you said that they were light. Or are they still light to-day as they were in 1901? And if in the General Conference of 1901 you were not able to distinguish between light and darkness, what surety has anybody that you were any more able to do in 1902-1903? Or is it possible that in 1902-1903 you were not, and now are not, able to see that the principles and the course of action of 1902-1903 are not the same as those of the General Conference of 1901? In other words, is it possible that you can think that certain principles with their course of action, and the reverse of them are one and the same? I know that the principles that in 1901 you said were "light for the people" were then really light, and they are now light and forever more will be light. They are only plain principles of the Word of God. I hold these principles to-day exactly as I did in 1901 and long before, and shall hold them forever. For this cause I was opposed to the usurpation and unconstitutional action of 1902-1903 that were the opposite of these principles; and shall always be opposed to them.

In view of all these facts again I ask, Why should you think that I should abandon all, just because you and others did? I think that it was enough for me to keep still these three years. It is true that I have had no disposition to do anything but to keep still about it. For when the General Conference of 1903 made their choice that way, I have no obligation to their having what they have chosen. I have no disposition to oppose it in any other way than by preaching the gospel. Indeed the strongest possible opposition can be made to it is the plain, simple preaching of the plain gospel. There is this about it, however, that now the plain simple preaching of the plain gospel will be considered disloyal to the General Conference, disloyal to the organization, etc. Nevertheless, I am going to continue to preach the plain gospel, and that gospel is in the Word of God. For when the General Conference and the organized work put themselves in such a position that the plain preaching of the gospel as in the Word of God is disloyalty to the General Conference and the "organized work," then the thing to do is to preach the gospel, as it is in the Word of God. (Some History, Some Experience and Some Facts, A.T. Jones, pp. 15-19.)

Chapter Ten

Discussions at the G.C. of 1903

Article II-Executive Committee

Section I. During the intervals between sessions of the Conference, the Executive Committee shall have full administrative power, and shall fill for the current term any vacancies that may occur in its offices, boards, committees, or agents, by death, resignation, or otherwise, except in cases where other provisions for filling such vacancies shall be made by vote of the General Conference.

Section II. Any five members of the Executive Committee, including the president or the vice-president, shall constitute a quorum for the transaction of such business as is in harmony with the general plans outlined by the Committee, but the concurrence of four members shall be necessary to pass any measure before the Committee.

Section III. Meetings of the Executive Committee may be called at any time or place, by the president or vice-president, or upon the written request of any five members of the Committee. (General Conference Bulletin, 1903, p. 146.)

Report of the Minority to the Committee on Plans and Constitutions, April 9, 1903.

The minority of your Committee on Plans and Constitution beg leave to submit that the Constitution proposed by the majority of the Committee appears to us to be so subversive of the principles of organization given to us at the General Conference of 1897 and 1901 that we cannot possibly subscribe to it.

The proposed new Constitution reverses the reformatory steps that were taken, and the principles which were given and adopted as the principles of reorganization, in the General Conference of 1897 and 1901, and embodied in the present Constitution; and this before that Constitution or the organization according to it, has ever had adequate trial.

We therefore recommend that the Constitution of 1901 be given a fair trial before it be annihilated.

Signed E. J. Waggoner, David Paulson, Percy T. Magan.

W. T. Knox: I move the adoption of the majority report.

D. E. Lindsey: I second the motion.

The Chair. Now, if it is the wish of the delegates, this report may be read through entirely; or, if you desire, it can be taken up one section or article at a time. If this be the mind of the delegates, the secretary may read the first article.

P. T. Magan: The congregation will all see that the minority report deals only with certain general vital principles, which we believe are transgressed in the proposed new constitution; and therefore, in order that that matter may be brought before the house, as it is the vital thing in the consideration of the whole subject, I move that the report of the minority be substituted now for consideration in place of the report of the majority.

E. J. Waggoner: I second the motion.

The motion was put, and was lost.

E. J. Waggoner: I hope you will beforehand do us the kindness to think that we are not captious or desirous of obstructing the work of the house, or lightly bringing in some difference for the sake of differing.

My dissent from the report of the majority of the committee is on two lines. I will give those two lines as briefly and concisely as possible, and dispassionately. The first objection I have to the report is that it is fundamentally and diametrically opposed to the principles of organization as set forth in the Bible, and as, up to the present time, adhered to in the main by this body. This being so, I regard the report as revolutionary and inconsistent. Now why and wherein?

I think we are all agreed in this, that the church, the local body of believers in the Lord Jesus Christ, in any place is the unit of organization and the standard. Thus in any company of believers, wherever they may be, in whatever city, we have there the epitome of the whole body of believers throughout the world. Whatever name you give to the larger body, whether conference, or session, or what not, the fact remains that that

large body is the church. The local companies, also known as churches, are simply constituent parts of the body as a whole; but the life and principles of the whole are manifest in every part. Whatever position, whatever principles, whatever features, are true of the church as a whole, are true simply because they are true locally of the bodies composing the one universal body. And to carry the analysis still further, whatever is true of that body of believers is true simply because it is true of the individual members composing that body, and I hold these truths to be self-evident propositions. Therefore whatever organization, and, consistently with the Scriptures, cannot have any other form of organization than the local church has.

Now, I am sure that my brethren will agree with me in this statement, that those who are called to lead out in the larger body, whether in a state or in a country or in the world, by whatever name they may be known as leaders, whether president, vice-president, or what not, occupy the same relation to that large church that the elder of the local church does to that smaller portion of the body.

Our brethren everywhere are familiar with church organization. All of our ministers have had more or less to do with that. We read of it frequently that a church was organized

there; and when we regard a church as organized, ready for aggressive work, aggressive gospel work in the world, what do we have?-A company of believers in the Lord Jesus Christ, with certain persons in the body recognized as called of God to instruct the people, or to guide in the administration of affairs.

I maintain that this proposition ought to be self-evident to every person, that if that is complete organization, then that same thing obtaining in the larger body is complete organization. If a church can be organized for all the work that God has designed that the church shall do on this earth, with that simple condition that is set forth in the Bible that elders shall be ordained in every city, and that other persons shall be recognized as called of God to do whatever work may be necessary, as in the case of the seven who were appointed to administer the distribution of funds in Jerusalem,-I say if a church is fully organized under that condition, then the church as a whole must be fully organized under the same condition; and that to carry on the work without any fixed creed or constitution does not tend in the least to disorganization. Further, if that be complete for the organization of the local church, if more than that would be contrary to the Scriptures, and thus to that intent tending to disorganization under the form and name of organization, then the same thing in the larger body tends essentially to disorganization, and not to true organization; so that we have this report calling for this organization, and this specifying what shall be done, and just how it shall be done under every circumstance, is not according to the counsel established by God.

Now the movement, although I am sure unconscious and unintentional on the part of the brethren, toward the adoption of this report does essentially lie in the line of the adoption of a creed; and that, although the churches of the world regard as essential to organization, we who know the Scriptures and know the falling away that came in in the early days and has been perpetuated until this present time,-we know is essentially disorganization.

I know that the brethren will say that there is no intention of narrowing down, and I am sure they are sincere in that statement, that there is no intention of placing some above others; I am sure they are agreed in that, and are just as much opposed to that in principle as I am. Yet, that being so, why tie our own hands? Now, it is impossible for me to understand how I can so tie myself up that I cannot untie myself; how I can tie myself

so tightly that I cannot move. But you say: "This does not do that. This does not tie us up. We can amend this at any time."

Well, I grant it. I cannot understand, then, how I can tie myself up, or how anybody can so tie his hands, that he cannot untie his hands, or make any movement, until the expiration of a fixed time limit. I cannot understand how that can be done. But every man is free. If any person, or any number of persons, in the body felt that they could not trust themselves or the brethren without tying their own hands, without tying themselves, then they should be free to do so; but they should not hold others bound by that tying.

The Bible organization is opposed to the exaltation of any person over others. Now the question will arise and be presented to me: "Why, then, do you sign this report, which recommends that we maintain the present constitution? If you feel and believe that the church as a whole needs no constitution, does not need to tie its hands, can be perfectly free, under God, to move here and there, just as the Spirit of God shall move, then why have any constitution?"

I am not inconsistent. My second objection is to this constitution itself, which, in some of its particulars, I regard as the worst constitution ever devised among Seventh-day Adventists. But those particulars I will not speak of now.

Two years ago a constitution was formed in harmony with instruction given, as nearly as might be. I myself have done no little work in the formation of constitutions. I was one of a committee, some twelve or fifteen years ago, which drafted that constitution that was kept alongside of us until two years ago, in its main features. But, while I did not vote for this last constitution, nor have I voted for any constitution for the last ten years, yet I would not oppose the adoption of that, because, inasmuch as it was milder, had fewer provisions than any other constitution. I regarded it as better than anything we had ever had. It was a step in the right direction, and I hailed it with joy, as a movement toward the time to which I am just as sure we will come eventually as I am that I stand here, when all these things will be left aside, as the toys of childhood.

Now, that is the main reason. The brethren, I know, who have not given this matter, perhaps, the thought in the same line that I have, regard it as essential that something of this kind shall be adopted, in order that we may regulate our work, and have it unified, and have it harmonious. How are we going to the world to carry a message which is to call out of the world a people and unite them in one body by the power of the Holy Ghost, when we have not enough confidence in the Holy Ghost and in our own loyalty to the Spirit to trust it to lead us into that unity, and to keep us there? Will not our testimony be weakened just to that extent, if we cannot trust ourselves to be led by the Spirit of God to do whatever may seem necessary to do under the circumstances? That is just as when Saul was met by the prophets, and the Spirit of the Lord came unto him, and he was turned into another man; then the advice of the prophet was, "Do as occasion serves." Can we not come to such a yielding to the Spirit of God that we, as a body, or as individuals, can do as occasion serves, under the leading of the Spirit?

The Bible organization recognizes leaders; most certainly it does. Whomsoever God appoints as leaders ought to be recognized, and will be recognized, by the body, if they are leaders indeed; for authority rests in the individual and his relation to God, and not in the position to which he is elected. And truth is truth, though it be spoken by one who has no standing or official position. And error cannot be made to be truth, or mistakes cannot be made to be right, because promulgated by some one in official

position, or even by the whole body; and we should recognize, and we must educate ourselves and the people to recognize, the truth of the Bible, and to be recognized by the Bible and the Spirit of God, so that whenever any case comes up for decision we have that one thing to guide us.

The apostle Peter, who was an elder, said, let the elders take "the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;" I Peter 5:2, and then he said, "Ye younger, submit yourselves unto the elder. Yea, all [of you] be subject one to another, and be clothed with humility." I Peter 5:5. Now there is the principle in the church that Christ is the Head of the church, because He is the Head of every man. Now, I have no fear that loyalty to that truth, that adherence to that principle, will work disorganization in the body. It can never be, while I recognize Christ as my Head, and myself amenable to Him, and not to anybody else. I also recognize the fact that God can teach my brother just as readily as He can me; and I admit, and will always admit, that God is leading him, as well as leading me. And, that being the case, in the economy of God all are kings. In the kingdom of God, which is the church of God, there is no office recognized lower than king; for God is "King of kings;" and God made man, and made him king; and in the church, which is the body, which brings us back to the primitive standard, every one is to be king and to have authority.

"But," you say, "if all have authority, who is going to rule?"-Nobody is going to rule. I am king; but I recognize that other man as king, and I will submit to his authority, under God, and the other man will recognize the other man's authority, under God when he stands under relationship to God; and I will recognize the whole of them, and they, in turn, will recognize me; and there is mutual reigning, absolute sovereignty, on the part of each individual, and, above all, submission on the part of each to one another and to the whole.

The apostle Paul has set forth that principle of organization, where we have it in Ephesians, the whole building "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone]; In whom all the building fitly framed together groweth unto an holy temple in the Lord." Ephesians 2:20-21. He also speaks later on in the same epistle about our holding the Head, that all, fitly framed together, speaking the truth in love,-the unity not of resolutions or fixed laws, but the unity of the faith, "maketh increase of the body unto the edifying of itself in love." Ephesians 4:16. And he speaks against those who, not holding the Head, do not make such increase and growth.

Now I dare say that we have not come to the time when we are ready for this. I presume that brethren who will admit, as it seems to me every one must admit, that every principle that I have laid down here this morning is Scriptural and sound, brethren who will admit that will say, "That is all right in theory, but we have not come to the time yet when we can do that." That, to me, is a woeful confession, that we have not yet come to the time when we can stand on bedrock principles. I am sure that a recognition of these principles, and an adherence to them continually, would work a reformation in the body; would work life, would work power; and it would work to the development of talent, the development of spiritual experience on the part of the individual; and it is because such a report as this militates against these fundamental principles, that I am conscientiously bound to dissent.

Now, so averse am I to even differing from my brethren, that I think very likely if Mad not been in the position of being on the committee, I might have let this constitution go along without making any protest of this kind, simply some of my constitutional

crankiness, and would pass it by with mild leniency. But having been placed upon that committee, without my request and without any expectation that anything of this kind would come up, I could not, in disloyalty to the principles which I hold, and which I see as clearly as I see the daylight, and which I have been teaching for many years, I could not, in consistency, let my name go tacitly as upholding, as recommending, this thing. And that is why I have taken this stand.

Now, I desire you to think, and to believe, that it has not been captiousness, that there is any lack of brotherly love. If this constitution shall be adopted,-as from my experience in the past I am almost forced to expect it will be,-why it will not make a particle of difference in my love for the brethren. I do not see how we could think that it can. One thing that hurts me very much is even to imply fear on the part of somebody that a difference-I will not say of opinion, but of view-in a case like this kind can lead to differences between us. I do not see how we could ever entertain the thought for a moment that it can. I will not admit that it can, on my part; and I shall not let it; and I shall love my brethren just as much; for whatever they may say on this floor, and whatever position they may make; and they may carry it out--I love them just as much. And I will say this also: that it will not in the least curtail my freedom. I can work just as freely, so far as I myself am concerned, as though the old constitution were retained, or as though we had no constitution, as far as I am concerned.

I maintain that any man who admits, or who implies that he is bound, or that he is tied, and his freedom is curtailed, simply confesses that he does not mean variance, does not mean that I propose to start off on a tangent anyway, but that I simply propose to maintain my work, adhere to my work, to as faithfully teach the Word of God as I know how. That is all. I do maintain this, that the constitution as a whole, any constitution, and this one in particular, does tend to the limiting of freedom, not of individual action, if the individual knows the Lord, but of the results of his action; and therefore I most earnestly hope that the time will speedily come, if it does not come this day, when all these artificial bands shall be broken asunder, and all these childish toys--for I will say, with the utmost kindness, and utterly dispassionately, that consideration of constitutions, of things of this kind, are painful to me, so utterly foreign to the line of study that I have followed, that it is really a bit of torture for me to sit and listen to them, and I find freedom in reading my Bible while the thing is going on. But, childish as I hold them to be, I hope that the time will come speedily when all these things, these artificial things, that we build up for ourselves,--to say that we will go this way a little while, and we must go so, and that we cannot walk a certain distance unless we first lay down a plan, we cannot build a machine without having a plan before us.--I hope the time will speedily come when they will be swept aside and left behind.

To him who thinks it is a necessity, it is a necessity. But there is this difference between the master workman and the apprentice: The apprentice must have a plan; he must first chalk out the way in which he is going to go; he must have a pattern. The master workman has the plan, goes ahead, and does the work. Now, the master workman is God, and the Spirit of God is given to lead us into all truth, not simply into what is unfortunately known as theological truth, or, better, spiritual truth, to guide in personal conduct and morality, but given to guide us into all truth, as to administration. However many administrations there may be, there is only the one Spirit, and therefore when we have that master Workman given to guide us, why shall we not voluntarily, gladly, and rejoicingly, yield to the Spirit of God, for Him to work in us all, and trust that that one Spirit can bring us back into perfect harmony and keep us there?

Meeting adjourned to 2 P.M., even date.

H. W. Cottrell, Chairman.

H. E. Osborne, Secretary. (General Conference Bulletin 1903, pp.146-149.)
General Conference Proceedings

Nineteenth Meeting, Thursday, April 9, 1903, 2 P.M. H. W. Cottrell in the chair. R. A. Underwood offered prayer.

The Chair. Unless some member would prefer to speak to the question to adopt as a whole, perhaps it might be well to do as suggested this morning, read the constitution section by section.

P. T. Magan: I would like the privilege, Brother Chairman, of speaking to the matter as a whole.

H. Shultz: I move that, as the time is short, and considering the amount of business we have before us, that every speaker be limited to five minutes.

A. D. Field: I second the motion.

The Chair. I would suggest that while on general principles that might be wise, on a question like this, even though our time is short, I rather dislike personally to see such restriction where persons have deep feeling over the question. However, the question is open for remarks.

A. T. Jones: It seems to me that it is rather late to begin to talk of calling time, under the circumstances. Here is before us the most complicated situation, in many ways, that this General Conference has ever seen; and it is a matter that concerns the whole cause. And every delegate has inalienable rights to be heard on the subject, and to be heard at whatever length he may have material to present pertinent to the question; and this thing be presented, and brought before us almost the last day, in the afternoon, and then to pass a motion restricting every speaker to five minutes, will make a good deal more complexity.

I want to speak on the question; but if I am allowed no more than five minutes, I may not say anything more than I am saying now, because there are things in this complication, and with reference to this proposed constitution, that should be discussed at whatever proper length may be needed. I know that it is late in the session, and therefore it is late to bring in such a report as this in such a complicated situation. How could it be expected by anybody that such a report as this, involving such important things as this does, should be brought in and simply swept through. Why, even the first thing has not yet been done on a constitutional question in all matters of a constitution. There has been presented to this Conference for adoption a constitution, when we already have one, and I have not heard a single word as to why the one we have is so altogether defective that we have got to have a new one, and it be so open on its face that everybody shall simply say, Amen, and let it go. I have never learned of any such proceeding as that on a constitutional question from the day of the Magna Charta until to-day.

So there are things in this that need attention, and I will say to you, You cannot afford to shut this thing off with five-minute speeches, even if every delegate in the convention wants to speak on it. You may say that would consume all our time. Better do that, and know what we are doing, than to shut the thing off, and do something that you would be sorry for before next General Conference. So I hope this motion will not carry.

A. J. Breed: It rather seems to me that this is not the best thing to do. There are quite a number here that are well qualified to speak on the principles of this question, and I think they ought to have more than five minutes' time.

A. G. Daniells: I should be very sorry to see this motion pass. I think that the brethren,--those who have a burden and a desire to speak,--should be left untrammelled. I think we can save time in another way, and by a better means, and that is to be careful not to repeat arguments and facts on questions that we are fully agreed on. When a matter is thoroughly and clearly presented, then if we would be careful not to consume time reiterating the same thing, we may save a good deal of time. But I would not want to see this motion passed.

The Chair: Brother Magan made a request to speak on the question as a whole. If there is no objection, his request will be granted.

P. T. Magan: I fully appreciate the gravity of this situation, and I have absolutely no intention of in any way filibustering or trying to use a little time in which to say nothing.

As a member of the minority of the Committee on Plans, and as a man, if I had not been on the Committee on Plans at all, I am conscientiously opposed to the proposed new constitution. I have always felt that the hardest place that any man could be put in in this life is to have to stand conscientiously opposed to what the majority of his brethren believe to be right. To me it has always appeared to be a much easier thing to stand in a position of opposition to the world, and even to have to face a court of justice in the world, for your faith, than to have to face your brethren for your faith. And therefore I shall say to-day, as briefly and modestly as I know how, what I have to say.

The minority report expresses in a word the feelings which actuated the minority in making the report, because we believe that the constitution proposed by the majority of the committee appears to us to be so subversive of the principles of organization given to us at the General Conference of 1897 and 1901. Those principles were given to us by the Spirit of God. In my judgment, and in the judgment of the minority of the committee, this constitution is absolutely subversive of those principles.

Further: The proposed new constitution reverses the reformatory steps that were taken, and the principles which were given, and which were adopted as the principles of reorganization, at the General Conferences of 1897 and 1901, and which were incorporated in the constitution of 1901.

Now, I am not here for a moment to state that the constitution of 1901 is a perfect one. To my mind, in many respects, it is very imperfect. To my mind, in many respects it is very clumsily drawn. But I have learned this, that all reforms come gradually; and in that constitution, clumsy though you may call it, defective though you may mark it, there are principles of reformation and reorganization for the head of this work which are right; and those principles are absolutely subverted and swept aside in the proposed new constitution.

It may be stated there is nothing in this new constitution which is not abundantly safeguarded by the provisions of it; but I want to say to you that any man who has ever read "Neander's History of the Christian Church," Mosheim's, or any of the other of the great church historians,--any man who has ever read those histories can come to no other conclusion but that the principles which are to be brought in through this proposed constitution, and in the way in which they are brought in, are the same principles, and introduced in precisely the same way, as they were hundreds of years ago when the Papacy was made.

Further: This whole house must recognize this, before we are through with this discussion, that the proposed new constitution, whatever improvements may be claimed for it, whatever advantages it may be stated that it contains, that, in principle, as far as the head of the work is concerned, it goes back precisely where we were before the reformatory steps of two years ago. I do not deny for a moment but what improvements have been made in the distribution of administrative power. I am heartily in favor of all that has been done in regard to Union Conferences, but I say that, as far as the head of the thing is concerned, as far as the general administration of things is concerned, though not couched in the same word, though not hedged about with the same identical language, they are precisely the same principles which governed us up to two years ago; and that moment you vote this constitution, which I do not believe you are ready to do, yet, when you understand this, the moment you vote it you vote yourselves right back where we were two years ago and before it.

Another point: It is a fact which I do not believe any one in this house will deny, but that for many years every General Conference that we have come to has been more or less of a crisis over the question of the progress of the General Conference and the General Conference administration. Beginning with the General Conference at Oakland, fifteen or sixteen years ago, whenever it was, and passing through Minneapolis down through one or two Conferences at Battle Creek to the General Conference held at College View, and then to the last General Conference held in Battle Creek, every one we have come up to has involved, to a greater or lesser extent, a crisis over this question. It is true that in some of these Conferences that has not come to the surface as prominently as in others. It is equally true that in others of these General Conferences this question has come to the surface most prominently, and been the chief thing for discussion and the burden of thought at those Conferences.

Now I want to say, in all candor and sincerity, this afternoon, that this question will never, and can never be, settled until it is settled right. This whole new constitution may pass this body, I do not know, but that will not settle it. This thing will keep on coming up until the principles of the gospel, approximated and aimed at in the last constitution, are given their full and free place in this church. And any human device that may be adopted to forestall that thing will fail as utterly of forestalling it as did the attempt on the enemy to forestall Christianity by crucifying Jesus Christ.

I do not know that I need to take much more time now, as I, of course, will have the right which every other brother has, as the different items are considered, to state my views on each item as it is considered. I simply wanted to make that point clear and plain in principle, and it will come out in detail as we go along in the consideration of the constitution,-this one point that the adoption of this means the rejection of the principles of organization given us by the Spirit of God two years ago, and the discussion of each provision of this, and of the major provisions of this, will abundantly reveal that that is so, when read in connection with the writings given at that time, and with the discussions of that period.

Now, it makes no difference whether the different things in this are brought in in a different form to what they were previously, it is the same old idea of the world-wide administration of a few men being able to form a quorum, to carry out what they think is the mind of the whole. It is a merger in principle of the Mission Board work into the General Conference work, and is the overshadowing, in that respect, of all other branches of the work by one branch of the work. It means, in effect, that the affairs of this Conference and of the whole general lines of work of the cause will be carried on by

fewer men than I believe the Testimonies of the Spirit of God have any idea that they should be carried on.

In closing, I will state that for years this thing has been up. For years there has been dissatisfaction upon the part of certain lines of the work, and a growing dissatisfaction at this, and we are now brought face to face with the crisis, either that all lines will have the fullest freedom and the fullest recognition, and peace and harmony will prevail, or they will not have it, and this kind of thing will go on.

A. T. Jones: I will call attention to the talk that was referred to a few moments ago, that there has been presented to this conference, so far as I have discovered, no reason why the present constitution is not workable, and that is a very important thing. When we are asked to sweep that away without any reference at all, just as though there were no constitution, and this was original, without any work of reference whatever to it, any reasons given as to why it shall be swept away and this put in its place, that is a serious defect, and I hope for some sort of explanation before we go very far in the discussion of the constitution when it comes.

I believe with the minority report that this proposed constitution is subversive of the principles of organization given to us at the General Conference of 1897 and that of 1901. I believe that it reverses the reformatory steps that were taken, and the principles which were given and adopted as the principles of reorganization in the General Conferences of 1897 and 1901, and are embodied in the present constitution, and this is stated. I believe that this is being done before that constitution or the organization according to it has ever had any adequate trial, before it has been tested as a General Conference constitution.

It might be well to call attention to the principles of organization that were given to us in 1897 and 1901. One word that came to us in 1897, which the General Conference accepted, and upon which it acted in that Conference, and which has become a constitutional principle, was spoken in these words: "It is not wise to choose one man as president of the General Conference;" and the new constitution does propose that very thing. Now, that came to us in 1897, and it was accepted by the Conference. The committee, of which I happened to be a member with others, acted upon it, and you know that we brought in a report of that committee, and the Conference adopted it, of having three presidents instead of one. You know the reasons that were given in Conference for it. This providing one man as president of the General Conference is bigger now than it was in 1897, is just that much more a reversal of the principle to which God was calling us, and that much more of an emphasis of the principles from which He was calling us, as could be. So much for 1897.

In 1901 this principle was given to us, and these are the principles on which we acted in 1901, which were accepted by the Conference, which were before the Committee when this constitution was adopted which we have, which was their guide in the formation of that constitution, and which the Conference embodied in the constitution, and accepted by adopting that constitution. One of the principles announced there is this: "Never should one mind, or two minds, or three minds, or four minds, or a few minds, I should say, be considered of sufficient wisdom and power to control and mark out plans, and let it rest upon the minds of only one or two or three in regard to this particular part of the field that we have." And the present constitution as it provides that any five members can be a quorum when the president is present, and those five, acting as a quorum of the committee, will take steps that will involve the whole twenty-five. How could there be anything more subversive of the principles that

were given to us, of the very first one given to us, which was embodied in that constitution, which was a guide in making the constitution, and which the constitution stands for? Their reasons given for the statement are stated in that part of the sentence, I read:

"The state of things that has existed in the Conference is not clearly understood by some who occupy positions in the Conference or by others who bear responsibilities in other lines of the work. The work has been increasing; it has been growing. The light that I have had from the Lord has been expressed over and over again, not to as many as there are here to-day, but to different individuals. The plans upon which God wishes us to work have been laid down. Never should the mind of one man, or the minds of a few men, be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men." We are not reaching the high standard which, with the great and important truth we are handling, God expects us to reach.

"Over and over again men have said, 'The voice of the Conference is the voice of God; therefore everything must be referred to the Conference. The Conference must permit or restrict in the various lines of work.' As the matter has been presented to me, there is a narrow compass, and within this narrow compass, all the openings to which are locked, are those who would like exercise kingly power. But the work carried on all over the field demands an entirely different course of action. There is need of the laying of a foundation different from the foundation which has been laid in the past. We have heard much about everything moving in the regular lines. When we see that the 'regular lines' are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message given by God has been received and accepted, yet no change has been made, we know that new power must be brought into the regular lines. The management of the regular lines must be entirely changed, newly organized. There must be a committee, not composed of half a dozen men, but of representatives from all lines of our work, from our publishing house, from our educational institutions, and from our sanitariums, which have life in them, which are constantly working, constantly broadening."

"I have been shown the fields which should have been opened in America. But where in California or Michigan, the two great centers of the work, is aggressive work being done? Where is seen the wrestling in new fields?"

"God desires that His work shall be a rising, broadening, enlarging power. But the management of the work is becoming confused in itself."

Notice particularly the next sentence: "Not that any one wishes to be wrong or to do wrong; but the principles are wrong." Then follow the words: "These principles are so foreign to God's principles that God cannot bless those who work upon them. What must be done is to bring in other minds. Those who have been at work in the same channels for years have been discouraged and confused. We cannot entrust to such as these the tremendous responsibilities which are now to be handled."

Two years ago we were called away from following wrong principles that were followed before 1901. The constitution proposed to-day simply carries us back to these wrong principles; for in the constitution proposed is incorporated the principle that one man shall be president of the General Conference; and then it is so arranged that a few men shall have a voice in molding things, and acting for the whole people.

C. Santee: Brother Chairman, the section that was read in regard to the five members was not read correctly. I would call for the reading of it again. It does not say that those five shall form a quorum.

A. T. Jones: (Reading): "Any five members of the Executive Committee, including the president or vice-president, shall constitute a quorum."

C. Santee: But there is no period there. Read the rest of the sentence.

A. G. Danlells: May I suggest, Brother Chairman, that brother Jones is speaking on the general question, and is not discussing the features of the new constitution?

The Chair: He is speaking on the general principles involved.

A. T. Jones: In response to this question, I will say that the whole committee would have to outline its work for a certain length of time in order to fulfil the requirements of this constitution, and this simply cannot be done for this vast, vast field that we are in charge of. But let that go. I am not discussing the constitution; I am calling your attention to what was the idea of the constitution that we have.

And now, why was the constitution made as it was? What is the constitution that we have? Read Article 4 of your constitution: "The Executive Committee of this Conference shall be twenty-five number, and shall have power to organize itself, by choosing a chairman, secretary, treasurer, and auditor, whose duties shall be such as usually pertain to their respective offices."

There was no president of the General Conference, you see. There was only a chairman of the committee. That was still further in the direction of what was said at College View, —that one man should not be president of the General Conference. Then, in place of that, there were departments; there was the Medical Missionary Department, put in charge of a committee, a board; there was the Educational Department, put in charge of a board to conduct that part of the work; there was a Religious Liberty Department, a Publishing Department, and so on around. These were departments, and these departments were to conduct that work, and as workers in the work; and the committee was only the committee when the committee were in session. The committee would meet in session, and would together study the work,—all the related works and interrelated works of the different departments. Then they would be the committee. Then they would separate, and each department of the work carry out that work for all that it could possibly push the work forward. But the committee was not in session. That was that arm of the committee—the educational, or otherwise, it might be.

Then, by this means, there were men in charge of each department that were what we might say—I do not mean technically, but using the word-experts in that phase of the work; and they, being called of God to that work, whether educational or medical missionary, would be qualified to push that phase of the work more efficiently, more strongly, than a set of men, however large or however small—and especially however small—could do in trying to push the whole work as one.

In Brother Butler's speech yesterday, he called attention to the defects in the effort, or in the plan, by which the General Conference Committee shall try to run all these departments from itself. That brings me to state that the constitution which we have has never been operative. It is not claimed at all, so far as I have heard, that it has been operative as it is; but operations were conducted under this constitution more after the old plan. As has been said, we have been operating without any constitution for two years, because this one did not apply, some way, in the plans of the one who spoke.

Now, please bear in mind, I am not in any sense calling attention to any fault, or trying to, or raising any reproach whatever against the brethren who have been at headquarters, and who have acted as a few, no more than the testimony that I read found fault with those who were there before, and went into wrong courses, because it is simply the principle that is wrong. I do not think we have any worse men, or have had the last two years, than we had the six or eight years before. I do not believe we have had any better man as president than we had as president of the General Conference from 1897 to 1901, or than we had from 1888 to 1897; but the president who was there from 1888 to 1897 landed where this says because the principle was wrong. And he who was president and those who were the committee from 1897 to 1901 came to the same point precisely as this points out, not because they were wrong, not because they were bad men, because they were good men, but following a wrong principle; and a good man can go to perdition on a wrong principle. A man can pray himself into perdition on a wrong principle. And that is what is pointed out,—not that anybody intended to be wrong, or that any one, in that sense of the word, was wrong; but the principle was wrong, and this principle carried that man wrong; it carried the committee wrong; and it carried the whole General Conference wrong; and it came to that place where the testimony of the Lord said: "The management of the work is becoming confused in itself," and that, if continued, would come to naught.

The principle of that testimony that brought us to the present constitution, that was the guiding of the making of the present constitution, is the principle of self-government. Each church, each man, indeed, governs himself, with God, with Christ, as his own personal Head, and with no conference as his head, no church elder as his head, no Union Conference president, or any other, as his head. Jesus Christ alone is his Head; and when these form themselves into a church, Jesus Christ is the Head of that church, and the elder is not.

And that is where our organization has always been defective. We have always ordained an elder in the church when the Scriptures have called for elders in the church. Our organization will never be right, never be Scriptural, until we come to the Scripture, and ordain elders in every church. Then you have at least two elders; and who is the Head? Jesus Christ alone, of that church. But you know the difficulty we have got into in our choosing but one elder, and he has made himself head in the place of Christ.

The objection has often been made, when I have suggested that there should be elders—at least two, as elders of the church; when I have asked that elders be chosen, the objection made is: "Oh, they would never agree; they could not get along together. Which one would be the one?" That has been the objection that has been presented to me, more than once, in answer to that Christian thing; and that shows us where our organization is wrong. That opens the way for one man to be the head of a church, and it never can be right. Jesus Christ alone is the Head of a church, and if you have one man there, he can put himself in the place of Christ; but if you have two, even with that ambition, each will be a check upon the other.

But another reason why there should be two, at least two, elders. We are commanded in the Scripture, "Is any sick among you? let him call for the elders of the church" James 5:14, and in the nine-tenths of the churches it is impossible for anybody to call for the "elders" of the church, for there is but one elder. He can call for the elder; that is not what the Scripture says—"Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." Why elders?—Because, "Where two are agreed on earth as asking anything, it shall be given them." And when we get our organization to that point where it shall be Christian and Scriptural,

elders of every church, and the members put their faith in God, and call these elders, when they are sick, we shall have the presence and the power of God in our organization, and Christ will have a chance to be the Head. So much for the church organization.

Then a number of churches of this kind organize themselves into a conference, and that conference is to govern itself, and not the churches. Self-government is in the conference committees. But the trouble has been to get them back to this old order of things, that the conference committees wanted to control the churches and everybody in them, and then the General Conference wanted to control the conferences, and everybody in the world. Nothing could be done on the other side of the earth unless they must first write to Battle Creek and get permission of the General Conference Committee. You know it went that way. But God called us away from that. And now, just as in the church, if one man is there, it is possible for him to be a one-man power; and just as certainly when there are two it puts a check on that thing; so certainly, if you have a one-man president of the conference, it is possible for there to be a one-man power. And if you do not have a one-man president of the General Conference, you make it impossible; and that is what I want. I would not trust any man on this earth with that which actually puts it into his power to be a one-man power. I want our constitutions to read so that it shall be impossible for that to be so. I would trust any of you sooner than I would trust myself with any such power.

M. C. Wilcox: How about Union Conferences and State Conferences, Brother Jones?

A. T. Jones: If the General Conference can set the right example, the Union Conference and State Conference will have something to follow. But that is not before General Conference constitution, General Conference affairs are before us now.

Watson Zeigler. Is not the General Conference constitution, as a rule, the local conference constitution?

A. T. Jones: A model, to be sure. Now, following that a little further, the conference committee is a self-governing committee. It counsels for itself and governs for itself. It does not counsel for the other man. The General Conference Committee cannot get together in Oakland, for instance, and counsel for somebody in Fresno. It will get together and counsel for ourselves alone, and let the man in Fresno alone. If we get around where he is, we will counsel with him, but never counsel for him, or assign something for him to do when he does not know anything about it. The conference committee governs for itself, acts for itself, attends to its own business, and lets other people's business alone. The Union Conference committee itself is a self-governing committee. It governs itself, not the conferences, not any of the churches, nobody in the conference. The General Conference Committee is to be a self-governing committee, not to govern any other conference, or anybody at all but itself. And this constitution opens the way for the committee-I do not say that the members intend it-it opens the way for them to encroach and govern somebody besides themselves. What I am after is that we shall have a constitution that shall everlastingly make that thing impossible; and the present constitution does it, for it is a committee, and elects its own chairman.

Another thing: Brother Magan said something about church history. Please remember that was the first organization of the church. The elders met as equals. One was chosen chairman, and simply making the chairmanship perpetual is what bred the Papacy. That is the historical truth. It is proper to have a presiding officer, proper to have a chairman of the meeting; but when you perpetuate that thing, and that officer begins to

claim it as his right, and, if you don't elect him chairman next time, feels that you have dropped him, and so on, you have the spirit of the Papacy, though it is not yet developed. So I say again, that is the way the church began the chairmanship only of assembled elders, for here were a number of them; and the making of that chairmanship perpetual is what bred that which is to-day the Papacy. I don't say that these brethren mean that, but I say simply what this testimony said,-in this there are things that the responsible ones have not realized and do not realize, and we want to learn it and look it in the face, and not put ourselves in the way where it will be possible to have this thing repeated.

Last year the Pacific Union Conference organized; at the same time the Pacific Union Medical Missionary Association was organized. The Pacific Union Medical Missionary Association took these very principles I am calling your attention to, and which were set before us in the Pacific Union Conference. It took those principles as the model for the organization of the Pacific Union Medical Missionary Conference. And the "Testimonies" speaking to us on the medical missionary work touched this same principle, and required that there should not be a ruling power in the medical missionary work, but each individual should be free, and each institution free.

Then that, swinging back as instruction for General Conference affairs, tells us that each department of this cause shall be free, not bound, even to the Mission Board. I have no objection to the General Conference Committee being the Mission Board, or some department being the Mission Board, and so on. But when this thing comes, that the whole Conference is the Mission Board, and then the Mission Board is to be made of a few to carry on the work all the time, and one man is president of that board, then you swing back to one or two or three men, or a few, to have the molding of this vast field that is before you.

I believe there should be no one-man power in the medical missionary work; and I believe when our constitution makes it impossible for that thing to be done in conference work, we had better let that constitution stand, and not swing it back to where we were called from by the Lord.

"To the leaders in the medical missionary work I must say that no one is to claim kingly power over God's heritage in the medical missionary work." I say, Amen; you say, Amen, for the medical missionary work.

Voices: Yes, or for any other work.

A. T. Jones: Now that is best for all the Conference, so come along. God's people are to be under Him, and Him alone. There is one Shepherd, and He has one flock. "The

Lord knows the future." Of course we can trust the brethren who are here now, because we are here now. But there are people coming afterward. God sees the future. He is calling us in another direction from the way this new constitution is proposed; and what I ask for is that we shall keep our eyes and our steps and our faces in that direction, and not turn back to Egypt and Babylon, which this testimony points out. Think of it, on the road toward a kingly power, "confused in itself," kingly power in the church!

That testimony that came to us from the Lord, that called us away from the other thing, and made our present constitution, and called us to better things, as it tended again to the Papacy and to Babylon, and, if it went on, it would come to nothing. We don't want to go in that direction. We don't want to take any step that will make it possible to go in that direction. "The Lord knows the future. He is the One to lead, and

trusted in to guide, to guard, and direct in the future development of the various branches of His work. For several years I have been warned that there is danger, constant danger, of men looking to men for permission to do this or that, instead of looking to God for themselves." And when you make it so that it is impossible for them to do that, without going clear out of their way, then we are in the right direction; and when you make it so that it is possible for them to come and grow up this way, we are started in the wrong direction. Thus they become weaklings, bound about with human ties that God has not ordained.

"The Lord can impress minds and consciences to do His work under bonds to God, and in a brotherly fraternity that will be in accordance with His laws." "Each institution is to stand in its own responsibility." Then why is not each phase of the work, the medical missionary work, the educational work, the publishing work, to stand in its own individual responsibility, and all be unified under bonds to God in a brotherly fraternity that will be in accordance with His law?

"They will increase in strength and influence if they follow the light God has given ... It is best for every sanitarium to stand in its own responsibility." Other things are included in the next paragraph: "The kingly power formerly exhibited in the General Conference is not to be perpetuated." Then we cannot afford to have a constitution that looks toward or makes it possible for that to be done by mistake. The principle, we are told, is wrong. Not that the men are willfully wicked at all. They are our brethren; but we have had that twice repeated, and God calls us away from it. I do not want to risk it a third time, even with one of my brethren.

"The kingly power formerly exhibited in the General Conference is not to be perpetuated. The publishing work is not to be a kingdom in itself. It is essential that the principles that govern the General Conference affairs should be maintained in the management of the publishing work and the sanitarium work."

Very good. What are the principles of the sanitarium work?—That each institution, each part of it, shall stand upon its own individual responsibility, under bonds to God alone, and all working together in a brotherly fraternity, according to God's law.

This present constitution organized us in departments, and that same principle, carried back through medical missionary work to General Conference affairs, says that each department shall stand upon its own responsibility, and they will be coordinate branches, departments, each one carrying on the work that God has given to it, and that has been distributed to it; and that is working together in a brotherly fraternity that will be according to God's law. And there will be more unity; there will be more harmony; there will be more good cheer; and there will be infinitely more work done in that way than ever has been done or ever can be done by this other method.

If that constitution had been followed strictly in the spirit, and as it was intended, and as these principles call for, we would have been far more than two years, I say, we would be far ahead of where we are to-day.

Now the question was asked a while ago: What is the committee for? What is its work? —Its work is to work, and not try to boss somebody else that is at work, whether conference committee, Union Conference Committee, General Conference Committee, or what not, and not try to superintend somebody else at work, but to work, so that, when the committee meets, we meet as a committee; state conference, we meet as a committee. We study the work; each one comes in from his field, and in committee he reports the conditions in his field, reports the needs of that field, and then all report. We

study it together, and discuss it together,-our own work, and not somebody's else. Then, when the committee is adjourned, we go out to carry on our own work, and not try to see whether somebody else is doing his work right. And when one of the committee men out in the field meets a crisis, he does not sit down and write up to somebody at headquarters, and ask him what he shall do. He calls in responsible men in that place, in that community, who are upon the ground, and counsels with them, brings them into the work, and gets them interested in the work, and carries on the work there with the men who are there.

Now I am not talking at random. In my ignorance I thought that this constitution meant what these principles of organization called us unto, and because of that ignorance, and being brought into conference work over here. I did not know any better than to go ahead and do my best to carry them out. And, whatever you may think, whatever credit anybody may be ready to give to anything that has been done in California for spreading abroad the work in other fields, please give the credit to the principles contained in that document; for I have used it from the first day that I began official work in this conference two years ago. The first thing I did was to get together the people and read to them that. Then, just as soon as possible, we got all the workers in the conference together, and held a convention of five weeks, and I read that to them. Then we made it our study, and the guide in our work, in our councils, in committees; and in that convention we took up the conference work first, and the educational work, and the medical missionary work, and the business affairs of the conference, all the business of the institutions in the conference; and we all studied it together.

Now there is a defect, that which Brother Cady asked for in the educational work, that the educators should meet and consider all together the work to be carried on in the educational line. That is good, if we cannot get anything better; but it is far better to have the conference workers, and the medical missionary department, and the publishing department meet with the educational department, and to have all the departments meet together, and study the educational work, and then study the medical missionary work and the publishing work-all to work together. Then, when they separate, all can work together, though they be ten thousand miles apart.

This is the principle of this document I hold before you, and we read and studied over and over, and this it is that has given to us the success we have had in the work in California.

Some one may say, "Are you not the president of the California Conference?" Yes, and No, too.

Allen Moon: How many of the presidents of conferences have ever had that document in their hands?

A. T. Jones: Probably you can all answer, possibly none. I do not know, but in the providence of God I had it in my hands, and so have used it all the time.

Allen Moon: I never saw it or heard it before.

A. T. Jones: It was spoken there. It is not for me or the committee to publish it. It was for the author of it to publish it, and so we cannot lay any blame to anybody for that.

Now, brethren, these are some of the things wherein the present constitution is better than the one that is proposed; only give it a chance. And by two years' practise, by two years' application of it, by two years' study of it, I can certify, and so can the brethren in this conference, so can the college brethren, the sanitarium brethren, all can certify

that it is a splendid success, if you will only give it a chance. That is why I would be with the minority of the committee not to sweep that constitution clear out of the way before it has had any adequate chance to have a place and be put in operation throughout the field in General Conference work.

W. C. White: You have your treasurer. He is a man who handles from half a million to a million dollars a year. He gets money from all over the United States and the world; and I feel that that man should be selected by the people, and not by the Conference Committee of twenty-five. And with reference to chairman: I believe whether you call him president, or call him chairman, it matters not to me, but I do believe that it is consistent for the whole delegation to select that man. Now in the reorganization two years ago, I will say that at that time I did not advocate this principle, or this policy, or this proposition, that the chairman should be selected by the committee. I know some brethren have brought this up now within a day or two, that that was my proposition, but that was not. You may read the "Bulletin" through, and you will find it was not my position at all. I was occupying the chair when the proposition was brought up. A statement was read, just as Brother Jones read here today: "It is not wise to choose one man as president of the General Conference." I never had read that, and did not know the connection. I made no argument that was against it, but as soon as I could find the statement I read all that pertains to it, all that the article deals with, and I want to read a little more of it here to you this afternoon:

—"It is not wise to choose one man as president of the General Conference. The work—"[now, why?]"—the work of the General Conference has extended, and some things have been made unnecessarily complicated. A want of discernment has been shown. There should be a division of the field, or some other plan should be devised, to change the present order of things. The president of the General Conference should have the privilege of deciding who shall stand by his side as counselors—" That statement follows the one above. Now, I judge from that that the thought is that there will be a president of General Conference, but that the field will be divided up so that he will not have the large burden of details that have been falling upon him. That is the thought I got from it. Then it goes on and tells of his work, and how it should be, and lays it out; and then it goes further:

"I have the word of the Lord that presidents of conferences,"—state conferences; and taking it all the way through, so far as I can see, it recognizes all the principles of organization that this people adopted away back forty years ago. And as I understand it, the instruction was to decentralize responsibilities and details, and place them in the hands of a larger number of men. Now, in our work of reorganization, this is just what we have endeavored to do. Instead of having the details of General Conference organization centering at Battle Creek, we have been trying all the year to push them out, back on to the Union and local conferences, where they belong, and to put departmental work in the hands of committees especially appointed for that purpose. And so the General Conference has practically become an advisory mission board. I believe that it is just as natural as the rising of the sun, and I see no violation of these principles. If I could see it, I am sure, as my heart feels, I would rise up against it.

Now, since this question has come up, I have been reading somewhat in the instruction that is given to this people regarding organization. And, as far as I can see, the line we have been moving on in this work of reorganization is in perfect harmony with the principles of organization brought out forty years ago. And I still say further, brethren, I do not see that the general idea of organization and reorganization of two years ago set aside, or set at naught, one principle of organization that was given to this people years

ago. It did undo some of the complications that came in, because we failed to adjust our affairs as our work grew. But the principles are left intact. Now, here I read: "With Seventh-day Adventists organization was not so much a matter of choice as of necessity. It was first entered into very cautiously, by some, and reluctantly by others. And as numbers have increased, and missionary fields have opened before us, we have all come to prize our simple, and, to human view, complete organization... The permanency of the cause and united effort of all our people to push the work forward, depend upon the establishment and maintenance of order. And this can not be done without proper organization. But organization exists only in form when the offices of such organization are trampled underfoot. Our General Conference is the highest earthly authority with our people, and is designed to take charge of the entire work in this and other countries." Thus, away back there, at the very beginning, the idea was that the General Conference should be a mission board primarily, that should take charge of the work in all countries. Again I read:

"Evil does not result from organization but because of making organization everything, and vital godliness of little moment. When form and machinery take the preeminence, and a laborious task is made of carrying on the work that should be done in simplicity, evil will result, and little will be accomplished in proportion to the effort put forth. The object of organization is just the reverse of this; and should we disorganize, it would be like tearing down that we build up." "The system of organization has proved grand success. Systematic benevolence was entered into according to the Bible plan. The body has been compacted by that which every joint supplieth. As we have advanced, our system of organization has still proved effectual. In some parts of the work, it is true, the machinery has been made too complicated."

Now, two years ago we endeavored to simplify the machinery, and to leave out some of the parts, just in harmony with this statement here and the instruction that came to us; but it did not do away with any of the vital features, or overthrow any of the real principles of organization that we have.

"The business of our Conference sessions has sometimes been burdened down with propositions and resolutions that were not at all essential."

Now, that is a thing that the conferences must remember. When our General Conference becomes the Mission Board, they are not to keep dragging into the General Conference details of business that belong to our Union Conferences. So we will reform according to this instruction:

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom."

[Later in that meeting...]

The Chairman: On what particular point are you speaking at present?

K A. Sutherland: On the representatives.

The Chair. Very well; if you confine yourself to the question of the representatives, it is all right.

E. A. Sutherland: When the question was up two years ago of six representatives from the Medical Missionary Board being on the General Conference Committee, Sister White, in her talk on that subject, twice stated that she was heartily in favor of Resolution 7. You will find it in the "General Conference Bulletin." Some of the brethren questioned it, and she stated twice that she was in favor of that particular resolution.

Delegates: Six members of what?

E. A. Sutherland: In the "General Conference Bulletin" of 1901, page 201 of the proceedings, when the report was brought in concerning the General Conference Committee, how it should be made up, the following was presented as Recommendation 7. "That the General Conference Committee consist of twenty-five members, six of whom are to be chosen by the Medical Missionary Association and nineteen by the General Conference."

Different brethren spoke on this, among them brother Prescott and brother W. C. White, and then Sister White talked. Her remarks are to be found on pages 202- 205 of the "Bulletin." She says: "I am ready to say to you today that I am in harmony with this resolution. Many who have been more or less out of line since the Minneapolis meeting will be brought into line. God will help those who love the truth, who give themselves, heart and mind and strength to Him. "A little later on in the same talk, she said, "I am fully in favor of this resolution, because I know that medical missionary work is the gospel in practise, and, as the Lord has declared, is never, never to be separated from the gospel ministry."

Another point on Section 2: I notice that the Foreign Mission Department is not mentioned; and I should understand, from what has been said, that this plan would mean that the General Conference is practically to be the Foreign Mission Department. Is that true? (Delegates: Yes.) This is what I understand. The chairman of the General Conference stated in his report that, since the General Conference had been broken up and the responsibility had been distributed, there was very little else for the General Conference to do. And I remember, two years ago, the plan was that the General Conference Committee should be advisory, and not executive.

It seems to me that the Foreign Mission Board has practically swallowed up the General Conference Committee, and the chairman of the Foreign Mission Board, or the president, has an advantage over any other department of the work. It gives the one in charge of the Foreign Mission Department an opportunity to work the territory and to turn means into the channel in which he is especially interested. So that other departments will suffer. And during the last two years this thing has been done. The chairman of the General Conference Committee has been chairman of the Foreign Mission Board. He is intensely interested in the foreign mission work; God has put that burden upon him. But mistakes have been made in swinging everything so heavily toward the foreign mission work that other departments of work have suffered; and I know that what I am saying is true. Because we have been told this.

Now it seems to me that you are laying down a plan that will work great harm. If this plan should be followed, and a man should be appointed as president of the General Conference who was altogether in favor of medical missionary work, then he would take the General Conference Committee, and use it for that work. Other departments would suffer. I believe the General Conference should have an interest in all departments, but should not be worked for any one department, because injury will be done the other departments.

There is just one thing more that I desire to bring before you: The testimony has come to us telling us that the work of reorganization that began two years ago was correct: that the trouble has been in men not humbling themselves, and in not carrying out that work as it should have been carried out. The reorganization, as begun, was correct. And it has been stated several times that the plan that was laid for the General Conference work has not been fully carried out. I believe, brethren, the thing to do is to

go back where we were two years ago in the matter of reorganization, and take it up, and carry it out, and give it a fair trial, because those who have been in the responsible places have admitted that they did not carry out the letter of that, because they did not believe that it was possible. I believe that it is possible.

G. B. Thompson: I rise to protest against one thing that seems to be coming in, and that is to clothe this old constitution with inspiration. I do not believe that this old constitution is inspired because God called for reorganization two years ago. Neither am I prepared to accept the alleged fact that this constitution is an exponent of the principles that were laid down two years ago. I have noticed that that has crept into a good many speeches; and we are left with the proposition before us that, unless you vote for the old constitution, you are going back on inspiration. I do not believe we ought to place it in that way before the delegates.

I want to call attention to the fact, and that is this, that in the old constitution the very things that are clamored for here are not brought out. In this section, where it says there are twenty-five men to be chosen. It does not say that a single one of them shall be from this or that department; it simply states that there should be twenty-five men chosen. And the proposed constitution says that all these branches of the work shall be represented.

It seems to me that if either of them is an advanced step on the plan of reorganization, the proposed constitution is nearer than the other.

W. C. White: I am thankful brethren for the opportunity that these discussions give to consider facts and principles. The last speaker but one asked some questions which we may refer to later on. But I understand the most important point brought out by him, in my estimation, was the idea that the missionary work for this people is a departmental work, coordinate, or standing alongside of other departmental work.

Now, brethren, is it not a fact that our one and only commission is to go and preach to all nations? And the medical work is the right arm; the educational may be the left arm; the publishing work may be one of the legs; I do not know. I would not attempt to go into anatomy. But these departments are limbs. The body itself is the missionary work. (General Conference Bulletin 1903, pp. 149-155,160,169.)

Chapter Eleven A ***Some Testimonies of E.G. White From the Year 1903...***

... about Centralization and evidence that we learned nothing in the meantime

"BE ON GUARD" by E.G. White

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love." 1 Corinthians 16:13,14. A.R.V.

Lessons from the Past - Centralization

It was God's design that after the Flood, in fulfillment of the command given to Adam, men should disperse themselves throughout the earth, to replenish and subdue it. (See ST 213-219.)

As Noah's descendants increased in number, apostasy soon manifested itself. Those who desired to forget their Creator, and to cast off the restraint of his law, decided

to separate from the worshipers of Jehovah. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. Here they decided to build a city, and in it a tower which should be the wonder of the world. This tower was to be so high that no flood could sweep it away. Thus they hoped to secure their own safety, and make themselves independent of God.

God had directed men to disperse throughout the earth, to replenish and subdue it; but these tower-builders determined to keep their community united in one body, and to found a monarchy which should eventually embrace the whole earth.

Among the men of Babel, there were living some who feared God, although they had been deceived by the pretensions of the ungodly, and drawn into their schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the wonderful representations and the grand outlook. For the sake of these loyal ones, the Lord delayed his judgments, and gave the ungodly time to reveal their true character. But the great majority were fully united in their heaven-daring undertaking. They heeded not the counsel of the Lord, but strove to carry out their own purposes.

This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self-exaltation, not for the glory of God. Had they succeeded, a mighty power would have borne sway, banishing righteousness, and inaugurating a new religion. The world would have been demoralized. The mixture of religious ideas with erroneous theories would have resulted in closing the door to peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have directed minds from allegiance to the divine statutes, and the law of Jehovah would have been ignored and forgotten. Determined men, inspired and urged on by the first great rebel, would have resisted any interference with their plans or their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts in order that they might carry out their purposes.

But God never leaves the world without witnesses for him. At the time of the first great apostasy after the flood, there were men who humbled themselves before God, and cried unto him. "O God," they pleaded, "interpose between thy cause and the plans and methods of men."

"And the Lord came down to see the city and the tower [the great idol-building], which the children of men builded." Angels were sent to bring to naught the purposes of the builders.

The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material, or other directions regarding the work. As messages were thus passing from one to another, the language was confounded, so that material was called for which was not needed, and the directions received were often the reverse of those that had been given. Confusion and dismay followed. All work came to a standstill. There could be no further harmony or co-operation. The builders were wholly unable to account for the strange misunderstandings among them, and in their rage and disappointment they reproached one another. Their confederacy ended in strife and bloodshed. Lightnings from heaven broke off the upper portion of the tower, and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens, and that He is able to confuse and to multiply confusions in order to teach men that they are only men.

God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law.

Up to this time men had spoken the same language; now those that could understand one another's speech united in companies; some went one way, and some another. "The Lord scattered them abroad from thence upon the face of all the earth." In our day the Lord desires that His people shall be dispersed throughout the earth. They are not to colonize. Jesus said, "Go ye into all the world, and preach the gospel to every creature." When the disciples followed their inclination to remain in large numbers in Jerusalem, persecution was permitted to come upon them, and they were scattered to all parts of the inhabited world.

For years messages of warning and entreaty have been coming to our people, urging them to go forth into the Master's great harvest fields, and labor unselfishly for souls.

From Testimonies written in 1895 and in 1899 I copy the following paragraphs: -

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investments of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, where schools can be built up in which the youth can be given an education in agricultural and mechanical lines.

"The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute.

"What can I say to our people that will lead them to follow the course that will be for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek, and build up interests in other places? Will they not go to the dark places of the earth to tell the story of the love of Christ, trusting in God to give them success?

"It is not God's plan for our people to crowd into Battle Creek. God says: 'Go work to-day in My vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for My coming. Those in the highways and hedges are to hear the call.'

"God will make the wilderness a sacred place as His people, filled with the missionary spirit, go forth to make centers for His work, to establish sanitariums, where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines."

"It has been urged that there were great advantages in having so many institutions in close connection; that they would be a strength to one another, and could afford help to those seeking education and employment. This is according to human reasoning; it will be admitted that, from a human point of view, many advantages are gained by crowding so many responsibilities in Battle Creek; but the vision needs to be extended."

Notwithstanding frequent counsels to the contrary, men continued to plan for centralization of power, for the binding of many interests under one control. This work was first started in the Review and Herald Office. Things were swayed first in one way, and then in another. It was the enemy of our work who prompted the call for the consolidation of the publishing work under one controlling power in Battle Creek.

Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the medical missionary association at Battle Creek.

I was told that I must lift my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidation. He warned us against binding ourselves to fulfil certain agreements that would be presented by men laboring to control the movements of their brethren.

An Educational Center

The Lord is not pleased with some of the arrangements that have been made in Battle Creek. He has declared that other places are being robbed of the light and advantages that have been centered and multiplied in Battle Creek. It is not pleasing to God that our youth from all parts of the country should be called to Battle Creek to work in the Sanitarium, and to receive their education. When we permit this, we are often guilty of robbing needy fields of their most precious treasure.

Through the light given in the Testimonies, the Lord has indicated that He does not desire students to leave their home schools and sanitariums to be educated in Battle Creek. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done to share with other places the advantages still centered in Battle Creek. The Lord signified His displeasure by permitting the principal buildings of these institutions to be destroyed by fire.

Notwithstanding the plain evidences of the Lord's providence in these destructive fires, men have not hesitated to stand before their brethren in council meetings, and make light of the statement that these buildings were burned because men had been swaying things in directions which the Lord could not approve.

Principles have been perverted. Men have been departing from right principles, for the promulgation of which these institutions were established. They have failed of doing the very work that God ordained should be done to prepare a people to "build up the old waste places" and to stand in the breach, as represented in the fifty-eighth chapter of Isaiah. In this scripture the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard; and he desires that this vineyard shall be worked unselfishly. No parts are to be neglected. The most neglected portion needs the most wide-awake missionaries to do the work portrayed in the following scripture: -

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, ... and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like, a watered garden, and like a spring of water, whose waters fail not. And they that

shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

For His own name's sake God will not permit the froward and the independent to carry out their unsanctified plans. He will visit them for their perversity of action. "There is no peace, saith my God, to the wicked." But I am instructed to say that in His judgments the Lord will remember mercy. He declares: -

"I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him."

"The spirit of my people should fail before me," saith the Lord, "if I were to deal with them in accordance with their perversity. They could not endure my displeasure and my wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness, I will convert and heal, and restore unto him my favor."

Concerning those who have been deceived and led astray by unconsecrated men, the Lord says: "Their course of action has not been in accordance with my will; yet for the righteousness of my own cause, for the truth's sake, for the sake of those who have preserved their fear and love of God, I, who create the fruit of the lips, will put my message into the lips of those who will not be perverted. Although some may be deceived and blinded in their ideas of men and the purposes of men, I will heal every one who honors my name. All the penitent of Israel shall see of my salvation. I, the Lord, do rule, and I will fill with praise and thanksgiving the hearts of all who are nigh and far off, even all the penitent of Israel who have kept my ways."

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy., I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Review and Herald, Dec. 10, 1903.)

Chapter Eleven B

"Shall We be Found Wanting?"

by E. G. White

St. Helena, California, April 21, 1903.

Our position in the world is not what it should be. We are far from where we should have been had our Christian experience been in harmony with the light and the opportunities given us, had we from the beginning constantly pressed onward and upward. Had we walked in the light that has been given us, had we followed on to know the Lord, our path would have grown brighter and brighter. But many of those who have had special light are so conformed to the world that they can scarcely be distinguished from worldlings. They do not stand forth as God's peculiar people, chosen and precious. It is difficult to discern between him that serveth God and him that serveth Him not.

In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: "Found wanting." By the light bestowed, the opportunities given, will she be judged.

God's Purpose for His People

God has in store love, joy, peace, and glorious triumph for all who serve Him in spirit and in truth. His commandment keeping people are to stand constantly in readiness for service. They are to receive increased grace and power, and increased knowledge of the Holy Spirit's working. But many are not ready to receive the precious gifts of the Spirit which

God is waiting to bestow on them. They are not reaching higher and still higher for power from above, that, through the gifts bestowed, they may be recognized as God's peculiar people, zealous of good works.

Repent and Do the First Works

Solemn admonitions of warning, manifest in the destruction of dearly cherished facilities for service, say to us: "Remember therefore from whence thou art fallen, and repent, and do the first works." Revelation 2:5. Why is there so dim a perception of the true spiritual condition of the church? Has not blindness fallen upon the watchmen standing on the walls of Zion? Are not many of God's servants unconcerned and well satisfied, as if the pillar of cloud by day and the pillar of fire by night rested upon the sanctuary? Are there not those in positions of responsibility, professing to know God, who in life and character deny Him? Are not many of those who count themselves as His chosen, peculiar people satisfied to live without the evidence that of a truth God is among them to save them from Satan's snares and attacks?

Would we not now have much greater light if, in the past, we had received the Lord's admonitions, acknowledged His presence, and turned away from all practices contrary to His will? Had we done this, the light of heaven would have shone into the soul-temple, enabling us to comprehend the truth and to love God supremely and our neighbors as ourselves. Oh, how greatly Christ is dishonored by those who, professing to be Christians, disgrace the name they bear by failing to make their lives correspond to their profession, by failing to treat one another with the love and respect that God expects them to reveal in kind words and courteous acts!

The powers from beneath are stirred with deep intensity.

War and bloodshed are the result. The moral atmosphere is poisoned with cruel, horrible doings. The spirit of strife is spreading; it abounds in every place. Many souls are being taken possession of by the spirit of fraud, or underhand dealing. Many will depart from the faith, giving heed to seducing spirits and doctrines of devils. They do not discern what spirit has taken possession of them.

A Failure to Honor God

One who sees beneath the surface, who reads the hearts of all men, says of those who have had great light: "They are not afflicted and astonished because of their moral and spiritual condition." "Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not

hear: but they did evil before Mine eyes, and chose that in which I delighted not." "God shall send them strong delusion, that they should believe a lie," "because they received not the love of the truth, that they might be saved," "but had pleasure in unrighteousness." Isaiah 66:3,4; 2 Thessalonians 2:11,10,12.

The heavenly Teacher inquired : "What stronger delusion can beguile the mind than the pretense that you are building on the right foundation and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah? Oh, it is a great deception, a fascinating delusion, that takes possession of minds when men who have once known the truth, mistake the form of godliness for the spirit and power thereof ; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything."

God has not changed toward His faithful servants who are keeping their garments spotless. But many are crying, "Peace and safety," while sudden destruction is coming upon them. Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.

Who can truthfully say: "Our gold is tried in the fire; our garments are unspotted by the world?" I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: "Can you not see how they have pretentiously covered up their defilement and rottenness of character? 'How is the faithful city become an harlot!' My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking"

A Call for Reformation

Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility and reaches her high calling in Christ, standing on the platform of eternal truth and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, separate from earthly entanglements, showing that the truth has made her free indeed. Then her members will indeed be the chosen of God, His representatives.

The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit. The barriers separating believer from believer will be broken down, and God's servants will speak the same things. The Lord will co-operate with His servants. All will pray understandingly the prayer that Christ taught His servants: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matthew 6:10. (Testimonies for the Church, vol. 8, pp. 247-251.)

Chapter Twelve

In 1909 E.G. White Declared that Human Kingship was Fully Established

"Jehovah is our King" by E.G. White

God has revealed many things to me which He has bidden me give to His people by pen and voice. Through this message of the Holy Spirit, God's people are given sacred instruction concerning their duty to God and to their fellowmen.

A strange thing has come into our churches. Men who are placed in positions of responsibility that they may be wise helpers to their fellow workers have come to suppose that they were set as kings and rulers in the churches, to say to one brother, Do this; to another, Do that; and to another, Be sure to labor in such and such a way. There have been places where the workers have been told that if they did not follow the instruction of these men of responsibility, their pay from the conference would be withheld.

It is right for the workers to counsel together as brethren; but that man who endeavors to lead his fellow workers to seek his individual counsel and advice regarding the details of their work, and to learn their duty from him, is in a dangerous position and needs to learn what responsibilities are really comprehended in his office. God has appointed no man to be conscience for his fellowman. It is not wise to lay so much responsibility upon an officer that he will feel that he is forced to become a dictator.

A Constant Peril

For years there has been a growing tendency for men placed in positions of responsibility to lord it over God's heritage, thus removing from church members their keen sense of the need of divine instruction and an appreciation of the privilege to counsel with God regarding their duty. This order of things must be changed. There must be a reform. Men who have not a rich measure of that wisdom which cometh from above should not be called to serve in positions where their influence means so much to church members.

In my earlier experiences in the message, I was called to meet this evil. During my labors in Europe and Australia, and more recently at the San Jose camp meeting in 1905, I had to bear my testimony of warning against it, because souls were being led to look to man for wisdom, instead of looking to God, who is our wisdom, our sanctification, and our righteousness. And now the same message has again been given me, more definite and decisive, because there has been a deeper offense to the Spirit of God.

An Exalted Privilege

God is the Teacher of His people. All who humble their hearts before Him will be taught of God. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The Lord wants every church member to pray earnestly for wisdom, that he may know what the Lord would have him do. It is the privilege of every believer to obtain an individual experience, learning to carry his cares and perplexities to God. It is written, "Draw nigh to God, and He will draw nigh to you."

Through His servant Isaiah, God is calling His church to appreciate her exalted privilege in having the wisdom of the Infinite at her command: "O Zion, that bringest good

tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd:

He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

"Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being His counselor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to bum, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity."

"Hast thou not known? hast thou not heard, the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

In the forty-first to the forty-fifth chapters of Isaiah, God very fully reveals His purpose for His people, and these chapters should be prayerfully studied. God does not here instruct His people to turn away from His wisdom and look to finite man for wisdom. "Remember these, O Jacob and Israel," He declares, "for thou art My servant:... O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel."

"Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside Me.... Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed. In the Lord shall all the seed of Israel be justified, and, shall glory."

Every Yoke to be Broken

I write thus fully, because I have been shown that ministers and people are tempted more and more to trust in finite man for wisdom, and to make flesh their arm. To conference presidents, and men in responsible places, I bear this message: break the bands and fetters that have been placed upon God's people. To you the word is spoken, "Break every yoke." Unless you cease the work of making man amenable to man, unless

you become humble in heart, and yourselves learn the way of the Lord as little children, the Lord will divorce you from His work. We are to treat one another as brethren, as fellow laborers, as men and women who are, with us, seeking for light and understanding of the way of the Lord, and who are jealous for His glory.

God declares, "I will be glorified in My people;" but the self-confident management of men has resulted in putting God aside, and accepting the devisings of men. If you allow this to continue, your faith will soon become extinct. God is in every place, beholding the conduct of the people who profess to represent the principles of His word. He asks that a change be made. He wants His people to be molded and fashioned, not after man's ideas, but after the similitude of God. I entreat of you to search the Scriptures as you have never yet searched them that you may know the way and will of God. Oh, that every soul might be impressed with this message, and put away the wrong!

Paul's Experience

We would do well to study carefully the first and second chapters of I Corinthians. "We preach Christ crucified," the apostle declared, "unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." The human being who undertakes to become wisdom for another will find himself coming short.

"I was with you," Paul continues, "in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

Taught by the Spirit

In the next words the apostle brings to view the true source of wisdom for the believer: "God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even, so the things of God knoweth no man, but the Spirit of God.... Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

These words mean very much to the soul that is trying to run the race set before him in the gospel. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man.

For who path known the mind of the Lord, that he may instruct Him? But we have the mind of Christ."

Read also the third chapter of this book, and study and pray over these words. As a people our faith and practice need to be energized by the Holy Spirit. No ruling power that would compel man to obey the dictates of the finite mind should be exercised. "Cease ye from man, whose breath is in his nostrils," the Lord commands. By turning the minds of men to lean on human wisdom, we place a veil between God and man, so that there is not a seeing of Him who is invisible.

In our individual experience we are to be taught of God. When we seek Him with a sincere heart, we will confess to Him our defects of character and He has promised to receive all who come to Him in humble dependence. The one who yields to the claims of God will have the abiding presence of Christ, and this companionship will be to him a very precious thing. Taking hold of divine wisdom, he will escape the corruptions that are in the world through lust. Day by day he will learn more fully how to carry his infirmities to the One who has promised to be a very present help in every time of need.

This message is spoken to our churches in every place. In the false experience that has been coming in, a decided influence is at work to exalt human agencies, and to lead some to depend on human judgment, and to follow the control of human minds. This influence is diverting the mind from God. God forbid that any such experience should deepen and grow in our ranks as Seventh-day Adventists. Our petitions are to reach higher than erring man—to God. God does not confine Himself to one place or person. He looks down from heaven upon the children of men; He sees their perplexities, and is acquainted with the circumstances of every experience of life. He understands His own work upon the human heart, and needs not that any man should direct the workings of His Spirit.

"This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." God has appointed the angels that do His will to respond to the prayers of the meek of the earth, and to guide His ministers with counsel and judgment. Heavenly agencies are constantly seeking to impart grace and strength and counsel to God's faithful children, that they may act their part in the work of communicating light to the world. The wonderful sacrifice of Christ has made it possible for every man to do a special work. When the worker receives wisdom from the only true source, he will become a pure channel of light and blessing; for he will receive his capability for service in rich currents of grace and light from the throne of God. (Special Testimonies, Series B, No. 10, pp. 12-20 (1909); see also Testimonies to Ministers, pp. 477-484.)