

1893  
**GENERAL CONFERENCE**  
**SESSION SERMONS**  
&  
**SPECIAL REPORTS**



MAJOR PRESENTERS:

J. H. DURLAND, S. N. HASKELL, A. T. JONES, J. N. LOUGHBOROUGH,  
O. A. OLSEN, W. W. PRESCOTT, R. C. PORTER, R. A. UNDERWOOD

**GENERAL CONFERENCE DAILY BULLETINS**

**No. 1. — No. 26.**

JANUARY 27, 1893 — MARCH 26, 1893

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General Conference  
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## Sermons & Special Reports

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### THE STUDY OF THE BIBLE—

No. 1—

ELDER S. N. HASKELL

Friday, January 27.

The ministerial Institute convened in the Tabernacle at Battle Creek, Mich., Jan. 27, at 9:30 A. M. About 300 were present. There was a devotional exercise lasting half an hour, conducted by Elder I. D. Van Horn; many earnest prayers were offered that the blessing of God might rest upon those attending the institute and that great good might be accomplished while they were together and when they should again be separated.

The first lesson was given by Elder S. N. Haskell. Subject, "How to study the Bible." Elder H. said: When we study the word of God we should recognize it as the voice of God to us as individuals. We should not study it to find an argument to use against some other person. This would not be a right motive. God wants us to receive the word of God for our own benefit; then he can use us for his work. God gave his Son for the world, and Christ takes us up and gives us to the world. We are liable to think that Christ's words applied to the disciples,— those whom he directly addressed, but not to us. But the right position for each one of us to take is that "God speaketh to me." Then we can get the benefit of the word of God.

The gospel of Christ contains all the salvation there is in the world. It embraces all the Bible. Every line of the Bible contains salvation. It was given to save us individually.

This gospel was in Christ before the world began, and each of us can say, the Bible was written for my especial benefit. The more *closely* we can study the Scriptures the better the Spirit of God can help us to understand it. When we thus bring our minds to bear upon the Scripture, the better the Spirit of God can help us to gain its meaning, for our minds come into close contact with that Spirit which inspired the word. Even what are considered the most uninteresting portions of the Bible, may be made a blessing to us, for the same Spirit inspired it all. The gospel embraces the whole Bible, and there is nothing in the Bible but gospel. It is all gospel. It is the gospel of Jesus Christ. It is to be received as such, by every heart. Those who receive it, receive salvation. The speaker then referred to the gospel commission, reading

Mark 16:15, and Matt. 28:19, 20. We are to teach whatsoever he commanded. This takes in the whole Bible. Then anything found in the Bible is the gospel. The whole Bible was inspired by Christ. He referred to Luke 24:47. God gives us the spirit of repentance. Repentance is embraced in the gospel. The gospel is the power of God unto salvation. Rom. 1:16. That power is in the word of God. Then it is in the first chapter of Genesis. It is also present truth. If we ignore one part, we ignore the whole. He then read Col. 1:23-27. Here the terms gospel, word of God, and the mystery, are used synonymously. It had been hidden, but was now made known. All summed up, the gospel is "Christ in you the hope of glory."

Any expression that I may take as coming directly from God, contains salvation. We may be saved without having an absolute knowledge of all the word, but we must live up to all the light we have. One ray of light given us, if perfectly followed, will bring us to the fullness of the light of the gospel; for every word God has ever spoken, contains salvation. This gospel now revealed to us, always existed in Christ. Every being in the universe that is in harmony with God, is so because of the gospel. Christ was the revelation of the perfection of God in humanity, and if we are not interested in every word that Christ has given us in his word we are not interested in all of him. When we take it as the word of God, it is interesting, and it is salvation. His words are spirit and life; they give life. It gives life to inanimate things. When God says to a man, live, he lives, even though he is dead. People often get infatuated reading works of fiction, but Satan cannot write a book so interesting as the Bible. The Bible is the most fascinating book in the world, and if it is not so to us, it is because we have not got hold of it. We can never be saved as long as any other book is more attractive to us than the Bible. The attraction is there, and we must educate ourselves to recognize it. Jesus Christ is there, and we ought to see him in his word. If we do not love his book, we do not love him. We read in 2 Tim. 1:9 that this grace of Christ was given us before the world began and was seen in him before he came into the world; and every ray of light that ever came to any man, every conviction of right or wrong came from Christ. We read in 1 John 1:1 that Christ is the "Word of Life." In 1 Peter 1:25, Christ, the word, and the gospel are all mentioned

as the same thing. The speaker then read Job 14:16. Do you believe that God counts every step you take? Yes, he numbers my hairs, counts my steps, and he wants me to believe it. Not only does he count every step, but he knows the secret motive that led us to take those steps. Prov. 5:21. In conclusion Elder Haskell read the first five verses of the 139th Psalm, and especially emphasized the personal pronoun "me" and "my." Ten times it is repeated. David made a personal thing of God's knowledge of his ways. We should make the same application to {3} ourselves. Our safety lies in taking every word of the Bible as something directly from God to our own souls.

### THE STUDY OF THE TESTIMONIES.—

No. 1—

ELDER J. N. LOUGHBOROUGH.

Friday, January 27.

IMMEDIATELY following the session conducted by Elder Haskell, Elder J. N. Loughborough opened his series of lessons on the study of the Testimonies. He referred to the various gifts placed in the Church, as mentioned in Eph. 4:11-16, and dwelt particularly upon their effect in producing unity among believers. The speaker quoted the following scriptures: 1 Cor. 12:12-27; Col. 2:19; Rom. 12:1-5; Eph. 5:30, 32; Ps. 133:1-3; 1 Cor. 1:10; 2 Cor. 13:11; 1 Pet. 3:8; Rom. 15:1-6; John 17:21-23. All these show the desire and purpose of Christ for unity among his followers. We may expect, then, that prophecy, as one of these gifts, will be aiming at unity, as we find that it did in the time of the first great dissension in the early Church, when Judas and Silas, two prophets, were commissioned to go to the churches with Barnabas and Paul, to instruct them and bring again into a state of harmony.

What was the first aim and effect of the gift of prophecy among us? Our enemies have repeatedly testified that but for the visions our denomination would long since have gone to pieces. Elder Joseph Bates gives this testimony to their effect at the time of the great confusion following the disappointment in 1844 (see "Rise and Progress of Seventh-day Adventists," p. 128):—

"I thank God for the opportunity I have had with others to witness these things. I can now confidently speak for myself. I believe the work is of God, and is given to comfort and strengthen his 'scattered,'

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‘torn,’ and ‘peeled people,’ since the closing up of our work . . . in October, 1844. The distracted state of ‘lo here’s!’ and ‘lo there’s!’ since that time has exceedingly perplexed God’s honest, willing people, and made it exceedingly difficult for such as were not able to expound the many conflicting texts that were presented to their view. I confess that I have received light and instruction on many passages that I could not before clearly understand.”

In August 1848, a conference of Sabbath keepers was held at Volney, Oswego Co., N. Y. “There were about thirty-five persons present, all that could be collected in that part of the state; but hardly two of these were agreed. Each was strenuous for his own views, declaring that they were according to the Bible. All were anxious to advance their sentiments and to preach them. They were told that Elder White and his wife had not come so great a distance to hear them, but had come to teach them the truth. Mr. Arnold held that the 1000 years of Rev. 20, were in the past, and that the one hundred and forty-four thousand mentioned in Revelation were those raised at Christ’s resurrection.

“As the emblems of our dying Lord were before this company, and they were about to commemorate his sufferings, Mr. Arnold arose and said he had no faith in what they were about to do,— ‘that the Lord’s supper was a continuation of the Passover, to be observed but once a year. These strange differences of opinion rolled a heavy weight upon Mrs. White, especially as Mr. Arnold spoke of the one thousand years as being in the past. She well knew that he was in error, and great grief pressed upon her spirits, for it seemed that God was dishonored. Some feared she was dying; but Elders Bates, White, Chamberlain, Gurney, and Edson prayed for her, and the Lord mercifully heard the prayers of his servants, and she revived. The light of heaven rested upon her, and she was soon lost to earthly things. While in this state she was shown some of the errors of those present, and also truth in contrast with their errors, showing that these discordant views claimed were according to the Bible, were only according to their own opinions of the Bible, and that they must yield their errors and unite upon the third angel’s message. The meeting ended gloriously; truth gained the victory. Those who held these strange diversities of opinion confessed their errors, and united upon the present truth of the third angel’s message, and the

Lord greatly blessed them.”—“Rise and Progress,” pp. 137, 138.

The writer of the proverbs said, “Where there is no vision the people throw off restraint.” Prov. 29:18, Revised Version. In harmony with this testimony are the following words from Sister White (see “Gospel Workers,” p. 84):—

“I was pointed back, and saw that in every important move, every decision made or point gained by God’s people, some have arisen to carry matters to extremes, and to move in an extravagant manner, which has disgusted unbelievers, distressed God’s people, and brought the cause of God into disrepute. The people whom God is leading out in these last days will be troubled with just such things. But much evil will be avoided if the ministers of Christ will be of one mind, united in their plans of action, and united in effort. If they will stand together, sustain one another and faithfully reprove and rebuke wrong, they will soon cause it to wither; But Satan has controlled these matters very much. Private members and even preachers have sympathized with disaffected ones who have been reprov’d for {4} their wrongs, and division of feeling has been the result. The one who has ventured out and discharged his disagreeable duty by faithfully meeting error and wrong, is grieved and wounded that he receives not the fullest sympathy of his preaching brethren. He becomes discouraged in discharging these painful duties, lays down the cross, and withholds the pointed testimony. His soul is shut up in darkness, and the church suffers for the lack of the very testimony which God designed should live among his people. Satan’s object is gained when the faithful testimony is suppressed. Those who so readily sympathize with the wrong, consider it a virtue; but they realize not that they are exerting a scattering influence, and that they themselves help to carry out Satan’s plans.”

“Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the

cooperation of the heavenly messengers, must work in unison with them. Those who have unction from on high, will in all their efforts encourage order, discipline, and union of action, and then the angels of God can cooperate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan’s efforts to weaken our forces, to destroy courage, and prevent successful action.

“Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven’s arrangement as he can; therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man’s say-so. They are amenable to no man. I was shown that it is Satan’s special work to lead men to feel that it is in God’s order for them to strike out for themselves, and choose their own course, independent of their brethren.”—*Gospel Workers, page 156.*

“The travels of the children of Israel are faithfully described; the deliverance which the Lord wrought for them, their perfect organization and special order, their sin in murmuring against Moses and thus against God, their transgressions, their rebellions, their punishments, their carcasses strewn in the wilderness because of their unwillingness to submit to God’s wise arrangements,—this faithful picture is hung up before us as a warning lest we follow their example of disobedience, and fall like them. . . Has God changed from a God of order? No; he is the same in the present dispensation as in the former. Paul says, ‘God is not the author of confusion, but of peace.’ 1 Cor. 14:33. He is as particular now as then. And he designs that we should learn

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lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel.”—*Gospel Workers*, pp. 159, 160.

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### THE MIND OF CHRIST.—

No. 1—

ELDER R. C. PORTER.

Friday, January 27.

ON THE evening of Friday, Jan. 27, Elder R. C. Porter commenced a series of lessons on the “Mind of Christ.” He read for a foundation, Phil. 2:5-11. The speaker began by saying, that the subject of the mind of Christ as indicated by the scripture he had read, embraced all the Bible, and everything concerning us for the present time and for eternity. The believers in Christ should have one spirit, one mind. This can only be attained by all having the mind of Christ. The mind we are exhorted to possess is that mind. We can permit it to be in us. The entire gospel is summed up in the mind of Christ. When we know God, we know Christ. Then we have eternal life. When we study the mind of Christ we study the plan of salvation. Christ’s relation to God, both in regard to creation and redemption, has always been the same in every age. Christ’s relation to God and to all created beings, is forever the same. The only way to become acquainted with God is through Christ. John 17:3.

The study of the mind of Christ will not be confined to this present world, but it will be extended into the eternal ages. Said Philip, “Show us the Father.” Jesus replied, “He that hath seen me hath seen the Father.” He and the Father are one. John 10:30. One in nature, one in character, and one in purpose. When we have seen Christ in any relation to God and to man, we have seen him as he is in all ages. He is the same “yesterday, today, and forever.” There is no such thing as new revelations of the plan of salvation to God. Christ was with the Father in the creation of the universe. That creation included every planet. And in the plan of creation was embraced a plan of redemption from sin, should it ever come into any part of the creation of God. God did not plan for sin. He wanted all the inhabitants of the universe to be his servants, but he left them free to do as they would. That man might be free, God took the risk of sin. The speaker referred to Eph. 1:3-10. God had an *eternal* purpose concerning us. That purpose was that we

should be perfect in our life toward God and toward all his creatures. His purpose was that the things he had created should be the inheritance of his children. Taking the risk of sin, God made provision for it. This plan was in his eternal purpose, but it was not revealed until there was a necessity for it. When the necessity came God was ready to meet it. He was as full of mercy before he created the universe as since sin entered it.

His original plan made provision for every contingency that might arise and needed nothing new added to it in order to make provision for sin. He then read Rom. 16:25, 26. The plan was laid for all worlds, but a part of it was kept secret even from the angels. When it was revealed, they desired to look into it. 1 Peter 1:12. The contrast between Christ’s mind and ours may be seen by reading Isaiah 55:8, 9. When we have this mind, our minds will be greatly enlarged and expanded. Do we not desire the things that will make us god-like? Satan wanted to be like God, but he went at it the wrong way. Christ shows us the right way. It is by humbling ourselves as he humbled himself. This is our privilege. Read Phil. 2:1-9. Satan thought it the one thing to be desired to be equal with God. Christ did not think so. In the final issue Christ will be subject to the Father. 1 Cor. 15:28. In the creation Christ was in his Father’s counsel. Micah 5:2; Prov. 8:32; Gen. 1:26. All the ages were in the plan. It was all present: for he is the “I Am.” And his plans are all executed in Christ.

### THE THIRD ANGEL’S MESSAGE —

No. 1—

ELDER A. T. JONES

Friday, January 27.

AS WE begin our Bible study I think it would be well to spend this hour, at any rate, in considering what we came for, and how we are to come to get any good. I suppose that every one came expecting to hear things we never thought of before; and not only expecting to hear things we never thought of before, but expecting to learn things we never thought of before. It is very easy to hear things we never thought of before, but we do not always learn what we hear. But I suppose we have come expecting to learn things we never thought of before. It is simply saying we have come expecting the Lord to give {6} us new revelations of Himself, of His word, and of His way altogether. I have come for this.

This text is good advice for us all: “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.” Mark 10:15. Thus we have come to learn of the kingdom of God, to receive things of the kingdom of God, things new and old, old things in a new way, and new things in a new way. Whosoever shall not receive it as a little child, shall not enter therein; cannot have it. Hence, we are all to come here and to sit down at the feet of Christ, looking to Him as our teacher, expecting to receive what He has to tell us, coming as a little child. Because, not only is this text here which speaks thus about those who would receive the kingdom of God, but in Matthew it is put in such a way as to cover all the time after we receive the kingdom of God from the first. “At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” Matt. 18:1-3.

Now if any one should say that the other text refers to any who are receiving the kingdom of God for the first time and admit the truth that they can receive it only as a little child, confessing that they know nothing of it themselves and cannot bring themselves to a knowledge of it, this verse shows that it goes beyond that, and that the idea goes with it even after we have received the kingdom of God; for in order to be converted we are to be as a little child, receive the kingdom of God as a little child, allowing that we know nothing of ourselves, no wisdom of our own. It is not our own wisdom that can make it plain to us, can open the way by which we can understand it all right as it is. We must leave all our wisdom out in order to gain it and by being converted become as a little child. “Except ye be converted and become as a little child, ye shall not enter the kingdom of God.” What kind of children are mentioned? Little children. Little children have not much pride of opinion of their own. Grown up ones are not so ready to learn. Then this is spoken as giving us a model and example as to how we are to come to the word of God to learn. There is another verse that tells us the same thing and perhaps in a more forcible manner. “And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know it.” 1 Cor. 8:2. How many

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people does that cover? "Any man," all of us that have come here. Any one then who has come here, will it refer to us as personally as that? Every one. Any one of us then who have come here, that thinks he knows anything, how much does that cover? Thinks he knows how much? Thinks he knows what? "Anything." Does that cover all things then? Yes sir. Then the text covers all people and all things that may be known. Then if any one of us thinks he knows anything, what does he know? How much does he know? He knows nothing yet as he ought to.

Well, then, we will all assent that, that is true, shall we? Just set that down for yourself. If you came here thinking you knew something, you must decide you do not know that as you ought to know it. Then shall we come to this study in that way? Shall we all come to this study tomorrow, next day, each time we come here, and just settle it in our minds that we do not know anything as we ought to know it? I do not care if it is the oldest minister in our ranks; he must come and say, "I do not know anything yet as I ought to know it; teach thou me." And we will learn. Every one that comes to this house that way will learn something every lesson he hears. And this includes that same oldest minister in the ranks. He will learn more than any of the rest of us, if he sits down like that. But how long a time does that text cover? How long will it remain there? Will we go beyond that time during this institute, think you? No sir. Very good then, we have that settled, for the whole institute, if we thought we knew anything.

There are some things we thought we knew pretty well. If there is one thing we thought we knew, just put it down, we don't know anything. We are always learning the most out of those texts that we already know best. Don't forget that. We are always learning the most out of the texts with which we are already the most familiar. Then don't you see that any one who takes any text or thought, and studies upon it for a long time and thinks he has got all the thought out of it that is in it, he just shuts himself off there? When he says, "Now I know it," he shuts himself off from learning what is really in that text.

Brother Porter here in the lesson of the previous hour spoke to us of God's purpose in making known to us these things. What kind of purpose was that spoken of? An "eternal purpose." And the Scripture is God's expression to us of His thoughts

in that eternal purpose. The Scripture is the expression of God's thoughts on that purpose, in carrying out and setting forth and making known that purpose. Well then, what kind of purpose is it? Eternal. How deep then are His thoughts? How far-reaching is that purpose? Eternal. How deep then are the thoughts expressed in the scriptures? Eternal. In how many expressions in the Scriptures and in how many scriptures is the thought of eternal depth? In {7} how many passages? *Every one.* Then it does take all the Scriptures that are written for the Lord to express to us what he wants to tell us, of His eternal purpose? Yes sir. Then how deep is the thought in each passage of Scripture and the words that are used to tell it? Eternal. Then just as soon as any man catches one of these thoughts and thinks, I know it now and have got it, how far short is he? How far short is he from having the thought that is really there, from having the thought that is in that passage? (Voices: As far as his mind is from God's mind). When he says, I have the truth; I have the thought, he has shut up his own mind from the wisdom of the knowledge of God, putting himself and his own mind in the place of God and His thoughts. The man that does that cannot learn any more. Don't you see, that at that instant he shuts himself out forever from learning? And the man who does that, of course can learn nothing beyond himself, and of course will never have the knowledge of God.

The expressions of thought conveyed in the statements of the Scriptures are as eternal depths. Then what limit can we set to ourselves in the study of these? No limit at all. Then does not that present the splendid picture and the grand prospect that the eternal and the whole mind of God is wide open before us for us to study upon? Well then, let us not forget that that is the field of study upon which we are to enter.

We have been in it a good while, and let us be careful that we do not think we know something. Let us be sure that we have not been inveigled into the idea of thinking that we know something as we are to know it. Let us just settle it now by the word of God that we do not know that thing at all. There is knowledge in each line of thought for us to catch. And until all the depths and eternities are past we will never get to the place where we will have the right to think we know that thing and are done with it. Shall we? Well then, I am glad to know that we have such a subject as that

to study upon, and such a length of time as that (eternity) in which to study it. Well then let us be *glad* to start with. That text is going to remain with us as long as we are in the world at least, and it won't go then; it will go in this shape of course; the Bible, the word of God as put up in this shape, will go. No doubt these Bibles will be burned up just as any other book of paper and leather. But the word of God will not be burned up. That text in this shape (in print) will last as long as the world does, but after that it will still exist in this shape (the body). Then that text will still remain with us all the time, even eternally. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." No, no man knows it. Are not you glad, brethren, are not you glad?

But we must not linger too long upon any one of these texts, for there are several texts we want to bring up tonight. Taking the thought we had a moment ago, we have come here expecting to learn many things that are new and many new things about what we have learned formerly. We have not come though, to learn anything but the truth. That is what we want. The only thing there is any power in, the only thing there is any good in, the only thing there is any sanctifying force in, is the truth, the truth as it is in Jesus of course, because there is no truth in any other way. Then coming with that purpose, to know only the truth, that is all we are to study, that is all we are to ask about. It is none of your business or mine whether a thing be old or new or who says it in this institute or whether it is for us to study or for any one else, is it? The thing for us to ask is, Is it true? If it be true, then take the Lord's word as He has given it to us, no difference by whom He says it, no difference in what way it comes, no difference if it comes in exactly the opposite way in which way we expected it to come—and the probabilities are that it will, "for your ways are not my ways, saith the Lord." Then when we have a way fixed up, we may expect it to come another way.

The Lord will not allow any one to dictate to Him or to lay out plans for Him. We may take the Lord in that text, "O God, verily thou art a God that hidest thyself." But we can see Him. He will hide Himself; we cannot fix the ways in which He is going to do things always, but the best of it is we will let Him have His own way to do things, and we will be in a position to do it all the time. Then we will be perfectly safe. Then we will never need to have any

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that with us and then it is done, because His almighty power carries on the work.

Then He gave Himself for our sins, and now He comes and says, there is sin. What then? "Lord, it is sin." That is confession. The root idea of confession is to speak the same thing. The root idea of the Greek word translated confession is to speak the same thing. That is confession. The Lord said to David, "You have sinned and done this evil." David said, "I have sinned." That is confession. The Bible says, "If we confess our sins he is faithful and just to forgive us our sins." What does God show them for anyway? The only thing that He shows men their sins for, is that He may take them away. When He shows me sins, I say, "Lord, they are sins." And what then? They are forgiven. They are gone.

Now you folks have confessed your sins since you have been here, haven't you? All that the Lord has shown you, have you? [Congregation: "Yes, sir."] Everyone who has done that, his sins are forgiven. The Lord has said so. What do you say? [Congregation: "Amen."] But Satan says, "It is not so." He is a liar. But some folks here have been saying that Satan tells the truth upon that point. People in this house have been telling Satan that he told the truth upon that very point. Satan says, "They are not forgiven," and they say, "No, they are not." *Let us quit that.* We confess our sins that they may be forgiven, and the Lord says they are forgiven, and when they are forgiven why then in the Lord's name, let us say so.

"Abraham believed God, and it was counted to him for righteousness." "And he received the sign of circumcision, a seal of the righteousness of the faith which he had." The Lord says, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What do you say? [Congregation: "It is so."] How do you know? [Congregation: "The Lord says so."] Very good. Then you know that is so, do you?

Micah 7:19: "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" Then where are they? [Congregation: "In the depths of the sea"] How do you know? [Congregation: "He says so."] Then you know *that*, don't you? Then how in the world is anybody going to bother you about getting your sins back to you?

Ps. 103:12: "As far as the east is from the west, so far hath he removed our transgressions from us." How far are they away from you now, you who have confessed them? How far are they away? [Voice: "As far as the east is from the west."] Why don't you say so then? Satan comes and says, "They are not forgiven; every sin is right there before your face; don't you see them?" Are they? [Congregation: "No."] Says one, "I have seen them there." It is nothing of the kind. Satan is a magician and can make things appear so that are not so. But you look at them and say, "Yes, that is so." It is not so. The Lord says they are as far from us as the east is from the west. They are in the depths of the sea, and they are as white as snow. Thank the Lord.

Isa 38:17, and that verse is the last one we need tonight. "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." How many? [Congregation: "All."] Behind his back. Where are they, then? [Congregation: "Behind his back."] We are before his face and the sins are behind his back; who is between us and them? [Congregation: "God."] And He is upon His throne, isn't He? Then when I have confessed my sins to the Lord, He and His living eternal throne stand between me and those sins, and Satan and everybody else in this universe cannot bring them back; for he has got to get the Lord and His throne out of the way before they can get those sins back to me again. And I am going to be glad of it.

Can we know these things? Can we know that we know them? How can we know that we know them? The Lord says so. When He says so, and we believe it, that is faith. Satan says, "They are not." We say, "I know they are." Satan says, "No, there they are." We say, they are not there. They are in the depths of the sea [Voice: "Praise the Lord."]

When the man stands there, there is something that God can put His seal on. When the Lord says, "Thy sins are forgiven," that he has "cast them behind His back" and the man will not believe it, is **{406}** there anything there that God can put His seal on? No.

[Someone asked that Isaiah 43:25 be read, which Elder Jones did.] "I, even I, am he that blotteth out thy transgressions for mine own sake and will not remember thy sins."

There are many other texts like that

which we might notice. One is found in Heb. 8:15: "Their sins will I remember no more," and another in Ezekiel 33:16: "None of his sins that he hath committed shall be mentioned unto him." Here the Lord says, He will not remember our sins; the Lord will never mention them. It is Satan's work to do that. Brethren, let us believe the Lord.

When we believe that, then God will give you and me the circumcision of the heart, the seal of the righteousness of the faith that we have and He can do it, because there is something there that He can put His seal upon. And when a man does that as an individual, he receives the seal of righteousness. And when we as a whole body, as a church, believe that, we can ask with perfect confidence for the outpouring of His Holy Spirit and wait patiently and confidently, knowing that it will surely come in His own good time.

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### COMMUNICATION FROM SISTER WHITE—

GENERAL CONFERENCE PROCEEDINGS,  
ELEVENTH MEETING.  
Monday, February 27.

THE ELEVENTH meeting of the General Conference was called Sunday afternoon, Feb. 26, at 3 P. M., the International Tract Society not being prepared to occupy the hour as per program.

Prayer was offered by Elder J. B. Godrich.

The following communication from Sister White, to the General Conference was read before the Conference, Professor Prescott, at the request of the chairman, reading the same:—

"George's Terrace,  
"St. Kilda Road, Melbourne,  
"Dec. 23rd 1892.

### "Dear Brethren of the General Conference:—

"I am rejoiced to report to you the goodness, the mercy, and the blessing of the Lord bestowed upon me. I am still compassed with infirmities, but I am improving. The great Restorer is working in my behalf, and I praise his holy name. My limbs are gaining in strength, and although I suffer pain, it is not nearly as severe as it has been during the past ten months. I am now so far restored that by taking hold of the balusters I can walk up and down stairs without assistance. All through my long affliction I have been most signally blessed

am now come to be baptized in afflictions by your hands, that so I may have further fellowship with my Lord, and am not ashamed of his sufferings, for by his stripes am I healed. And as the man began to lay the strokes upon my back, I said to the people, 'Though my flesh should fail, and my spirit should fail, yet God would not fail;' so it pleased the Lord to come in, and to fill my heart and tongue as a vessel full, and with an audible voice I break forth, praying the Lord not to lay this sin to their charge, and telling the people that now I found he did not fail me, and therefore now I should trust him forever who failed me not; for in truth, as the strokes fell upon me, I had such a spiritual manifestation of God's presence, as I never had before, and the outward pain was so removed from me, that I could well bear it, yea, and in a manner felt it not, although it was grievous, as the spectators said, the man striking with all his strength, spitting in his hand three times, with a three-corded whip, giving me therewith thirty strokes. When he had loosed me from the post, having joyfulness in my heart, and cheerfulness in my countenance, as the spectators observed, I told the magistrates, 'You have struck me with roses;' and said, moreover, 'Although the Lord hath made it easy to me, yet I pray God it may not be laid to your charge.'

O brethren, let us not fear when trials come, when we have Jesus Christ. With the Lord Jesus Christ to suffer with us, we can rejoice even in persecutions, we can rejoice when the lash is being applied to our back. O, I am so glad that I am permitted to be with this people, I am so glad that I can have the opportunity to suffer with you in your shame, your disgrace, your persecutions, and I feel with you to rejoice in the blessing wherewith the Lord hath blessed us, and I entreat everyone here tonight who has not yet known the love of God as it is in Christ Jesus, to let that love into your hearts, and go with us, and we will do you good. {490}

At the conclusion of the remarks Elder T. S. Parmelee sang the following appropriate original song:—

### In the Chain-Gang.

The expected time at last has come  
In Freedom's once fair land.  
We are torn from kindred, friends and home,  
A persecuted band.

CHORUS:—

In the chain-gang now, for the Saviour's sake,  
For we his word obey,  
Of his sufferings keen we now partake  
Yet we share his joy today.

We feel the wrath of sinful men,  
Yet we banish every fear,  
For oppression must arise again,  
Then the Saviour will appear.

They nailed the Saviour to the cross  
While they thought they did God's will;  
His faithful children they oppress  
And they think they serve God still.

Oh, who can reach the darkened mind  
While he thinks he does God's will?  
If faithful love his heart can find,  
We will gladly suffer still.

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### THE THIRD ANGEL'S MESSAGE —

No. 22.—

ELDER A. T. JONES

Tuesday, March 7.

*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee. Isa 60:1,2.*

A WEEK ago tonight the text with which the lesson closed was this same one. And you remember the question was asked at the end of the reading of those scriptures which we were then studying, Is not this the time? Is it not now time for the fulfillment of this text which we have been reading, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee"?

On Sunday following there came this word, and it was read in the Conference:

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

This was the point which we had reached by a number of different lines of study and that is the point where we now stand. He who will claim that light and that glory by faith can have it. [Congregation: "Amen."] He who does not, cannot have it. I read a passage to you from Brother Prescott's talk the other night, on page 444 of the Bulletin. It is a word of caution and instruction which he gave us that is worth repeating:

"It is so easy for us to get wrong ideas about these things and in that way we ourselves be deceived about it. I have thought that some would have a wrong idea about what is meant when we say that we must go forth in the power of the Spirit, and that we must have power when we go forth."

So have I, and that has been done. But we had the caution over and over several times at the beginning of the Conference, against anyone setting any theory or fixing any thought as to how this thing that God had given, was to come. Because as certainly as we should think how it was going to come, that is the way it would not come. That is the one way in which it would not come at all. It would not come that way and could not possibly come that way.

"I do not understand that to mean that we are to come here to be consciously loaded up so that when we go from this place we have a certain feeling of a conscious power in our own selves that has been given to us and that we have it and carry it with us and can handle it, as it were, and measure it and look at it and when we need it take it out and use it."

I would not want to guarantee to you that nobody in this congregation had got that idea about it. I was especially pleased one morning in the ministers' meeting—those who were there will remember what I refer to—when one of the brethren got up and gave his testimony in regard to the manifestation of God's blessing and presence during the meetings of this Conference. He has jotted them down on paper in a long list. If every one of you had been marking the tokens of God's special favor in these meetings instead of looking for something you will never see, you would see vastly more than what you see now. I mean that we are not to have our ideas fixed that the Lord must work in a certain way and in that way look for something that will never come.

"All power is given unto me in heaven and in earth. Go ye therefore. . . . Lo, I am with you.' The power is in Christ, *not in us*, and the *having the power* is the *personal presence of Christ* in us."

And when we have that personal presence of Christ in us and with us, the power is from Christ then and not from us.

Here is a thought: The apostles were not always able to work miracles at will.

"The Lord granted His servants this special power, as the progress of His cause or the honor of His name required."—*Sketches from the Life of Paul*, p. 135. {494}

A good many people think that when the