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About the Author

Ellen G. White (1827-1915) is considered the most widely translated American author, her works having been published in more than 160 languages. She wrote more than 100,000 pages on a wide variety of spiritual and practical topics. Guided by the Holy Spirit, she exalted Jesus and pointed to the Scriptures as the basis of one's faith.

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General Conference Daily Bulletin,

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The Daily Bulletin

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SUCH is the short of the rather long name chosen for our little daily chronicle of the doings and sayings of the biennial session of the Seventh-day Adventist General Conference, and collateral meetings, to be held at Lincoln and College View, Neb., from this forward for three weeks.

The circumstances are new, and the situation presents some difficulties to editors, proof-readers, and printers; but all will try to do their best to fulfill with faithfulness and efficiency their allotted tasks. But with all that we can do, we cannot promise that dispatch and degree of freshness that would be desirable to our readers right on the ground. However, in this matter we shall doubtless make improvement with increased experience.

Whatever short-comings may appear will, we trust, be condoned with a spirit of forbearance. And it is no unreasonable thing to ask that they may be; for the excellent things we have in store will, we hope, obliterate any literary or mechanical defects that may creep in.

It will be our earnest endeavor to convey a faithful report of the various meetings, not only of the matters transacted, but of the spirit and interest that attends them. In order to do this, we shall try to

keep closely in touch with the spirit of the occasion, so that those who are here witnessing and experiencing the things we record, may have in the DAILY BULLETIN a profitable reminder of the good things here enjoyed; and that those who cannot be here may have that misfortune made up to them as fully as possible.

We start in with an edition of nearly ten thousand, and shall be able to fill orders for a limited number of back subscriptions only. Those who may still wish to obtain our good paper may do so now.

The Opening of the Meeting

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IT is a little difficult to fix the exact point at which the series of meetings to be recorded in our pages opened. The date set in the formal appointment was February 9, 1897. And that is the date upon which our account must begin, for before that neither reporters nor editors were on the ground. Previous to that date, for more than a week the members of the General Conference Committee, the auditing committee, and several others especially invited, were here. Meetings for study and devotion were held about twice each day. Time was taken for auditing reports, and each evening there was preaching in the church, which was well attended by the citizens of College View.

From these meetings we have the report of their excellent and beneficial character. Their effect is observable in the commencement of the more public or formal meetings, in producing a spirit of deep earnestness which those who arrive later do not fail to perceive and imbibe. There was nothing special to mark the commencement of the Institute on the day named above. At 10:30 A. M. the delegates and workers present to the number of one hundred or more, assembled in one of the chapels of the College, where the president of the General Conference, O. A. Olsen, in a few remarks referred to the preceding meetings, speaking of their nature and of the work performed. The auditing committee had succeeded in disposing of most of its business, so that the time necessarily consumed in this work would not have to be taken from the future meetings. [2]

The speaker announced that the order of exercises during the Institute would be, a meeting daily at 10:30 A. M., for the study of

the Spirit of Prophecy, especially pertaining to the communications that have recently come to us. These meetings will be led by A. T. Jones. A Bible study will be held each day at 3:30 P. M. in the Tabernacle, conducted by E. J. Waggoner, who takes for his subject the Epistle to the Hebrews. At 5 o'clock the educational secretary, W. W. Prescott, is to lead a study and discussion of educational topics; and at 7 P. M. there will be preaching in the Tabernacle. The services appointed in the Tabernacle are intended for general attendance, while the others are appointed for the members of the Conference, teachers, and other laborers.

The president urged upon those present the importance of faithful and constant attendance on all the meetings. The delegates are here at large expense to their conferences, and it should be a conscientious duty with all to attend earnestly to the work in hand. There would not seem to be much in the quiet surroundings of College View to prevent this good advice from being carried out.

Hymn No. 11 was then announced and sung, and A. J. Breed, of California, led the meeting in prayer. After a brief prayer season, A. T. Jones proceeded with his allotted subject, an abstract report of which remarks are given elsewhere.

The Spirit of Prophecy. - No. 1. A. T. JONES. (Tuesday Forenoon, Feb. 9, 1897.)

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I SUPPOSE there is no one in this room who does not think but that he truly believes in the Spirit of Prophecy; that is, that the Spirit of Prophecy belongs to the church, - to this message as is manifested through Sister White, and that these things are believed, professedly believed at least, so far as the idea and the Scriptures that prove that such things are a part of this work. But that is not where the trouble lies, for we are in trouble now. If we do not know it, we are much worse off than if we were in trouble and did know it. And more than that, the cause of God, as well as you and I, are in such trouble that we are in danger day by day of incurring the wrath of God because we are where we are. The Lord tells us that more than once, and he tells us how we got there, and he tells us how to get out of it. And

the only thing I know how to tell you here, is to study the Spirit of Prophecy, and get out of it what you need.

That is only one of the statements that is made. In knowing these statements, and having known them for some time, I would have been glad to stay at home and go on with the work there, because there is so much to be done and so many involved. God calls for many changes among the men who have formed committees, boards, councils, etc., and these men who compose these committees, boards, and councils are the very ones assembled here upon whom it will fall to make the changes. Now, how shall these men make the changes in which they themselves are involved, unless they themselves are changed first? The only way to have the change wrought is to have the men changed. All who will do so God will work through, and all who will not do so - what will become of them? That is why I say we are in trouble to-day. When the Lord tells us what trouble we are in, he tells us how we got there and how to get out of it. It all comes through disregarding the Testimonies. Then when we get into trouble by disregarding the Testimonies, and the Testimonies tell us just how to get out of that trouble, and we follow the testimony that leads us out, then we shall be straight on the Testimonies.

I have nothing to get off onto you, for I am in it with the rest of you. The Lord says that the cause is in trouble, and I am part of the cause; I belong with it, my life is wrapped up in it, and so is yours; it is everything to us. Then when the cause is in trouble, you and I are in trouble. It may be that you personally had no definite connection with the steps that brought the cause into trouble; yet we, being a part of the cause, and the cause itself being our life, are in trouble all the same because the cause is. But God tells us what to do to get out of it.

I do not want to give you man's counsel, but the Lord's. It may be that we shall see men's names, and if so I shall not dodge it. If a name should be left out and not read, and we know who it is, it does not follow that an attack is made upon that brother. Suppose that I commit a wrong, and the Lord tells me of it in a testimony. When that testimony comes to me, I turn my back upon the wrong, and you may use it all you want to, and it will not be against me; for I

am not in it if I have turned from it by acknowledging it, and acting
[3] accordingly.

As a real matter of fact, it is a question whether anybody finds right down in his own heart a belief of the Testimonies until he gets one or two or three, and he has accepted all, and then he will be pretty well satisfied that he believes the Testimonies, and not till he has had some such experience. I will begin and end with the Word. Here is something that tells us what to do when we come to such places as this: "If the Lord is in the midst of your councils, beholding your order and love and fear, and your trembling at his word, then you are prepared to do his work unselfishly."

Here we are in council. Though we be different in character, if we are molded by the same spirit of Christ, we are one. Then the church can rise as clear as the sun at mid-day, and go forth as terrible as an army with banners.

God has been shut away from his work, from the management of his work in general, in state work, councils, in boards, in churches, etc. We have had false gods, because the people have put men, and men have allowed themselves to be put, between God and the work. God is going to work in his cause anyhow, and if you will not get out of his way and let him work his own way, the wrath of God will fall upon those who are in the way. Men keep themselves, and allow themselves to be kept, in places that they should have been out of long ago. If we will get out of his way, and let him work, he will work with a gentle hand. We do not want a whip of cords. We would better be surprised a little now, than become greatly surprised after awhile; and in love be reproved, than to go on not knowing these things, and be made to flee from the temple as they did that day, or to be altogether surprised when we cannot help it.

So if the Lord is in the midst of your councils, beholding your love and your fear, and your tremblings at his word, then you are prepared to do his work; and he will not be in partnership with any unjust transactions.

Again I read: "Man's way is to devise and scheme. God implants a principle." And where God has implanted a principle, our life and actions together are simply an expression of that principle. And if God's principle is not there, then the principle of the devil is there. "Circumstances cannot work reforms. Christianity proposes a

reformation in the heart. What Christ works within will be worked out under the dictation of a converted intellect. The plan of beginning at the outside and trying to work inward, has always failed and always will fail."

I cannot apply a testimony to anybody else than myself, for it must be applied at the heart, and work from within. God will then apply it wherever I go. And it is the same with all of us in the testimony that comes to any, in any meeting or council or General Conference meeting. The president cannot apply all over the field a testimony given to him. He must accept it in his soul, and surrender to it body, soul, and spirit; and then Jesus Christ will apply the testimony everywhere he, the president, goes. It is a living thing in him, and then if he goes forward, that testimony is applied by the Lord wherever he may be. But men have tried to apply the Testimonies to other people without having the testimony a living thing in themselves. Over and over again that has been tried, and that is where the trouble is. If the testimony is not accepted by him body, soul, and spirit, so that the principle which is in it is a living thing in him, it matters not how much he may read that testimony and apply it to other people, his own influence will be against the testimony which he is applying. For if it is not lived in his life, and all that he says and does, it is destroyed by his actions. And that is what has brought about the conditions that exist now. "God's way is to give man something he has not." We are to take the thing that we have not, that God gives us, and that will make us a power in the Lord. 2 Corinthians 2:14: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." When that principle is there, wherever we go God is talking; he is speaking. He is making known the knowledge of himself by us in every place. It may be a business transaction; that makes no difference. Everything we do will remind them of God after we are gone, so he makes manifest the savor of his knowledge by us in every place.

"God's way is to *make* man something that *he* is not;" to make me something that I am not. Then when a testimony comes to me telling me that I am not right, that testimony is to make me what I am not, - to make me right. I cannot stand where I am and apply it;

but when I apply it, I shall be what I was not, and everywhere I go God can make himself manifest.

"Man's way is to get an easy place, and indulge appetite and
[4] selfish ambition. God's way is to work in power. He gives the grace if the sick man realizes that he needs it. Man is too often satisfied to treat himself according to the methods of quackery, and then vindicate the manner of his working as right." God's way is different. We are all sick men, and if we could realize it God would give the cure necessary. Man prefers quackery, and thinks his manner of work is right; but God purposes to purify the soul. John 7:38: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." This is the kingdom of God within him. "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 reformation 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 others that will never be effaced. The influence will be carried to all parts of the earth."

This is the witness that I referred to a minute ago. When you receive a testimony and take it into your heart and life, that makes you something you were not, and then it is the kingdom of God within you, and the witness will be carried to all parts of the earth. May be you will never go out of your State. Then how can it ever be? Where you go and where I go, God is making impressions on the heart that will never be effaced, and by them making yet other impressions, and so on. One may harden himself against it, but it will go there just the same; and when that impression is made by you, he will know that it is from the Lord. The Sadducees did not believe in a resurrection, but they also said that they took knowledge of the disciples that they had been with Jesus and learned of him after his death. In their hearts they knew that he had risen. The fact was there, but they were not converted by it. That is the principle that is in the Bible. From a testimony written in 1896 I read: "Many of

the men who have acted as councilors in board and council meetings need to be weeded out." Notice, it says *many*. There are not very many altogether, so that when many of them are weeded out, many cannot be left. "Other men should take their places, for their voice is not the voice of God. Their plans and devices are not in the order of God. The same men have been kept in office as directors of boards, until under their own management and their own ways, common fire is used in the place of sacred fire of God's own kindling. These men are no more called Israel but supplanters." Supplanters instead of Israel! In what worse trouble could we be?

Again, from a testimony written in 1894: "Changes should have been made *long ago*. God would have the church roll away her reproach." Here are the words: "The same men are not to compose your board year by year; changes should have been made long ago. God would have the church roll away her reproach; but as long as men who have felt fully competent to work without accepting counsel of God are kept in office year by year, this cannot be done. This state of things is leavening every branch of the work, because men do not feel their need of the guidance of the Holy Spirit."

What shall be done? Is the Lord going to have a chance to work now? Shall he be allowed to bring about the needed changes? This testimony is not to be applied by our taking hold of this work and going about abruptly to make the changes. My heart must be right before I can take part in any change. The thing to do is to surrender ourselves to God, and then let him work through us. We do not care who the men are if God is there.

We are not to begin here to look about now to see what candidates we can raise up, that we can favor and work into positions that are held now by others; for then, though they would be out of the places, we would be in the places, and the Lord would be as far off as before. The trouble is now that the Lord has been left out. Now, if we would work ourselves into their places, the Lord would be left out still, and the cause would be worse off than before. But that is not what is wanted. There is to be no politics here; but if politics is in us, it will be here, and will show itself here. If indeed a man does have politics in him, the best place for him to spend it is out in the open world, amongst those who are politicians and nothing else, for that is all he is; and if he does not spend it there he will spend it in the

church, and only spread mischief and deviltry there. And of course
[5] it is better that such work as that should be open in the world than in the church. So that is not what we are here for. We are here to find God, and open our hearts that he may occupy the place from center to circumference, in every thought and word and deed; and God is not a politician; he is God. What we are to do is to seek God with all the heart, so that God shall do all that is to be done; and he will do it if we let him. Give God a chance. Those who are in the way are to get out of the way, and the rest of us are to keep out of the way. Then God can have the place that belongs to him.

Next there is cited for us here the story of Nicodemus and Christ. Nicodemus was a ruler in Israel, and it says that "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.' 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.' Here was a man in high position of trust, a man who was looked up to as one who was 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 the 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 not 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?' He was not spiritual-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?'

"Some gleams of 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?' His words convey to Nicodemus the lesson that instead of feeling irritated over the plain words of truth, and indulging in 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 love to him, that he was not offended as he realized his humiliating position. Surely one entrusted with the religious interests of the people could 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 heavenly things?'

"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." Who will listen and let the same words have the same effect upon their hearts and lives to-day? Nicodemus was converted as a result.

These words were spoken to the presidents of conferences, elders of churches, and those occupying official positions in our institutions. You know whether you are a president of a conference. It speaks to you; it says, You must be born again. You know whether you are an

elder of a church. It speaks to you; it says, You must be born again.
[6] You know whether you are occupying an official position in any of our institutions. It speaks to you; it says, You must be born again. It says, You must be converted. It does not say that you never were converted; even though we have been converted, the time is such that God calls for a more thorough conversion, a deeper consecration than ever you or I have known before. It is nothing to you or to me that we were converted five, ten, or fifteen years ago, if we are not converted now, to-day. And to-day he says if you will hear his voice, harden not your hearts. To-day, while it is called to-day, he says to you and to me, You must be born again; you must be converted; and except a man be born again he cannot see the kingdom of God. And there is the blessed promise, A new heart will I give unto you. Thank the Lord! Let us seek the Lord with such heart, with such earnestness as never before, that he may use us as never before; and then he will roll away the reproach from his church, and she will rise to go forth untrammeled, fair as the moon, clear as the sun, and terrible as an army with banners. That is what the Lord wants of you and me to-day. Shall he have it?

Studies in the Book of Hebrews. - No. 1. E. J. WAGGONER. (Tuesday Afternoon, Feb. 9, 1897.)

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"ACCORDING to the announcement, and my wish as well, this is to be a Bible study. But in order that we really may have a Bible class, we must have some who will do Bible study. Now, I know that the circumstances here are most unfavorable for Bible study. We cannot have a Bible school here as we would if we had come together for that purpose alone, because the day is quite largely filled with other meetings; and, aside from meetings, there are many here who have other duties to perform, so that the time for actual study is very limited. Yet I think we may, any of us, find one hour each day for Bible study. We should find that much time at least each morning to devote to this purpose. Open your Bibles, if you please, to the book of Hebrews. Let some one begin to read, and, without any break, let somebody else follow, taking verse by verse in this

first chapter of Hebrews, each one looking upon his Bible during the reading."

(The chapter is now read.)

"First, let us take this up verse by verse, and notice what it says, each statement, - and notice what it says, each word; and recognize what it says.

"What is the subject of this chapter?"

"Christ."

"Who is the One first spoken of here?"

"God."

"God is the one, then, first spoken of. That is the first thing we know, because when we stand at the beginning of the chapter, supposedly we do not know what follows. The first thing we meet in this book is what?"

"God."

"That is the beginning. What about God? What has he done?"

"He spoke."

"God spoke. When?"

"In times past."

"To whom did he speak?"

"To the fathers."

"How did he speak?"

"By the prophets."

"He has spoken - how often?"

"Many times. Sundry times."

"Yes, God spoke. What does he still do?"

"He speaks. He still speaks."

"He speaks; he hath spoken. To what time does that expression, 'He hath spoken,' refer?"

"To the past."

"It is completed action. 'He hath spoken.' Of course, but to what time does it bring that completed action?"

"To the present."

"To whom has he spoken?"

"To us."

"To whom does he speak?"

"To us; to me."

"Very well; there isn't anything in this world that all men, including you and me, need to know and understand and appreciate more than this simple thing. We have God in this. I know in my own experience, when I just stop still from everything, and think of that, it works wonders. Now what have we learned so far in this lesson?"

"God speaks to me."

"God speaks. God *speaks*. If we didn't know anything more about the Bible than that, there would be a great deal in that. Whatever other portions of the Bible have by previous study become familiar, we can, of course, let fall into place as we study here the
[7] nature of the Word, the living Word. That fact that God speaks - is it always kept in mind? Do we always act as though he were speaking? God *has* spoken and he *does* speak. To whom does he speak?"

"To us."

"How does he speak to us?"

"By his Son."

"Has any one present a different rendering of that, a different reading?"

(One with the Greek original) "In his Son."

"Yes, I think the Revised Version gives the same; and that is exactly literal in that case. What is the reason that the precepts, the promises - the precepts are the promises - of the Bible do not have more effect upon us, - do not take hold of us more than they do? - We don't recognize God as speaking. It is unbelief. We can't see the force of the point. People think they believe the Bible if they believe that God at one time, a long while ago, said something. But they may believe all that, so far as that goes, and not believe the Bible at all for any good to them. The idea unconsciously obtains in the minds of some of those people, that the Word has grown old, - that it was spoken so long ago that the life has dried up in it, and so the Word comes to us as a shell. It doesn't come to us as a shell, but we take it as such. Then what is the living thing that is present to us here for our present faith to lay hold upon?"

"God speaks."

"What is the nature of the Word of God?"

"Power. Spirit. Life. John 6:63."

"The Word is Spirit, and it is life, for God himself is life. The Word of the living God liveth and abideth forever. Eternal Word!

"Now, what is the characteristic of that which is eternal, - the characteristic of God, of Christ, of heaven, and of the earth when it is made new to abide forever?"

"Immortal, unchanging, living."

"Does God grow old?"

"No."

"How much older is God to-day than he was in the beginning?"

"Not any."

"What is his name?"

"I AM."

"I AM. *I AM*. Then he isn't any older than he was a million years ago. How much older, then, is his Word, that was spoken to the fathers by the prophets? No older, is it? How old is it?"

"Everlasting."

"Why, it is just now as though he were speaking to-day to us. We have this additional statement: He hath spoken to us by his Son. But calling on your knowledge of the Bible, how did he speak to the fathers?"

"Through the prophets."

"But how did he speak to them by the prophets?"

"In his Son."

"What spirit was in the prophets when they spoke?"

"The spirit of Christ."

"Then we might read it in this way: God, who in times past spoke unto the fathers through the prophets, hath in these last days spoken to us in his Son, in whom yet he continues to speak all the time; and that Word which he spoke so long ago (as it seems to us), and which is so old as we reckon time, is just as fresh and living as ever. Last year, when I was crossing the North Sea, I fell in with a man who was a very pleasant companion, but an infidel. We talked a great deal, and he asked me, 'How do you know the Bible is true?' He didn't believe that it was true at all. He didn't believe anything in it. I said, 'My friend, how do you know I am talking to you? How do you know?' He said, 'Why, I hear you.' 'You hear; you know. Could you absolutely know in any other way that I am talking to you, if you did not hear me speaking?' Well, this is the only way we can know that this is God's Word - by hearing him speak to us. Now I know that this is God's Word, because he speaks to me, and I

hear him; and when we come to that truth, there is no chance for any quibble or equivocation. You do not think of raising the question while I am at present speaking, Now perhaps it is not you that is speaking; perhaps it is somebody else. There is no room for that question, is there? You know I am speaking, because you hear me; and we know God because he speaks. If we do not know that, how can we believe? Did not Christ say that the Jews knew him not, because they could not hear him? Yet was not that Word spoken for the purpose of causing them to believe in Christ? He said, 'This voice came not because of me, but for your sakes.' Did those get out of it what they might? Yet did they not hear the voice? Now, is this not the way that a good many read the Bible? It is a voice, an expression. You read the words and get the sound, but you have
[8] not come to the place where you hear the voice of God. There is something else besides the voice of God which you want to hear - you want to hear the Word itself. I do not know of anything in the world that has helped me more than to stop and hear God speak. I may say, God, speak; and then listen, and he speaks; and then take up the Bible and read, and thus hear God speaking. The Word of God; he speaks to the fathers by the prophets in the Son in these last days, - 'in the last of these days,' literally, - speaks to us in the Son; he is speaking. When God spoke on Sinai, Moses spoke in answer to the voice; and then when God spoke the ten words, what does the Bible say the people did?"

"They trembled. They besought that the Word should not be spoken to them any more."

"Yes, that was a bad thing. They would rather have a man talk to them than God. What is God? Is he not life? What is the nature of his Word? If they had received God's words as living words, they would not have entreated Moses that the voice discontinue. No; they heard the Word just the same as we often hear it, and did not recognize it as the living Word of God speaking to them; hence they were afraid. They feared it would kill them. God would not speak to his children in such a manner that his words would destroy them. Let us read Exodus 20:18-21: 'And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will

hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.' What was the characteristic of Moses?"

"Meekness; timidity."

"Yet there is another qualification which goes with that, and this is mentioned in the book of Hebrews. He was faithful. He was not afraid to draw near, or that he would die as a result of his approaching God. He drew near to the mount that quaked and smoked, burned and thundered. And what was the thundering?"

"The voice of God."

Now, there is coming a time when that voice will be heard again, and the trump, too. Some will be afraid, frightened, and will seek hiding-places. Others will say, Lo, this is our God; we will be joyful, we will be glad. Why? - Because they have learned to know the sound of the trump. They know that when God speaks, it is life. It is life, and it doesn't make any difference in what form he speaks; it is life, and they know it, and are not at all afraid. If he whispers, all right; if he thunders, well. At that time the trump waxes louder and louder, and we will not run to get from the voice; we will know it.

(One reading the Greek original) "God thundereth marvelously with his voice."

"Yes; God doeth marvelous things. Now I have known people, and I myself am one of them, who have at times come into places where the Word of God was spoken, and where one was present whom I knew or felt sure had the Word of the Lord to speak, a message from the Spirit of God, and yet I have been afraid. It is supposed that all present believe in the Spirit of Prophecy, - God speaking through a person still to his people; but I have known people to be afraid that they have received a testimony from the Lord. Doubtless some of you have had experience in this. I have known people who, when a testimony was read, lost all heart and hope and courage, and became despondent and down-hearted. What was the trouble? Was it not that they did not know the voice of God, - that they had not yet learned the joyful sound? Yet, if a person will not be in a proper condition of mind to hear the voice of God, what will he do when he hears the voice? Will he not stand afar off? In

this time which is coming, will it be a good thing to stand afar off? No, we want to draw near at that time. Will not only those who know the voice of the Lord want to draw near at that time? How many ways has God of speaking? Many? Then we want to get acquainted with the different phases of God's voice. It is not enough to know just one sound, for if he speaks in many ways, we must be able to recognize all in order to be able to recognize God at all times when he speaks to us. This thought of knowing the voice of God in all its forms will perhaps come to us as we continue the study of the book of Hebrews. No one hath seen the Father. Christ is the shining out and glory; and when the glory shines forth from Christ, it is the shining out of the glory of God. Still further: He is the express image of the Father. Express image; now what word do we use quite commonly which might be a synonym of this, and which, although
[9] we hardly ever remember the fact, comes direct from the Greek? - The word character. What is the idea of character - what is the character of man? Is it not just what he is? Well, this is the word used here.

"Whom hath he appointed heir of all things? - Christ. Notice the next phrase, 'being the brightness of his glory, and the express image of his person.' Also, 'upholding all things by the word of his power.' He himself is the Word. He upholds all things by his powerful Word. Again, 'when he had by himself purged our sins.' Purging our sins - what synonym does it suggest to your minds?"

"Rinse. Cleanse. Wash."

Now let us read the third verse in the light of what we have learned this afternoon: Who, because he is the shining of his glory, and the very imprinted character of his substance, and upholds all things by the word of his power, by himself purged our sins, and sat down on the right hand of the Majesty on high.

"Now, does that convey a more striking thought to you than before? He himself purged our sins because he is the Son of the Father; because he is the brightness, because he is the character of his Father; because he upholds all things. Now take that word 'uphold.' Can you give an equivalent?"

"Holds up. Carries. Bears."

"Yes, bears or maintains, carries. 'Bears' is exactly the first definition of the word which is given there in the text in the Greek.

Bears all things; that makes it more forcible to my mind. What is Christ?"

"The express image of God's person."

"What does he do?"

"He bears all things by the Word."

"He bears all things by the Word, or by himself. Because he does all that, what can he do?"

"Cleanse us from sin."

"This thing that is about to be sin in us; suppose we let him bear it, and let him bear us; then what will it be?"

"Righteousness to us."

"See? Because he himself bears all things, therefore by himself he purges us all of sin."

"Our time has expired. Now let our theme for study to-morrow afternoon be this first chapter, verse by verse, as we have begun. Question it; it is all right. If I should speak to you, and you do not understand, you say, 'Please repeat that sentence.' There is no other way in which you can find out. It is all right to question the Lord in like manner; and remember, we can come face to face with the Lord, and question him, and that is the only way we can hear him speak. Speak to him in his Word; talk to him; ask what he says, and get him to repeat that over and over again, until it becomes an unmistakable message to yourself. Study every expression that he uses, and then you will be able to look into it, and see the force of it."

True Education. - No. 1. W. W. PRESCOTT. (Tuesday Afternoon, Feb. 9, 1897.)

No Authorcode

THIS hour has been set apart for a conference on the subject of education, and perhaps I need hardly say that it will be Christian education; that is, education from the standpoint of such instruction as God has given either in the Scriptures or in the Spirit of Prophecy. Of course the world has its way and plan for education, but God has his way, and he has given us instruction concerning his way. This is what we shall study; and it will not be the plan to lecture, or discuss, or argue about educational plans or educational methods, but to study what instruction God has given concerning this matter

for his own people. And we must believe that, and we must receive that, regardless of whether it is in harmony with the worldly plans and methods or not. We are to receive the truth as the truth; and what God says upon this subject either in the Scriptures or in the Spirit of Prophecy, we are to receive and act upon in this line just as in any line, because it is the Word of the Lord. So it will be a Bible study; and I hope we have Bibles here, and will use them.

We will read and consider several scriptures:-

So God created man in his own image, in the image of God created he him; male and female created he them. Genesis 1:27.

For all have sinned, and come short of the glory of God. Romans 3:23.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 1 Corinthians 15:49.

These three scriptures bring out these points clearly: Man was created in the image of God; all have sinned, have lost the image of God, and have the earthly image; it is the purpose of God to restore that lost image. Now we are in the process, as it were, of having the image of God restored. Let us read further to get some foundation
[10] ideas and definitions. In what did man and beast differ at creation? Man was created in the image of God; the beasts were not. But I have in mind a scripture which reads as follows:-

Man that is in honor, and understandeth not, is like the beasts that perish. Psalm 49:20.

Now what is the difference between man and the beasts? - The honor of God; he that understandeth will not perish. In the eighth Psalm it speaks of man's being a little lower than the angels, and being crowned with glory and honor. "Hast crowned him with glory and honor." "Man that is in honor, and understandeth not, is like the beasts that perish." Wherein is the difference between man and beast? Is it the question of understanding, or is it something else?

The understanding must be according to God's meaning, not according to man's mind. God must put his own interpretation to that term which distinguishes man from the beasts. While we are considering this thought, I would like you to read with me two or three scriptures:-

A brutish man knoweth not; neither doth a fool understand this. Psalm 92:6.

So foolish was I, and ignorant: I was as a beast before thee. Psalm 73:22.

He was foolish and ignorant. The margin says, "So foolish was I, and knew not." One that is foolish as God looks at it, and doesn't know, is like a beast. "I was as a beast before thee." He is a brutish man. See the meaning, the force, of that word "brutish." Yes, he is a beastly man. He is in the form of a man, but in God's sight he is simply an animal. Our usual logical definition of a man is, A reasoning animal. This is his distinguishing characteristic from the other animals - his rational powers, his thinking powers, his understanding. Now, a man may have a mind, and yet in God's sight be a beast, as we shall see when we study the question of what the Lord means by understanding, knowledge, and wisdom. To get the idea of a brutish man more clearly, let us read the following scriptures:-

But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption. 2 Peter 2:12.

But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. *Id.*, verses 10, 11.

But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Jude 10.

Man was made higher than the other animals, made but a little lower than the angels, and in the image of God; and when he corrupts himself, he brings himself to a place lower than these irrational animals. What man simply knows as an irrational animal, he uses to corrupt himself even, and thus places himself below the irrational animals; because with the possibility of attaining heights not open to unknowing animals, is also the possibility of reaching depths lower than those of the dumb beasts.

God's plan is to restore this image of God. How does he do this? Let us read Scripture now simply for definitions:-

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. Proverbs 1:7.

Notice the margin: "The fear of the Lord is the *principal part* of knowledge." For a definition of the fear of the Lord, let us read Proverbs 8:13:-

The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

Now apply this definition to Proverbs 1:7: To hate evil is the principal part of knowledge.

The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding. Proverbs 9:10.

Put this meaning of understanding, as the Lord views it, into Psalm 49:20, and we have: Man that is in honor, and understandeth not the Holy One, or has not knowledge of the Holy One, is like the beasts that perish.

One more definition:-

But where shall wisdom be found? and where is the place of understanding? ... And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. Job 28:12, 28.

Now, I simply read these scriptures, and refer to these definitions, for this idea: When we study about Christian education, and study about knowledge and wisdom and understanding as Christians, we must use the words as God uses them, and as he defines them. We must not put into the words which he uses, our ideas of what they mean. Let us use them as he defines them in his word.

[11] Happy is the man that findeth wisdom, and the man that getteth understanding. Proverbs 3:13.

We know now what we are speaking of when we use the words "wisdom," "understanding." What is the wisdom of the world? - Foolishness.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. *Id.*, verses 13-17.

The Lord by wisdom hath founded the earth: by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. *Id.*, verses 19-20.

Here wisdom, understanding, knowledge, are spoken of in connection with creative work. There is creative, restorative power. To make this clearer let us read in the eighth chapter of Proverbs:-

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness. Verses 11-20.

Now see how it brings out Christ in the work of creation:-

The Lord possessed me in the beginning of his way, before his works of old. I was was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him. *Id.*, verses 22-30.

In connection with this, read Jeremiah 51:15:-

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

Now the reason for referring to this is to bring out the thought that the wisdom, the understanding, the knowledge of the Scriptures,

has in it creative, restorative power. By wisdom the Lord founded the earth, and stretched out the heavens by his understanding. There is a power in it to re-create. You remember the first part of the nineteenth Psalm speaks of the creative work as declaring the glory of God. Read, beginning with the seventh verse:-

"The law [margin, doctrine, teaching] of the Lord is perfect, converting the soul," - restoring the soul -

(A voice) The German reads, "making alive the soul."

Converting, restoring, the soul. "The testimony of the Lord is sure, making wise the simple."

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death. Proverbs 8:34-36.

You know we have had the idea that whoever sins, misses the mark. This last verse can be read, But he that misseth the mark, wrongeth his own soul. The Lord's wisdom is here spoken of. Let us read 1 Corinthians 1:24:-

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

In whom [referring to Christ] are hid all the treasures of wisdom and knowledge. Colossians 2:3.

Read it this way: In whom are all the treasures of wisdom and knowledge hidden away. We are told in Proverbs 2 to search for wisdom, to dig for it as for hid treasures. This is the kind of wisdom, knowledge, which God wants his people to have hidden away.

Now you see plainly, without my making any further effort to explain, that all this wisdom, this knowledge, this understanding, cannot be separated from Christ. You see that it is all imparted by God to restore his own image in man. Perhaps, if this is clear, we can read this simple statement, and see the force of it from a Scriptural standpoint:-

He who created man, has provided for his development in body and mind and soul. Hence, real success in education depends upon the fidelity with which men carry out the Creator's plan. The true object of education is to restore the image of God in the soul. - Christian Education, 63.

When we as Christians talk about education, we may be receiving from God that divine light and life, that divine wisdom, knowledge, understanding, which is in itself life, which cannot be apart from Christ, in whom are all the treasures of wisdom and knowledge, and which has in it the creative power, hence the recreative, the restoring power; and that is what is to build up the image of God in man. [12] That and Christian experience are the same. It does not make any difference whether it be in a place called a school, or in a place called a church, or in the place called the home, or whether you are talking to those who are called students, or whether you are talking so those who are spoken of as church-members, or whether you are speaking to the members of your family.

Death is involved in the knowledge of good and evil; life is involved in the knowledge of good only. "I am the way, the truth, and the life" - is that where we find it? It is this restoring, creating principle and power that we have been talking of; it is a living thing.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Genesis 3:6.

Now when the devil talked to the woman, and she accepted his statement and his word, he imparted to her his mind. When she opened her mind to his mind, she received it, and looked at things just as he did.

(A voice) Hypnotized her.

Yes; and by the way, that is the very foundation principle of hypnotism, - the devil's control of the human mind. Here is the first case of it. They exchanged minds; she accepted his mind, and thought through his mind, - took his thoughts as against the Word of God. There the human family received the wrong mind. Let us see what is involved in that:-

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Romans 1:21-23.

Now read it, Who exchanged the truth of God for a lie. What was involved in that, as shown here? - Idolatry. You notice that is all in the mind. It may take its outward form in one way or another; it may be in the worship of the sun, of beasts, of birds, of a stone or a wooden image. The foundation principle is that God's truth is light, and when that which is not truth comes into the mind, it is idolatry.

Receiving into the mind the conceptions and theories of men is not according to the Word; it cannot bear the test of the Word. Whenever we exchange the truth, wisdom of God, for a lie, it is essentially idolatry. This is its bearing on the question of restoring the image of God in the soul, and bringing man back to the point where God wants him to be.

The devil's idea of a higher education was a knowledge of evil. This was what the Lord did not wish our first parents to obtain. He wanted them to be wise in that understanding only which it was for their best happiness to know. God's idea of happiness is inseparable from life. His idea of happiness, of blessedness, is living in harmony with his original plan; and it is his desire that we have a knowledge only of the good, and not of evil.

Sermon. - No. 1. G. E. FIFIELD. (Tuesday Evening, Feb. 9, 1897.)

No Authorcode

YOU will find the basis of our study this evening in the fifty-third chapter of Isaiah and the third verse: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." In connection with this I will read several other verses of the same chapter, and also a translation, which will enable us to obtain the thought more clearly: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The other translation reads: "Surely he bore our griefs, yet we did esteem him stricken, smitten of God, and afflicted. But he was pierced through by our sins; he was crushed by our misdeeds. The chastisement of our peace lay

upon him, and in his wounds there became healing for us. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Another translation: "The Lord let all our misdeeds come upon him." Verse eight: "He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living. For the transgression of my people was he stricken." The other translation: "From distress and judgment was he taken; and in his generation who thought that he should be plucked out of the land of the living for the misdeeds of my people, punishment to them." [13] Tenth verse: "Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Translation: "It pleased the Lord to let him be crushed; he hath made him sick; when his soul hath given a trespass offering, he shall see seed and live long." The thought is clearly enough expressed in the Authorized Version, but since we are liable sometimes to receive the wrong thought, the translation helps us to see it more clearly.

The third verse states and vividly contrasts the true and the false idea of Christ's mission, and of his work, and of the atonement. One is what *was*, and the other is what we *thought* was; one is truth, the other is falsehood; one is Christianity, the other is paganism. We would do well to study every thought in that text. "Surely he hath borne our griefs and carried our sorrows; he was pierced through by our misdeeds, and God permitted it because in his stripes there was healing for us. But we esteemed him stricken, smitten of God, and afflicted. Whose griefs? Whose sorrows? - Ours. The grief and the sorrow that crushed the heart of Christ, and took him from among the living, so that he died of a broken heart, was no strange, new grief or sorrow. It was not something unlike what we have to bear; it was not God arbitrarily putting upon him our sins, and thus punishing our sins in him to deliver us. He took no position arbitrarily that we do not have to suffer. It was our griefs and our sorrows that pierced him through. He took our sinful natures, and our sinful flesh, at the point of weakness to which we had brought it, submitting himself to all the conditions of the race, and placing himself where we are to fight the conflict that we have to fight, the

fight of faith. And he did this by the same power to which we have access. By the Spirit of God he cast out devils; through the eternal Spirit he offered himself without spot; and the Spirit of God rested upon him, and made him of quick understanding in the things of God. It was *our* sins that he took; *our* temptations.

It is my experience that in nine cases out of ten, when men consider those temptations in the fourth chapter of Matthew, which are typical of all his temptations, they fail to recognize their likeness to our own. They make him tempted in all points like as we are not, rather than like as we are. Picture to yourselves the wonderful experience that Christ had at his baptism, when he entered upon his mission, when the Spirit of God descended upon him with power, and the voice was heard, saying, "This is my beloved Son, in whom I am well pleased." It would seem that after such an experience as that, it would surely be all smooth sailing. But out there in the wilderness, when the Saviour was in apparent weakness and hunger, the devil pressed him, saying, "If thou be the Son of God, command that these stones be made bread." Have we not had this experience? How many of us can look back to the time when we were baptized, when we heard God saying to us, This is my beloved son, this is my beloved daughter, in whom I am well pleased; and we thought we would have smooth sailing, but soon found ourselves out in some wilderness of temptation, conscious of our weakness, and the devil came along and said, You are a pretty servant of God.

Again the devil took him up into a high mountain, and showed him all the kingdoms of the earth, and said: "All these things will I give thee, if thou wilt fall down and worship me." The circumstances were such as to make it plain that the design of the devil was to lead him to bow down and support a god of force, instead of making him the king of the world. He would have him be untrue to his mission. And so he would have us, by some false method, to think that we may make a great many more dollars, and to see how much of the world we can get. When he failed with Christ on these two points, he pressed him farther to get him to presume upon the mercy of God. Just so he would tempt us to presume upon the mercy of God.

He took our sorrows, our griefs, all the conflicts of our lives upon him, and was tempted in all points as we are. He took the injustices of our lives upon him too. It is a fact that you and I have to suffer

for many things for which we are not at fault. All my suffering is not the result of my sin. Some of it is; but just as long as sin exists, injustice exists. As long as men sin, men will be sinned against. Just so you and I will have to suffer for the sins of others; and so God, to show that he knew and realized all that, let him that was perfectly innocent, take the injustice and sin of us all. O brethren and sisters, he did not bear some other grief or some other sorrow, but he bore *our* griefs and *our* sorrows. He was pierced through by them, and the Lord permitted it, because there was healing in it for us; not that he might appease God, or reconcile him unto us. [14]

Every passage of Scripture that refers to the reconciliation or atonement, or to the propitiation, always represents God as the one who makes this atonement, reconciliation, or propitiation, in Christ; we are always the ones atoned for, the ones to be reconciled. For us it was done, in order that, as Peter says, he might bring us to God.

The only way to do this is by destroying sin in us. He took our sins upon him in order that he might bring us to God. It was that he might break down the high middle wall of partition between human hearts and God, between Jew and Gentile, between God and man; that he might make us one with him, and one with one another, thus making the at-one-ment, or the atonement. In Christ Jesus we who were sometimes afar off were made nigh by the blood of Christ, so that we are no longer strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." This is as near to the Lord as we can get. This is the at-one-ment; this is why he bore our griefs and carried our sorrows, that he might do that for us by breaking down all those things which separate hearts from hearts, both human and divine. Notwithstanding this, we did esteem him stricken, smitten of God, and afflicted. That was what we thought about it. We said, God is doing all this; God is killing him, punishing him, to satisfy his wrath, in order to let us off. That is the pagan conception of sacrifice. The Christian idea of sacrifice is this. Let us note the contrast. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should

not perish, but have everlasting life." That is the Christian idea. Yes, sir. Indifference keeps, hatred keeps, selfishness keeps, or gives, if at all, but grudgingly, counting the cost, and figuring on some larger return at some future time. But love, and love only, sacrifices, gives freely, gives itself, gives without counting the cost; gives because it is love. That is sacrifice, whether it is the sacrifice of bulls and goats, or of him who is the Lamb of God. It is the sacrifice that is revealed throughout the entire Bible. But the pagan idea of sacrifice is just the opposite. It is that some god is always offended, always angry, and his wrath must be propitiated in some way.

If it is an ordinary case, the blood of bulls and goats will suffice; but if it is an extraordinary case, the blood of some innocent virgin or child must flow; and when the god smells the blood, his wrath is appeased. We talk of pagan immortality, pagan Sunday, pagan idolatry, etc.; but it seems to me that the lowest thought is that men have brought this pagan idea of sacrifice right into the Bible, and applied it to the sacrifice of the cross. So the Methodist Discipline uses these words: "Christ died to reconcile the Father unto us;" that is, to propitiate God so that we could be forgiven - paganism straight out. Why, brethren and sisters, it is the application of the pagan conception of sacrifice to the sacrifice upon the cross, so that that wonderful manifestation of divine love, which God intended should cause all men, all beings in the universe, to wonder and adore, has been turned around and made a manifestation of wrath to be propitiated in order to save man. I am glad that we are losing sight of this manner of viewing the subject, where we do not say that Christ died to reconcile the Father unto us. Brethren, there is sometimes such a thing as to give up the expression of a thing, and think we have thus gotten rid of it, when a good deal of it still lingers and clouds our consciousness of the love of God, and the beauty of his truth, so that we cannot present a clear gospel to hungry souls that are waiting to know about God. I pray that God will let the sunlight of his truth shine into my heart, and into all of our hearts. Surely he hath borne our griefs and carried our sorrows that he might bring us to him; but we esteemed him stricken, smitten of God, and afflicted. That is what we thought; that is what we esteemed; not what was, but what we thought was. Now, every text in the Bible that speaks of reconciliation, makes God the one who makes the reconciliation,

- God in Christ. Every text in the Bible that speaks of the atonement, when we get it right, makes God the one who makes the atonement in Christ; not Christ simply, but God in Christ; just as God in Christ creates, redeems, reconciles, he makes the atonement. And every time the atonement, reconciliation, or propitiation are mentioned, it leads us right back to the character of God. So I want to begin right here, and study God a little, and study him as the All Truth. He is the All Truth. He is love. "God is love." Let us analyze that just a little, and see what it means. [15]

Does it mean that God is love, and part something else? - No. The Bible says that God is light, and in him is no darkness at all. God is truth. Christ says, "I am the truth"; and again, "I and my Father are one;" so God is truth. He is the All Truth of the universe made living and personal, and touched with tender, throbbing love. That is God, and that is Christ too. Yes, he is the light, and in him is no darkness at all. He is all love and no hatred. Very well.

College View

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LESS than a decade ago the place where the Seventh-day Adventist General Conference is now assembled from all parts of the world, was the open prairie, obstructed only by an occasional farm-house. In 1890 the corner-stone of Union College was laid, and three capacious and imposing buildings were erected. Through the liberality and enterprise of the citizens of Lincoln, an ample tract of land was donated as the site of the institution and its village. This land was parceled off in village lots, and sold to friends of the College who were desirous to obtain its advantages.

The town thus established rapidly sprung up to a population of over one thousand people, who built neat cottages and some quite pretentious dwellings. The place was laid out in squares bounded by ample streets surrounding the College campus, which occupies twenty acres on the summit of the elevated ground on which the village stands. College View was the accepted name of the new city, the appropriateness of which appears as one approaches from any direction. The town was duly incorporated, several places of

business were opened up, and an electric car line connected the town with the main city five miles distant.

But about that time the inflation was let out of the bag of our prosperity, and the young city was no exception to the rest of creation, but felt the effects of the sudden collapse. Its flight to greatness received an untimely (the "un" may be left off to suit fancy) check. The change in times has also affected Union College to some extent, but we are glad to know that the struggle against adversity has been successfully kept up, and the work of the school is becoming continually more settled and satisfactory.

The attendance has necessarily diminished, as is the case with all schools of its class. But this fact has worked for the good of the present meeting, since the ample halls and dormitories afford very suitable accommodations to such a gathering. The citizens, too, have opened their houses, and all who come are made as welcome and comfortable as could possibly be desired.

About three years ago a beautiful and commodious church, capable of seating fifteen hundred, was erected. In this the principal services of the Conference and Institute will be held. The basement of the College furnishes committee, editorial, stenographic, and office rooms, post-office, and a capacious gymnasium, which for the present is converted into a reading-room, well supplied with seats, tables, and writing materials.

A well-equipped sanitarium, a branch of the celebrated Battle Creek Sanitarium, under the charge of A. N. Loper, M. D., is, next to the College, the principal feature of the place. This institution is doing a good work, and contributes its share to the comforts of the present occasion in entertaining weary laborers, and administering needed treatment.

On the whole the situation of the meeting seems to be very favorable for its success. The undisturbed quiet of the village; the pure, free air; the comfortable quarters, good food, and kindly care, make very favorable outward conditions for inward peace and devotion.

Seen by Our Neighbors

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THE following allusion to our meeting was made in the editorial notes of the *Nebraska State Journal* of Feb. 10, 1897. We do not repeat these kind sayings because we feel that we deserve to have complimentary things said about us, or because we feel our pride tickled by them, but to show the friendly spirit in which we are regarded by the citizens as expressed by one of the best papers in the State:-

After having had the Seventh-day Adventists as neighbors out at College View for about six years, the citizens of Lincoln are ready to say without any mental reservation, that they are a good kind of people. They received a grant of land for locating here, as all the other colleges did, and they went straight ahead putting up their buildings and developing their suburb without bothering other people about anything. They built three big college buildings, and paid cash for their material and labor as they went along. They built an enormous church on the same plan. They started a sanitarium and a health food factory and some other things, and had them paid for, so they could snap their fingers at the hard times when other colleges and suddenly built towns all over the west began falling by the wayside. The General Conference of the church of the entire world is just beginning its session out at College View. The delegates who come half way around the world to attend the meeting will find Union College in a condition to gladden their hearts and increase their pride in their denomination. Union College is here to stay. [16]

THE DAILY BULLETINVOL. 7. - LINCOLN, NEBRASKA, FEBRUARY 12, 1897. - NO. 1.

A NOTABLE GATHERING. - Such a meeting is the one that is now being held in College View. This is true not because those who compose the meeting are men of special note in the world; but because the meeting embraces representatives from nearly all parts of the world. Nearly every State in the Union is here represented. Here are our neighbors from Quebec, Ontario, Manitoba, and South America. Here we meet delegates from Australia, South Africa, Switzerland, Sweden, and England. But from whatever part of the world they have come, there seems to be but one actuating motive, and that is to learn and do the will of God, and thus be better prepared to carry forward the work in their respective fields.

NORTH HALL. - The large dormitory known as North Hall was vacated by the students and teachers, and the whole building is given up to delegates and their wives. It is a very pleasant arrangement, and already there is quite a strong family feeling springing up. The family meet for prayer in the morning before breakfast, and I. D. Van Horn, of Ohio, has been chosen to preside over these exercises.

PRAYER AND SOCIAL MEETINGS. - These meetings which in the past have formed quite an important part of our Conferences, have not as yet made their appearance in the program. On the other hand, the absence of all meetings until half past ten gives a good opportunity for private study and devotions. This is a good provision, and is doubtless profitably improved by nearly all. But there are those who miss the prayers and testimonies of others, and we presume that this will be duly provided for.

THE DINING HALL. - The large dining hall in connection with South Hall presents an animated spectacle at least twice each day, when students, teachers, delegates, and visitors mingle together at the well but plainly spread tables. Miss Effie Rankin presides over this interesting scene, and well-trained, conscientious cooks and assistants carry on the work of providing the good things that the liberal-minded (in its good sense) business agent, Joseph Sutherland, has provided.

Present at Opening

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AMONG those who were present at the first day's meetings, we noticed the following: G. W. Anglebarger and wife, G. O. States, N. W. Kauble and wife, Colo.; L. H. Chrisler, Fla.; W. H. Edwards, I. H. Evans, G. C. Tenney and wife, A. T. Jones, F. L. Mead, L. T. Nicola, W. W. Prescott, Mrs. W. C. Sisley, O. A. Olsen, H. E. Rogers, and Clarence Chrisler, Mich.; R. A. Underwood, Penn.; E. J. Waggoner, England; W. C. White, Australia; H. P. Holser, Switzerland; C. McReynolds, W. H. McReynolds, C. B. Hughes, Texas; W. S. Hyatt, Kan.; W. H. Saxby, I. D. Van Horn, Ohio; W. J. Stone and wife, Mont.; A. J. Breed, Cal.; W. T. Bland, F. D. Starr, R. M. Kilgore, Tenn.; P. F. Bicknell, N. P. Nelson, C. Reiswig, Valentine Leer, S. D.; N. G. Kneeland, British Guiana; C. Kunkel,

N. D.; A. E. Place, N. Y.; J. B. Goodrich, Canada; J. A. Holbrook, E. A. Sutherland, R. S. Donnell, Wash.; Joseph Haughey and wife, G. E. Fifield, Mass.; W. A. Hennig, Mo.; H. C. Basney, Me.; J. R. Palmer, Idaho; W. Matthews, A. Voth, M. Mackintosh.

There are doubtless others whose names should be on the above list, but as there is no register kept for arrivals it is quite probable that some have escaped our notice; and large numbers are arriving on every train. Among the more recent arrivals are H. E. Robinson and J. N. Loughborough, England; G. W. Caviness, A. R. Henry, and J. I. Gibson, Mich.

CALIFORNIA

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If You Are Going There,

by all means inquire about the Burlington Route Personally Conducted Excursions to San Francisco and Los Angeles, which leave Chicago every Wednesday, with a Pullman Palace Tourist Car through to destination. The route is via Denver, the Denver & Rio Grande Ry. (Scenic Line) and Salt Lake City. The Cars are fitted with carpets, upholstered seats, mattresses, pillows, blankets, bed linen, berth curtains, toilet rooms, heat and light, and, in fact, all the conveniences of a standard Pullman Palace car; they lack only some of the expensive finish of the Pullmans run on the limited express-trains, while the cost per berth is only about one third of the price.

Write for full particulars to T. A. GRADY, Excursion Manager, C. B. & Q. R. R., 211 Clark street, Chicago, Ill. [17]

February 15, 1897

32ND SESSION. - LINCOLN, NEBRASKA, - VOL. 1. - NO. 2

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Sermon. - No. 1. G. E. FIFIELD. Continued from page 15.)

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SOME one says, I know, I know; God is love, but he is love and justice. Now the minute a man says that, and means what he says, there is nothing more unjust in this universe than his idea of justice. Let us think of that for a moment. Is there justice outside of love. Suppose I love A and B. But I love A more than B. Is it my lack of love to B that prompts my love for A? - No, it is not. Now is there such a thing as loving a man with an impartial love. Can I be unjust to anybody? God is just, because he is love.

We talk about the mercy of God. What is mercy? - Disposition to treat an offender better than he deserves. We talk about his grace. Grace is unmerited favor. That is the way God does. Shows unmerited favor. All these are moral attributes of love.

How does righteousness come? Righteousness, which is the fulfilling of the law, is simply acting out the acts of love. How am I going to act out the acts of love? Try real hard to love somebody? It does not come that way. Did you ever try it? No, sir; you cannot make it that way. But if somebody acts loveable, you love him. And so the reason God can love everything, and thus act out the acts of love, is because God is love. He has manifested himself to beget his

love in us, and that love flows out in righteousness. Then the power of God is the power of love. If I had time I would carry that beyond moral power; it is even the power that upholds the universe. It is all.

And now a moment on the omniscience of God. I want to show you that if God should cease to be all-loving, he would cease to be all-knowing. Can hatred, envy, and jealousy know and comprehend love? The infinite Love was once in this world, in human form; and what did they do to him? - They crucified him. What did they crucify him for? - Because they knew him not. Hatred, envy, and jealousy can look infinite Love in the face, and not know it. Only love can comprehend love. Love can also see hatred, envy, and jealousy in their true light, because love seeth, knoweth, and comprehendeth all things. And that is why God can be omniscient, because he is love. It is one of the attributes of love. But some one says that God is love and, and -. God is love, and he is not anything but love. All the attributes of God are the attributes of love.

And then there is the wrath of God that you read about all through the Bible, from Genesis to Revelation. I want to turn and read a text on this point. We can only understand these things that are brought to view in the Bible, when we see them in the light and the grace of the revelation of God. The scripture I will read is found in 2 Corinthians 3:12-16: "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." God had many things to show to them that they could not bear; and as they could not see the true glory as it was, he had to vail it, so they could take it. "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away." And, brethren, if we want to understand what God has said all through this Book, we want to turn to him, and we will understand all. [18]

Was there ever a being in this world that hated sin as Christ hates it? - No. Was there ever a being who loved the sinner as Christ loved him? - No. Suppose I hate a man, and somebody is trying to do that man an injury, and I see it, and do not try to prevent it. Do I care

whether that man is injured or not? - No; I am rather glad of it. But suppose I love that man, and here is a man that is trying to thrust a dagger into him and kill him. Now the measure of my hatred for that deed is the measure of my love for that man. I am liable to hate the man that is doing the deed, too. But I hate the deed, anyway. Now, brethren, the measure of God's hatred for sin, is the measure of his love for the sinner.

Sin has been lurking with murderous intent to take the life of every soul. God's wrath is kindled against the sin. Is that wrath going to be appeased in any way? O if it were, it would be a bad thing for us. That wrath of God against sin is to burn on until it consumes every bit of sin in this universe. Just as long as God loves the sinner, he will hate the sin, and his wrath against the sin will burn; and, thank God! that wrath against sin is going to burn, unchanged, until the universe is clean.

But look: the plan of redemption is God's effort to separate the sin from the sinner, so that he can destroy the sin, and save the sinner alive forevermore. And only when the sinner inseparably connects himself with sin, does he have to take the wrath of God. And does the Lord take delight in that? - No. When you and I have wrath, we have wrath against the man. But how about God? "As I live, saith the Lord God, I have no pleasure in the death of the wicked," but rather that he turn and repent. Turn ye, turn ye; for why will ye die. The wrath of God is not against the wicked, even in their extermination; but because the wicked have inseparably connected themselves with sin, they have to break it; and the Lord says he does not take any pleasure in that.

You remember that when Christ pronounced the doom of Jerusalem, he was not angry with them, but said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" O if thou hadst known, in this thy day, the things that belong to thy peace; but now they are hid from thy eyes. And that is the way God feels, even when he pronounces the doom of the sinner; not a bit different from what he feels the rest of the time - infinite love and only love, from eternity to eternity.

Every one of the attributes of God are the attributes of love. And so we want to stop saying, God is love and something else. He is love, and love contains everything that he is.

Now this God of love, whose wrath burns only against the sin, and not against the sinner - this God of love gave a law for mankind. I have but a moment to spend on that. That law was not a dead law; it was not an arbitrary law. It was not a law saying, You do so, and I will let you live; You do so, and I will kill you. But God in infinite wisdom foreknew every principle of life and light and joy; and in infinite wisdom he foretold what he foreknew. This way, my child, is life and joy. Don't you go that way, my child; that way is death. Every bit of that law is simply the life of God, which is the love of God. It had the creative power of God in it. It was not something outside of man that man must do in order to live, but it was something that God wanted to put in him and leave in him; so many divine promises, if you please. "Thou shalt have no other gods before me." When we have him, we do not want any other. That is a promise. Thou shalt not steal; thou shalt not kill. These are loving, divine, creative promises, which God intended to put in us, to carry us to the utmost heights of joy and peace, and keep us in that path forevermore.

Now man transgressed that law, and thus cut himself off from the life of God, and hopelessly committed himself to the downward tendency to evil and death. The very first act of sin put him into the Niagara current of evil, which rushed down toward the cataract; and as he went on, he did not have the desire to get out. His thoughts were downward; and a man in that position is just as much dead as if he went right over the falls - he is gone. And that is where sin put man; and sin is cumulative in its action upon the race. We saw that all righteousness is love acting out the acts of love; so love is the basis, the source, of all righteousness. But just as love is the source of all righteousness, so hatred is the source of all iniquity.

Suppose I tell my boy not to do a certain thing, and he disobeys my command, and no harm comes to him. That proves that my law is an arbitrary one. But suppose he disobeys my command, and does get hurt; that proves that my law was not arbitrary at all. [19]

From sin came misery; from misery came misunderstanding of God; from misunderstanding of God, more hatred of God, and still

more sin, and still more misery and more misunderstanding. And so it went on and on, the environment and heredity increasing toward evil, and the whole world going hopelessly on, spinning down into the abyss of sin, hated and hating one another. And so it has been thought that God's sense of justice and his sense of wrath should be appeased, so that we could have justice; the thing that was needed was that God should so manifest himself, his love, as to win us to love, that we might act out the acts of love. That is the thing that was needed, not that we should so appease his wrath in some way that we dare come to him, but that he should manifest his love so that we would come to him.

Suppose here is a man that does a wrong thing to me; he hates me, and he lies about me, and he injures me, and misrepresents me. What shall I do? Shall I say, When you satisfy my sense of justice, and make that thing right, so that I think the thing is all right, then I will pardon you? I am not godlike when I do that. If I am godlike, what will I do? What does the Bible say? - "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." When that man wrongs me that way, if I am spiritual, if I am like God, who is a spirit and the father of spirits, how will I feel about it? - I will feel that the mere fact of his injuring me is such a small thing, and the fact that he has injured himself and will go down to death is such a big thing, that the first will sink out of sight; and I will go to that man, in love, not seeking to set him right toward me for my sake, but I will seek to restore him for his own sake.

That is what I will do if I am a Christian; and yet people teach that when we sin against God, and misrepresent God, he sits back and says, When I get my full satisfaction, I will grow propitious to you. O, instead of that, God gave his Son, in love, to bring us to repentance, so that he could pardon us. And just simply to restore us, and propitiate us who had become fallen in sin, and misunderstood him, and bring us back to him, and to reconcile us to him, he gave his own life, in his Son, - just that he might do that thing for us. That is the kind of God he is.

O, but you say, Christ paid the debt, and set us free. That is true, and every one of those texts in the Bible is true. When God tells us how he forgives sin, what does he say? Well, a certain man owed

another man five hundred pence, and when he had nothing to pay, he frankly forgave him. That is the way God forgives sin. Christ is the price of our pardon; that is true. But let me state it: Jesus Christ is not the price paid to the Father for our pardon; but he is the price which the Father paid to bring us to a repentant attitude of mind, so that he could pardon us freely. O, that is God, brethren. That is the Father that I love so much. I have not words to tell you how I love him. That is how God forgives sin - passes by the iniquity of his people. Christ was the free gift of God, to bring us to the place where he could pardon us freely.

But some one said to me the other day, Did not Christ have to die to make the Word of God sure? because God said, If ye sin, ye shall die. In the first place, what did God mean when he said, If you sin, you will die? Did that include spiritual, physical, and eternal death? Did Christ die the spiritual or the eternal death? - No. Then is not that whole thing a fraud? And every time the Bible speaks of the debt, it is God that paid the debt in Christ, to propitiate us, to reconcile us. But still, you say, it had to be done before God could pardon. Yes, that is true; and I want to show you why; and then to-morrow night we will continue the subject by studying the sacrifice of Christ, and seeing that it is a larger thing than you have probably thought it was.

Any pardon and any forgiveness that would not take away the effect of sin, but that would lead us more and more into sin, and into the misery that comes from sin, would be worth nothing. If the law of God was an arbitrary thing, that did not have any penalty attached to it, the Lord could say, I will pardon you. But when you transgress that law, it is death; and when you keep the law, it is life and joy and peace.

Now read the seventh verse of the first chapter of Ephesians: “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence.” If God had not been wise, he might have pardoned our sins in an imprudent way. Now, brethren, every father in this world knows what it is to want to let his children do things which they would enjoy doing, and he has to restrain that which would bring present pleasure, restrain that love, because of [20] the evil effects it would have.

Was sin ever less repentant than at the foot of the cross? There you have the thing. There was God revealing himself in Christ on the cross, and there was sin unrepentant, hatred and mocking at the foot of the cross. How did God feel toward those unrepentant sinners? - "Father, forgive them; for they know not what they do." That is how Christ felt, and that is how God felt. He did not have any grudge against them. He would like to forgive everybody. But why could he not do it? - It would annul his law, if it was an arbitrary law; but if it were not, it would lead men to go into sin, and sin and death would result. It would be God simply taking the place of the imprudent father and spoiling his child. And therefore, because he could not do that, he set forth Christ to be, not the propitiation of God's wrath, but the propitiation of our sins, that God might be just, and still the justifier of them who believe in Jesus; because he would take the sins away from them if they believed in him, and then he could set them free, and be just in doing it, for he would not lead anybody else into sin in doing it.

O, I am so glad that we have a God whose very nature and disposition is to pardon sin; that we have a Father who is not holding any grudge against us, but instead of that, is giving his own life, in his Son, that he may so manifest his love as to bring us back to him, and so give us the life power as to live his life. It was needed that his life should be revealed, and his divine life imparted, that we might live that life on earth; and that is what he did in Christ. O, I am so glad we have such a God as that, who gives his own life to win us back to him! The love of God is the one unchanging thing in a universe of change. Just as the waters of a flood might run high above the mountain tops, but they could not obscure the sun in the heavens; so the waves of sin might dash high above every human affection, but they cannot change the heart of God. O brethren, we have a God that loves sinners, and that forgives sin, and that gives his own life, in his Son, to bring us to repentance, so that he can forgive us. That is the kind of God we have. God was in Christ reconciling the world unto himself, not imputing our iniquities unto us, and giving unto us the ministry of reconciliation.

How could God love a sinner? "God so loved the world, that he gave his only begotten Son." That word "world" is *cosmos*; it means order, harmony, beauty, arrangement. You see the world was out of

harmony, out of order; but God saw underneath the world of evil, the *cosmos* that was, the order that was to be, and he loved the *cosmos* that was, and gave his life to bring out the harmony.

The Spirit of God brooding over the chaos - that love of not merely what is, but what is to be, that love of the possible - O brethren, he broods over the chaos of your life and mine. It is not simply the chaos in the great big world; but he brings out the possible in us, and restores us to his image. That is the kind of God we have.

And he has committed to us that same thing, too, so that when we become like him, we can love all men, coarse though they be on the outside. And when we have the divine life of God, which sees beneath the surface, we will see loveliness in every character, that we long to live out, and long, as God does, to bring out.

With the story which I shall now relate we will close the subject for this evening. It is the story of the wonderful legend of the Holy Grail, wrought out into verse by James Russell Lowell. It has had a wonderful lesson in it for me. Sometimes we try to love God off into space, hoping it will hit him somehow; but I think God wants us to love every man all around us; and God wants us to have such keen eyes that we will see the Christ in every man, and love him.

You know the story runs that Launfal started to find the Holy Grail, and one June morning he rode, grandly caparisoned, in search of the Holy Grail, to enter upon his life mission. And as he rode along down there, a beggar was sitting there, asking alms; and he averted his face as he went by, and flung a coin to him. And he passed on, and traveled in many lands, and spent years in his search. But he came back to the old home, unable to find the object of his search; and riding up that same avenue toward that mansion, a beggar was sitting there as before. Launfal looked at him, and he reasoned something like this: His life is a failure; but has not mine been, too? Here I have been striving and struggling, and failed; and here is a failure, too. He somehow felt akin to that poor old beggar now. And as he put his hand in his pocket and passed out a coin, his heart went out to him with the coin; and instantly, as the legend goes, that beggar was transformed into the Lord and Saviour, Jesus Christ, for whom he had been looking. [21]

O brethren, he is near us; he is all around us. He gave his life to bring us back to him, and he has committed unto us that same

business, too, that same reconciliation. And O may he enable us to see him in human forms all around us, so that we can feel just as he does, giving our lives to bring out the image of Christ in the most defaced form there is around us.

I want to close by saying to every one, that we have a God that forgives iniquity. The only people that will be destroyed at last will be those that have their weapons in their hands. He will forgive you if you will lay down your arms. May God reveal his love to us more and more, and in us more and more, is my prayer.
(Concluded.)

The Spirit of Prophecy. - No. 2. A. T. JONES

No Authorcode
(Wednesday Forenoon, Feb. 10, 1897.)

THE following is but an abstract of Elder Jones's remarks. On account of many having arrived since the previous meeting, it was necessary to consume considerable time in rehearsing the points brought out on the preceding day. In addition to this, the speaker said that the trouble with us as a people was not that we do not nominally believe the Testimonies are from God; but what we need to know is *how* to believe them. If the only way that we have of expressing our belief in the Testimonies is by telling the people that we believe in them, our belief amounts to nothing. We thus open the way for the people to doubt the sincerity of our faith. If we really do believe the Testimonies, we will not need to tell the people so. Our lives will be a testimony to the faith that is in us.

There is a departing from God, and the temple needs cleansing just as it did in the days of old in Jerusalem. We have been brought into this condition by disregarding the Testimonies of the Spirit of God. But many of those who disregarded them believed in them, and at the time held those Testimonies in their hands, and did not suppose that they were disregarding them. Consequently, what we want to know is how to regard the Testimonies of the Spirit.

And we are not to think for a moment, when a testimony is given, and a man is named, that God is making an attack upon him to destroy him. The Lord's purpose is to separate him from the faults that are injuring him and hindering the work of God. It is to save

the man and destroy the fault. God will not destroy or condemn a man unless he is inseparably connected with the sin. When this man turns his back on his wrong course, acknowledges the testimony, and puts himself right in the sight of God, he no longer stands in the position in which the testimony found him. That testimony may then be used as a warning for others, but must never be used to condemn the man who has recognized his wrong.

God's way is to make man something that he is not; to give man something that he has not. We cannot apply the Testimonies to others. No, nor even to ourselves from without. We must open the heart to God, to receive the testimony, that the Lord may implant the divine principle, giving us that which we have not, making us something that we are not, and thus himself by his Holy Spirit really making the application of the testimony. Then there will appear in our lives, there will be worked out in our actions, that which God has implanted within. That is accepting the Testimonies. Anything short of that is not accepting them.

The power which God implants, taken into the heart, will enable the man to stand under temptation, and in the midst of his weakness. It will give him that which he does not possess, and it will make him what he is not by nature.

When a man makes a failure in a position in which he is placed, we are liable to think that God has made a mistake in allowing him to be placed there; but this does not follow. God made no mistake in having Saul to be king of Israel; but Saul made a mistake in not becoming what God wanted him to be. He made a mistake in following his own ways and schemes, rather than listening to the voice of God. So also God made no mistake in making Jeroboam king over Israel. Although the purpose of God in separating the ten tribes from Judah was not carried out on account of the perversity of the people, yet God had a plan, but Jeroboam would not permit it to be carried out. God may call me or you to a position, and if we have some point of weakness which will prevent our usefulness, and God sends us a message, that message is to make us what he wants us to be, that through his grace we may stand where he wants us to stand. [22]

"Day by day men are revealing whether the kingdom of God is in 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* [not to reform others, but 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."

The work of reformation begins with self. I can make impressions upon other hearts only when I have reformed myself. God reaches others by reaching us, and reaches others through us. Turn to 2 Corinthians 1:3, 4:-

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

God comforts us that we may comfort others; God helps us that we may help others. We are brought in a place where we need the comfort of God, that we may be able to comfort others. He has others in mind when he comforts us. "And if we be afflicted, it is for your consolation and salvation." If I am afflicted, it is for the consolation and salvation of some other man. I may not meet for years that man whom I am to comfort; but sometime I shall meet him, and the experience I have had prepares me to sit down by his side, or take him by the hand, and be a help and a comfort to him. He receives from me that which I have received from God, and he receives it that he may in turn communicate it to others, and these to others; and thus the influence of God's grace imparted to us extends to all the earth, although we may not move out of the State in which we live. Brethren, that is what God wants to do with us, and then our influence will be carried to all parts of the world.

Now to the question, How shall we take the Testimonies? Let us read how they have been really rejected when it was thought they were being accepted. Then we shall know how to avoid that mistake, and know how to accept them. Here I read of one whose "example has done much to unsettle confidence in the Testimonies." How did he do this? - "He himself has walked directly contrary to

the light which God has given." But he did not suppose that he was walking directly contrary to them. He thought he was doing the right thing toward them. How, then, did he so miss the mark? Here is the answer: "The reproofs and warnings from the Lord have been evaded, and interpreted and made void by the devices of men."

How were they "evaded"? Here is the answer: "Why did you frame flimsy excuses?" "O, how ashamed should those be who have turned away from the counsel of God, and have tried to cover up the impression God would have made."

How were they "interpreted?" Here is the answer: They "put their own construction upon them, saying that they did not mean to do so."

And that was how the Testimonies were evaded, and interpreted, and made void, by those who thought they believed them, and who thought they were accepting them. Now, have *you* been evading them by flimsy excuses? Have you been interpreting them and making them void by putting your own construction upon them, saying they did not mean thus and so?" - Of course you have; you know you have. Then let us stop it this moment.

How, then, shall they be received? How shall we know what they mean? Here is the answer: "They meant just as stated." They mean what? - "Just as stated." Can you tell what they say? - Yes, easy enough. Then take them just as they say. Open the heart wide to God, that by his good Spirit he may implant there the principle that is in just what it says, then that principle will appear, it will shine in your life; *then* you have accepted the Testimonies. Then you know that you believe the Testimonies. Then there will be no danger of mistake about it. Others will know it, for you will make impressions on hearts that will never be effaced, and they will glorify God in the day of visitation.

THE Word of God is our standard. Every act of love, every word of kindness, every prayer in behalf of the suffering and oppressed, is reported before the eternal throne, and placed on Heaven's imperishable record. The divine Word pours light into the most darkened understanding, and that light makes the most cultivated feel their inefficiency and sinfulness. - *Test. No. 31.* [23]

Studies in the Book of Hebrews. - No. 2. E. J. WAGGONER

No Authorcode

(Wednesday Afternoon, Feb. 10, 1897.)

LET us remember that we cannot know anything except as we find it in the Word. I am not here to unload something upon you, to tell you something that I have studied out or found out in any way; but we are here together, both you and I, to study the Word and see what the Lord has said to us; and to see that God speaks to every one of us, and not to a few special ones, and that we may all learn to understand him when he speaks.

As we stand at the beginning of this chapter, we stand face to face with God, who speaks to us through his Son. It is no new thing for God to speak, for he spake in times past to the fathers and prophets, and he now speaks unto us by Christ. It seems to me that the book of Hebrews represents in a striking way what we find in the whole Bible. It starts out with God, and in the whole Bible we stand face to face with God. Here we may pause with reverence. God in these last days has spoken to us by his Son. He spake once and still he speaks to us through his Word. First, God spoke and created, which in the Psalms is expressed, "He spake, and it was." He created all things in Christ, because he is the Word, and God spake in him; therefore all things are created in him. And further, we learn that Christ is the brightness of God's glory, the shining forth of his glory. There is no difference between the Father and the Son. The Son is the express character of God's being.

Question. - If there is no difference between the Father and the Son, how could Christ say, "The Father is greater than I am"?

I don't know. Now you will pardon me if I dwell for a moment upon this question without personal reference to anybody. What conditions make it possible for us to hear in general whoever may speak? If we do not hear, what conditions prevent our hearing? Sometimes a person may not speak loud enough or distinctly enough. Is it possible for those conditions to obtain when God is speaking? - No. Does not God speak distinctly enough to be heard, and clearly enough to be understood, and loud enough to be heard? - Most certainly. Then if the fault is not with him, and we do not hear, what is the trouble? - We do not listen. Now, suppose I were here to

talk this afternoon, and I should begin to talk, and each one of you should at the same time begin to talk to his neighbor, you would not be able to hear much of what I said. And if there was one here who did not say anything, but was trying to listen, the talking of the others would make it difficult for him to hear. Now, my experience and observation has been, and doubtless yours has been so, that one reason why we do not hear when the Lord speaks is that we do not give him a chance to speak; we break in on him. He begins to speak, and before he has time to finish the sentence we begin to talk back to him, or we straightway forget that he is talking, and begin with our neighbors, and say, I don't know how that can be. What do you think about that anyhow? We would not treat a brother that way, because it is not polite. Now, does not God have a right to be heard, at least until he is done speaking, before we begin to answer back? You all agree that he has that right. It is fair that God should have a chance to finish what he is saying before we begin to answer back.

You told me something about the nature of God's Word; it liveth and abideth forever. God in times past spake; has he finished speaking? - No. Then it is not yet time for us to talk. He is talking yet. What does he say in the Psalms? - "Be still, and know that I am God." Brethren, the only way we can learn is by keeping still. I do not mean to say that we should not ask questions; that is all right, but hold to just what God says, and do not doubt one thing that God says plainly because he says something else we do not understand. Because God says something in one place we cannot understand, we often doubt something that we can understand. That is not right. Hold to what he says, and you will find out in time that which you do not understand.

Now return to the thought in the chapter: Christ stands as the brightness of God's glory and the express image of his person, - just the very impress and the shining forth of the glory of God. Christ is the Word, and the Word which he speaks is spirit and life. When he speaks that Word which is spirit and life, he speaks his own life. So when we read, He bears all things by the word of his power, we see in that not that only, but we see in that that he bears all things himself. So he speaks, he creates, he bears, he has purged our sins and is now set down at the right hand of the Majesty in the heavens. [24]

What is the force of that word "being" - "being the brightness"? He being the brightness of the glory of God has done something. *Since* he is the brightness, *because* he is the brightness of the Father's glory, *because* he is the very image of God, *because* he upholds all things by the word of his power, he has purged our sins. Does it say he *will* purge our sins? - No, it says he has done it. He has cleansed, rinsed, washed them. He hath loved us and washed us in his own blood.

Now, there is a word in the text that really ought not to be there. It is not indicated in the best Greek texts. It is "our." What has Christ done? - Purged sins. He "made purification of sins." Why was it that he by himself should purge sin? - Because he bears all things himself - because in him all things consist - he has by himself purged sin, and made a purification of sin. How long, then, shall we wait for pardon? How long shall we wait to know the complete and perfect forgiveness and cleansing from sin? - Long enough to confess it - to take a thing that is already done. How much sin has he purged? - All sin. Then it is true as a matter of fact, that he has purged our sin. He has purged the sins of all the world, because he came himself to bear all things.

Now Christ has a place better than that of the angels; that better place is that he is set down at the right hand of the Majesty in the heavens; being made so much better than the angels, because he had by inheritance obtained a more excellent name than they. That more excellent name that he has obtained is "Son," which name God had never applied to any of the angels.

All the angels of God worshiped him, the first begotten, when he was brought into the world, so that of Christ in the very lowest place, even in the manger, God said: "Let all the angels of God worship him."

"Thy throne, O God, is forever." These words were addressed by the Father to the Son. "A scepter of righteousness is the scepter of thy kingdom." What is the word which stands as a symbol of power and authority in the kingdom? - Scepter. A scepter means power, so the very nature and power of his kingdom is righteousness. "The kingdom of God is not meat and drink; but righteousness." The scepter of his kingdom is the scepter of righteousness. The power of Christ's kingdom is the power of righteousness. He has loved

righteousness, and loving righteousness he has hated iniquity. There is but one state of mind involved in loving righteousness and hating iniquity. If a man loves righteousness, it is not necessary for him to conjure up some other state of mind in order to hate wickedness. It is all in the loving of righteousness. Mark which comes first - love righteousness, hate iniquity. It is a very common thing in this world for people to try to manufacture a love of righteousness, or a sentiment of love of righteousness, by crying out against iniquity; but that is not the way. No, first of all love righteousness, and hating iniquity necessarily follows. "Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," - in the presence of thy fellows or associates.

We have two things told us here about the kingdom of Christ: the scepter or power, and therefore the nature of his kingdom, is righteousness; and God has anointed him. What does anointing signify? - It signifies kingship. When he was anointed, he was anointed as king. God in anointing him king of this kingdom of righteousness used the oil of gladness; therefore his kingdom is a kingdom of joy. "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." Those therefore who acknowledge the power of this kingdom will first of all be righteous people. "Thy children shall be all righteous." There can be no question whether those who acknowledge the authority of Christ will be righteous. The authority is righteous, and whoever acknowledges that authority must be righteous.

But Christ's right to the kingdom, as in the case of an earthly ruler, is demonstrated and sealed by his anointing. That is the thing which inducts him into the kingdom, and establishes him over the kingdom. He is anointed with the oil of gladness, the oil of joy; therefore, since that is the thing which marks his right to rule, his kingdom is a kingdom of joy. Since it is a kingdom of joy and gladness, those that belong to it will rejoice in God, will be joyful in the Lord, joy in the Holy Ghost. Can one, then, be a subject, a loyal subject, of Christ the king, and not be joyful? - No. Then if one is not joyful, there is something the matter. He is not recognizing the authority of the King. [25]

Now, in the second chapter of first John, sixth verse, is a text that we have often read: "He that saith he abideth in him ought himself

also so to walk, even as he walked." Does it say obligation is *laid* upon him to walk as Christ walked? that he should make himself walk as he walked? Let us illustrate: We pass by a field, and we see a tree in the distance. Some one asks me what kind of a tree it is. I have heard that it is a beech tree. He says, If it is a beech tree, then it ought to have a certain shaped leaf, and a peculiar kind of bark. Does he mean that if that is a beech tree, it is the duty of that tree to get some leaves of that kind and put on? - No; if it is a beech tree, that is what it ought to have, because it must have that if it is that kind of tree. Suppose it is not a beech tree, then it ought not to have that kind. He that saith he abideth in Christ ought to walk as he does. That is, if a man says he is a Christian, he ought to have certain distinguishing characteristics. He ought to walk as Christ walked. Why ought he to do so? - Because he is a Christian, - because that kind of walk is characteristic of Christ. He abides in Christ, and he walks as he did; but if he is not like Christ, he is not abiding in Christ.

There are many people who think that the subjects of Christ ought to be glad, and so they try to be glad. Suppose we say, Let us be glad this afternoon. But you can't be glad unless you are glad, and if you are not glad, then you cannot make yourself glad. A bird sings because it is glad - because gladness is in it.

Question: Now upon this point of being always joyful. We read in 1 Peter 1:4, 5, that we are begotten "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." Is there not sorrow at times?

Well, read right on, and it will tell it: "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 honor and glory at the appearing of Jesus Christ: 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."

Here is the blessedness of the peace and joy of Christ, that you do not have to manufacture it. You cannot manufacture it. "Peace I leave with you, my peace I give unto you." Has he given it to

everybody here? - Yes. It does not make any difference whether they will take it or not. He has given it.

Now, here is a nickel. Brother Hyatt, I will give that to you for friendship's sake. [Coin laid on table beside him.] Have I given it to him? He has not taken it; I do not know whether he will take it or not; but I have given it to him as a *bona fide* gift, and I leave it there with him, and I will never take it up again. Now, if you believe that I tell the truth, you believe that I have given him five cents.

Jesus says, "Peace I leave with you, my peace I give unto you." To whom? - To everybody; and he has given it to us. There are some people that do not believe he has given it, and they do not take it, and there are some people who do not want it; but the fact remains that God has given his peace. But what about that peace? "My peace," - the peace of God, which passeth all understanding. Read further than that: "Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Do not worry. What was the characteristic of Christ's peace? Some think that peace is a sort of happy-go-lucky feeling of complacency, an easy sort of lazy feeling, because the man does not have anything to prod him, and he lies in a hammock in the sunshine, and he has peace, - nothing to do, nothing to worry him. He is a man of peace. That is what men think of peace. That is not the way Christ did. From the cradle to the grave, the devil was seeking every possible opportunity to take his life. He had him in his hands once; that is, his agents did. They took him to the brow of the hill, and they thought they could end his life; and that very thing was being tried continually. But that was not the worst thing he had to bear. The scribes and Pharisees were continually nagging him, criticizing every word he uttered. He had lies told about him. They said, He has a devil; he is crazy; he is a fanatic; he deceives the people; he is leading them astray. And those things he had to endure. And not only his enemies, but even his brethren did not believe on him. And so wherever he went he found trouble always, - something to oppose him, something to come upon him. He was always in turmoil, he was always in trouble; but he was never troubled. [26]

"In the world ye shall have tribulation," but do not be troubled. Christ's gift is of such a nature that a man can have trouble, and not be troubled; he can have affliction and sorrow, and not be sorrowful;

he can have heaviness, and yet rejoice; he can have warfare, and be at peace. That is the peace that he gives.

No one was allowed to make any oil like the oil with which the priests were anointed. What do we learn from that? That was not merely an arbitrary thing. Do not try to counterfeit the grace of God. God gives the oil of joy. Do not try to manufacture an artificial joy. It was to show that it could not be done.

Now, continuing the study in Hebrews: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." The heavens and the earth shall grow old, they get old. What is their condition now? Old, worn-out, barren, bald we find the earth in many spots. It is worn out and grown old, so old that it trembles. It did not shake in the beginning when it was new, but now the earth shakes and trembles.

The earth shall wax old like a garment, shall be changed like a vesture. When a garment gets old you lay it aside. When you change an old coat, what do you have? - A new one. The earth and the heavens shall wax old like a garment, and they shall be changed; and then, of course, when they are old and are changed, the new heavens and earth will appear. "But thou art the same, and thy years shall not fail." He does not get old. What a world of comfort there is in that! We change; He is the same. Though we believe not, he is the same. He abideth faithful, always the same. The devil makes us think that Christ changes as we change. But he is the same.

My ministering brethren, seek Jesus with all lowliness and meekness. Do not try to draw the attention of the people to yourselves. Let them lose sight of the instrument, while you exalt Jesus. Talk of Jesus; lose self in Jesus. There is too much bustle and stir about our religion, while Calvary and the cross are forgotten. - *Test. No. 31.*

True Education. - No. 2. W. W. PRESCOTT. (Wednesday Afternoon, Feb. 10, 1897.)

No Authorcode

GOD can control the mind, and the mind be wholly and unconditionally submitted to God, and yet be free. But the mind of no created being can control the mind of any other created being, and still there be freedom. The devil was a created being, and just as soon as the mind of humanity was handed over to him slavery came in. Sin brought bondage; a lie brought bondage to every human being. The truth brings freedom. "The truth shall make you free."

I wish to cite a few scriptures to show the change that God will work to restore this image in man. First, the fact that we are changed:-

And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight. Colossians 1:21, 22. And you hath he quickened, who were dead in trespasses and sins. Ephesians 2:1. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Ephesians 4:17, 18.

This reveals the channel for the change. The restoration comes through the same channel. To show this I will read the following scriptures:-

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Romans 12:1, 2.

But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus; that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Ephesians 4:20-24.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your

life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which
[27] is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them. But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him. Colossians 3:1-10.

The true object of education is to restore the image of God in the soul. The new man is renewed after the image of him that created him. Then the new mind must be imparted; and that making of the new mind is the work of Christ.

We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. 1 John 5:18-20.

In the first sentence the new birth is spoken of. We know that the Son of God is come and gives us an understanding, and a mind that we may know what will come after that new birth. God hath given us a mind that we may know him that is truth, and in him are hidden all the treasures of wisdom and knowledge. The Son of man has come and given us a mind that we may know all the treasures of wisdom and knowledge. In the second chapter it is said: "But ye have an unction from the Holy One, and ye know all things." But things not found in him are not knowledge and truth. He is truth.

The mind is an invisible agent of God to produce tangible results. Its influence is powerful, and governs the actions of men. If purified from all evil, it is the motive power of good. The regenerating Spirit of God, taking possession of the mind, transforms the life; wicked thoughts are put away, evil deeds are renounced, love, peace, and humility take the place of anger, envy, and strife. That power which

no human eye can see, has created a new being in the image of God....

Man has separated himself from God by sin. Christ brought his divinity to earth, veiled by humanity, in order to rescue man from his lost condition. Human nature is vile, and man's character must be changed before it can harmonize with the pure and holy in God's immortal kingdom. This transformation is the new birth. - *Spirit of Prophecy*, vol. 2, pp.128,129, 133.

The Lord gives us the privilege to glory in that we know him.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord. Jeremiah 9:23, 24.

The devil introduced sin; he said: If you will eat this, you will be like gods knowing good and evil. Here was a new element introduced in knowledge. God intended that he should know only that which should be for his happiness. When evil comes in, that good becomes evil. Knowledge of good and evil is only evil. Knowledge of good is only life:-

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:2, 3.

Let me read one statement as to why schools were established among us as a people: "The Lord has established schools among us in order that true knowledge might be obtained." What is true knowledge? - Know God; knowledge of the true God is true knowledge; knowledge of the Holy One is understanding. It was the Lord's intention that schools should be established among his people to impart true knowledge, and this is knowing God. In him are hidden all the treasures of wisdom and knowledge, and this knowledge is life.

Turn to Luke 11:52: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." God is speaking here, and he says, "Ye have taken away the key of knowledge." This is a general

statement. What is the key of knowledge? Hebrews 11:3: "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." By faith we understand. Faith is the key of knowledge manifest in the love of Christ, for faith works by love; it is the key of knowledge; and he that loveth, knoweth God.

The expression, "My people are destroyed for lack of knowledge," does not mean for lack of scientific education, though that is just what it is, because that is the only education there is. It is science, falsely so-called, that interferes with faith. What is science? - Knowledge - knowledge of God. Knowledge of evil is knowledge of that which is not so; and that is death.

In order to build up the physical system, we take in food that
[28] gives strength and nourishment and life. We do not take chalk into the system, because there is no life in it. But how do these grains, these fruits come? - They grow. In them is life, but there is only one life, and that is the life of God.

"Sanctify them through thy truth, thy Word is truth." What is it then, with which we are to feed the mind that this new being may grow? - Truth. Therefore truth is the greatest treasure with which to store the mind. Now if the man is not fed upon the truth there is no life, but there results deterioration, decay. This principle which is so plain in the physical system, is just as true in the spiritual. Taking mental food has just the same effect upon the mind, as taking natural food has upon the physical system; and taking food which has no life in it has the same effect. God wants us to grow up into Christ, our living Head. He wants us to receive the sincere milk of the Word, that we may grow thereby. Truth builds up and restores the image of God. The devil has tried all along to shut away from the human family the truth, the knowledge of God. He has attacked the Sabbath because it is the word of God, the law of God, commemorative of the word of God. It has ever been his purpose to substitute falsehood for truth, death for life, that his original purpose might be carried out. God's plan is to counteract that, that he may take the place that the devil has usurped, and that he in Christ may rule in the mind and give it perfect freedom, instead of the devil ruling in man's mind and keeping him in bondage and slavery. To keep man there the devil

has tried to shut away God, and keep him groping in the darkness instead of walking in the light.

Here is a comment which I copy from the *Review and Herald* in 1894, because it just touches upon this point -

Filled with the Spirit, having the mind of Christ. What is it that insures the deep things of God, which comes to us that we may know: which brings to us this mind, creates this being, gives us knowledge of God? - It is the Holy Spirit, the Comforter. When he comes, he will guide you into all truth. He shall take the things of the mind and show them unto you. All this is to bring us back to God. And in this is life. Ecclesiastes 7:11, 12, marginal reading: "Wisdom is as good as an inheritance, yea, better too, and by it there is profit to them that see the sun. For wisdom is a defense; but the excellency of knowledge is, that wisdom giveth life to them that have it."

I hope that these principles are being applied as we proceed. I hope that these statements are seen in their true light and relation to the general subject of education for God's people, the kind of education that he wants them to have. If the principles we have presented last night and to-night are really received, I believe it will settle the whole question of our educational work.

Sermon. - No. 2. G. E. FIFIELD. (Wednesday Evening, Feb. 10, 1897.)

No Authorcode

YOU will find the text in the ninth chapter of Hebrews, and the twenty-second verse: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. This text has in it the very soul and center and secret of all true Christian consecration. The idea has obtained that God was angry with men because of sin, that God's wrath must be satisfied; and so an arrangement must be made by which he could pour out his wrath upon his Son, and thus satisfy his justice. And while this wrath was waiting for full satisfaction when it should be poured out on his Son, a system of sacrifice was instituted which would appease his wrath temporarily, and hold it in abeyance. But this idea of atonement, or reconciliation, separates entirely between the Father and the Son,

making the Father so stern and hard that he demands his full "pound of flesh," so to speak, and the Son so kind, so good, that he gives it out of his own heart that we may be set free. Thus, instead of Christ revealing the Father, the two are opposite - entirely separated. But no, "He that hath seen the Son hath seen the Father." And if you want to know how God feels toward sin, notice how Christ hated sin. If you want to know how God feels toward the sinner, notice how Christ loved the sinner. God's wrath burns eternally against sin, and never will be appeased; but it will consume the sinner in the end. His love is unending, unchanging, for the sinner. And just as we have learned that the moral law is not an arbitrary thing, but a statement of everlasting love and life, so, my brethren, may we learn that, although the ceremonies have passed away by limitation, yet the meaning of those ceremonies is just as true to-day as then. And it still is true that "without the shedding of blood there is no remission."

What is the blood? Genesis 9:4: "But flesh with the life thereof,
[29] which is the blood thereof, shall ye not eat." What is the blood? - The life. Another text. Leviticus 7:26: "Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings." Again in Deuteronomy 12:23: "Only be sure that thou eat not the blood; for the blood is the life; and thou mayest not eat the life with the flesh." This is the Lord interpreting the law. Leviticus 17:11: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood."

The life is the blood. This is the Bible interpretation; and we will let it interpret itself. Then when we read that "the blood of Jesus Christ cleanseth us from all sin," it does not mean that by some magic-charm process or incantation, it enables him to count us as cleansed. The whole living gospel was brought forth there in the sanctuary as clearly as it is here in the New Testament, and it is just as clearly applied to human lives and human hearts; but the devil stole it away.

In this dispensation, the living gospel is revealed to us in the incarnate One, Jesus of Nazareth; and yet man loses the gospel out of Christ by making the sign of the cross; and they say, We are safe,

we have made the sign of the cross. They say that by some magic process or charm word or name by which they believe on him very hard, it will save them. They are using it precisely the same as the ark was used back there; and the Lord has let them be taken captive from time to time, to show them that the Word in that way does not have power to save. It is not any charm process, it is a living fact. God gave us his life in his Son that we might have life, and that we might have that life to live on the earth.

I am told that it is a scientific fact that if some one will allow his blood to be taken and transfused into the veins of a poor anemic person, the first thing the blood does is to purge out the poison and sickness, and then to build him up with a new life. New blood has been transfused into that person, and new life is imparted. Do you get the figure? We are saved by transfusing blood. God has opened his mighty heart, and poured out his life in Christ, for our salvation. He has given his life that we might take it and be purified by it, and live on earth by faith. And the life of his Son cleanseth us from all sin.

Was it only on Calvary that God gave us his life? Was it only there that Christ was crucified? Was it only from Pilate's judgment hall that he bore the cross? Was it only on that last day of trial that he wore the crown of thorns? - Ah, no; far from that. Perhaps the text that will enable us most clearly to get this point, is in Galatians 2:20:-

I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself for me.

And Paul gave his life day by day; he gave his life in all those whippings, and beatings, and persecutions that he received from the Jews, and finally to Nero's executioners he completed the gift, and made the final delivery of the goods that had been the Lord's ever since he met him on the Damascus road.

Now let us get a glimpse of Christ's crucifixion. Jesus Christ was with God, equal with the Father in glory and honor; co-creator with him of countless worlds; all the ten thousand times ten thousand angels at his beck to do his bidding. One cannot take in the honor and the glory of that life that opened out into limitless distances before him. But down here on this world man had sinned, and Christ did

not think of holding fast to that glory and honor as a robber holds fast to his prey; but he gave it up. That was when Christ was crucified. He let that life go, and he came down here and identified himself with human sorrow, with human trial, with human need, with human heart-ache; so that away back there, before he became incarnate at all, in all their afflictions he was afflicted, and he bore them and carried them all the days of old. He was with us much more than we think. Abraham saw him; Joshua saw him; Moses saw him; the Israelites drank of that spiritual Rock that followed them, and that Rock was Christ. The divine One had given up that life there, been crucified, and identified himself with human need down here, away back there; and when you come to the incarnation, which was but the revelation of this larger sacrifice, this larger fact, the crucifixion was carried so far that he who was Almighty became so weak that he said, "I can do nothing of myself." Is not that crucifixion?

And then every step of the way, having given up his power, having given up his infinite knowledge, he lived a life of faith, - the
[30] faith of Jesus, - *amening* every one of God's promises, until they became living facts in his life; and lived upon the written word day by day. When the tempter came to him, he put him to flight by the written word; and he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He was living his spiritual life by faith in that word; and every step of the way it was not my will, not my word, not my doctrine; but thy will, thy word, thy doctrine in me. Is not that crucifixion of self?

And finally on Calvary's cross, so far as his earthly life was concerned, he made the final delivery of the goods, and completed the crucifixion, just as Paul did to Nero's executioners. But do not think that is the end of the crucifixion in the larger sense. Just as the crucifixion of Christ did not begin with the incarnation, it did not end between the thieves. Brethren and sisters, he is still the infinitely often crucified One.

I will have to bring out the thought by way of illustration; but no illustration will convey it to you. We have heard about some great famine or trial or trouble that came upon some people a hundred or a thousand miles away. Now, while we had something to eat and wear, it did not trouble us so very much, did it? We felt a little sorry for those people; may be we sent them five dollars; but somehow we

got along comfortably well, although we knew there was a famine in India. But did you ever have this experience? Did you ever go to a family, and live in that family until you felt yourself to be one of them, and perhaps called them father and mother, and brothers and sisters, and they took you right into their hearts? When you got that near that family, did you not take their sorrows and joys upon you? Anything that happened to that family happened to you, too. Any grief that came to them was your grief. Any joy that came to them was your joy.

Jesus Christ came that near to humanity, not merely in the incarnation, but he did it before the incarnation. But in the incarnation he showed to our sin-blinded eyes what he was before. He is not any further away since he bore human flesh; he is just that near humanity now. He is so near that he suffers with all who suffer; so near that he loves in all who love, and lives in all who live. That is how near he is; for he has taken our nature upon himself, and identified himself with us. That is what Christ has done.

This is how near he is to us all the time; for the more you think of it, the more you see that he suffers in all who suffer; and he is not ashamed to call the poorest and meanest of us brethren. And therefore - notice, that is the sacrifice that he has taken upon himself to save the world - all our little sacrifices for him are only little parts of his great sacrifice. Since his great sacrifice is that he suffers in all who suffer, and has identified himself with the human sorrow and need and trial, he suffers in all my sufferings, and he sacrifices in all my true sacrifices; and my little sacrifices for him are only parts of his great sacrifice manifested in me. And when I live any sacrifice truly, and others are thereby turned to God, who has turned those people back to God? Did I do it? - Christ did it. O, the sacrifice of Christ is an eternal sacrifice!

This is knowing Christ after the Spirit. You know what Paul says: Henceforth I know no man after the flesh; even if I have known Christ after the flesh, I will know him so no more. When a man simply believes that Jesus Christ eighteen hundred years ago was the divine Son of God; that he lived, died, rose again, and ascended up to heaven, - that is simply knowing Christ after the flesh. What you and I want to know is this divine fact of the eternal sacrifice, and that God to-day, in Christ, is giving his life to save

humanity. It is a present, personal, everlasting gospel all the way. Away back in Eden, when it was said that the seed of the woman should bruise the serpent's head, and he should bruise its heel, that did not mean simply that four thousand years from now somebody is going to come and give you power to triumph over sin; it did not mean that simply. It was a present promise right there, that the seed of the woman Eve, should have the power come right into his flesh, then and there, to triumph over Satan in his life, and that is what the everlasting and the ever-present gospel is all the way along. And that is what God was revealing back there. They were considered merely types. They were types, but not primarily types. They were present revelations of the present eternal fact that God was giving his life in Christ to save mankind. Now we can understand something of the old sacrifices back there. When a man brought a sacrifice, what did it represent? Christ, you say. That is true. But there is
[31] something more; that sacrifice represented the man who brought it; and if he brought a sin-offering, he was considered as a sinner coming to repentance.

Now I am ready to consider the splendid truth for you and me in some of these expressions back there. "Thou shalt not eat the blood." We have seen how God has given his blood in Christ, his life in Christ. What is that pouring out of the blood, and covering it with the dust? O, do you see that picture of Christ, how that he let his life go out, - let it go out to be hated, to be despised, to be spit upon, to be crucified, to be misunderstood and mistreated, to be just covered with the dust of forgetfulness, apparently, - just as the pouring out of the blood, and it being covered with the dust?

And why was the sacrifice always slain? If it had been beaten and bruised, and then let go, it might have said, I will follow Christ a little way, or to Pilate's judgment hall it may be; but it could not have said, I will follow him to the cross. It is only when the sacrifice actually gives its life that it could speak of a complete consecration.

The blood of Christ represents the life of Christ, and also the life of the man who brings the sacrifice. The eating a thing is a symbol of self-appropriation. The blood is the life. The blood of that victim represents the blood of him who is bringing the victim. Now what shall I do with that blood? "Thou shalt not eat the blood." Thou shalt not appropriate thy life unto thyself. The blood of that victim

represents my life, or, the Christ-life manifested in me. "Thou shalt not eat the blood." Thou shalt not appropriate thy life unto thyself. That is a statement away back there of the great central truth of the gospel. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." And that means more than we thought it did. We have thought on it like this: If a man would rather sin than give up this life, he will lose eternal life. But if a man will give up this life rather than sin, he will find eternal life. All that is there, but a good deal more than that is there. Whosoever shall save his life for himself, either here or hereafter, loseth both the here and the hereafter. There are some men who are trying to use their lives to have a good time in this world. They are losing this world and the next one, too. There are other men who are trying to use their lives solely for themselves; not for this world, but they are trying to be good, so that they can be saved and happy by and by. They are using their lives simply for themselves. Whosoever saveth his life, or useth it for himself only, either here or hereafter, loseth both the here and the hereafter.

What was the life given for? Leviticus 17:11: To make an atonement. It is the giving of his life in and through us that makes us one with God. You know a man may believe just as strongly as he can that Jesus Christ was divine, and that God gave his life on Calvary, and not be made one with God at all. It is when that life of God, given in Christ, comes into us and makes us one with him, Christ-like, that we become one with God.

Jesus Christ, the Truth, gave himself that we might have the truth. Jesus Christ, the Way, gave himself that we might find the way back to the Father's house. Jesus Christ, the Life, gave himself that we might have the life. What is it to be a Christian? Is it to be good so that we can be saved? At best, that is but monkery. O, I wish we had more of the spirit of Moses when he said, "Yet now, if thou wilt forgive their sin ....; and if not, blot me, I pray thee, out of thy book which thou hast written;" - more of that spirit of Paul when he said, "For I could wish that myself were accursed from Christ for my brethren," if they could by this be saved? And the world that did not know unselfish love back there, but crucified it, will do the same thing here; and the church that had men in it that did not know unselfish love back there, will have men in it that do not know it

here. Can you imagine any life going out in more apparent abject failure than did the life of Jesus? Was it defeat? - He triumphed over principalities and powers, although the devils thought they had gotten the victory. The Bible says he triumphed over them on that very cross, and God got the victory that was going to redeem the world. And that is God's business - to give victory. It may not look like victory to us. Some of the sweetest words that have ever come to us, it seems to me, from that servant of God, from the Spirit of Prophecy, are these words: "The life of the trusting Christian is a series of uninterrupted victories, - often not seen and understood to be such here, but to be seen and understood to be such hereafter." Our lives influence other lives, and they influence other lives, until, as Tennyson puts it, -

Our echoes roll from soul to soul,
And grow forever and forever.

We cannot tell. Leave that with God. Just partake of his life until he can make us channels through which to pour his life to others, - until he can live his life in us, and give himself through us; and then God will take care of all the rest. And only that will enable us to do the work that he wants us to do in this world. How can we love men enough to give our lives for them? - See them as Christ sees them. O, may God reveal to every one of us to-night, to me and to you, the depths of meaning in Christianity, that we may know and understand what it is to be a Christian. May God put this into our hearts and souls, so that the sacred fire of the divine love may consume the sacrifice upon the altar, to come up as a sweet savor unto God, that our lives may flow out in blessing and benediction, and until the true motive is there to do the work which God has for
[32] us as a people to do to-day, is my prayer.

THE DAILY BULLETINVOL. 7. - LINCOLN, NEBRASKA, FEBRUARY 15, 1897. - NO. 2.

FROM OTHER COUNTRIES. - Among the delegates from other countries than the United States are the following: W. C. White, M. C. Israel, from Australia; H. P. Holser, Germany; H. E. Robinson and E. J. Waggoner, England; W. G. Kneeland, South

America; G. B. Thompson, South Africa; J. B. Goodrich, Province of Quebec; J. C. Foster, Manitoba.

SABBATH SERVICES. - The following program of meetings for the Sabbath has been adopted: Sabbath-school for the church in the Tabernacle at 9:15 A. M., for visitors in the chapel, 9. Preaching at 10:30. Preaching in German and Scandinavian languages at 3 P. M. in their respective chapels. Social meeting for delegates in College chapel at 3:30; for students in the gymnasium, and for the church in the Tabernacle at the same hour.

DELEGATES ONLY. - It is announced that the meetings held daily at 10:30 A. M. are for delegates and laborers only. The educational meeting at 5 P. M. is open to all who desire to come; and to provide ample room they have been transferred to the large chapel. This makes rather a congested program in the latter portion of the day. There is barely time to go from the 3:30 to the 5 o'clock meeting, and only a few minutes between this and the 7 o'clock service. Rather a large meal for one digestion. It is almost three meals for supper.

The Sabbath

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THE first Sabbath of the Conference was a profitable time. No remarkable demonstrations occurred, but there was a spirit of solemn earnestness manifest all around. In the evening A. T. Jones preached an impressive discourse on the science of salvation. In the morning Sabbath-schools were held at 9 o'clock, as elsewhere noted. At 10:30 H. P. Holser preached to a large congregation, taking as his text Revelation 18:1-4. The glory of the message which is to lighten the whole earth is the glory of God reflected through his people. The discourse was an earnest and well-directed exhortation to the professed people of God to so relate themselves to God that he can permit his glory to rest upon them. When in humility of soul we seek a nearness to God that he may place upon us his power and entrust us with his Spirit, the message will go with power. The report of these discourses will be given.

In the afternoon social meetings were held in five places at once: the church, the delegates, the German and the Scandinavian brethren, and the students. All these were interesting and profitable seasons.

Studying the Bible

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SOME Lincoln people went out yesterday to attend the opening exercises of the Bible Institute, which precedes the Conference proper. They found the exercises full of interest. The church, which holds as many people as any church in the city, was well filled with the most earnest, conscientious-looking folks you ever saw. They spent the afternoon hours in reverent study of the Scriptures. They were not "studying the Bible as literature," and were not asking help from any of the advanced German thinkers. They were studying the Bible because it is to them the Holy Book. These people pay their debts, live quiet and sensible lives, and contribute a large portion of their incomes to the support of their church and its benevolences. The people who "study the Bible as literature" don't hold the age on those simple and pious folks when it comes to making a record that counts both here and in the world to come. - *Nebraska State Journal, Feb. 10, 1897*.

CALIFORNIA!

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If You Are Going There,

by all means inquire about the Burlington Route Personally Conducted Excursions to San Francisco and Los Angeles, which leave Chicago every Wednesday, with a Pullman Palace Tourist Car through to destination. The route is via Denver, the Denver & Rio Grande Ry. (Scenic Line) and Salt Lake City. The Cars are fitted with carpets, upholstered seats, mattresses, pillows, blankets, bed linen, berth curtains, toilet rooms, heat and light, and, in fact, all the conveniences of a standard Pullman Palace car; they lack only some of the expensive finish of the Pullmans run on the limited express-trains, while the cost per berth is only about one third of the price.

Write for full particulars to T. A. GRADY, Excursion Manager, C. B. & Q. R. R., 211 Clark street, Chicago, Ill. [33]

February 16, 1897

32ND SESSION. - LINCOLN, NEBRASKA, - VOL. 1. - NO. 3

General Conference Daily Bulletin,

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GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.

Terms, 35 Cents for the Session. JACOB NORTH & CO., PRINTERS, LINCOLN, NEB.

Studies in the Book of Hebrews. - No. 3. E. J. WAGGONER. (Thursday Afternoon, Feb. 11, 1897.)

No Authorcode

WE should keep in mind the statements of the first chapter, because the second chapter depends upon the first, and the third chapter depends upon the second, and so on. Let the chapter divisions drop out as you study.

Before beginning where we left off yesterday, let us remember from the first chapter that God speaks in his Son, who is so much higher than the angels, high as they are, powerful as they are; that he sits at the right hand of God. Their work is to minister. They have been sent to men with messages from the Lord, with commandments and directions from the Lord. We read of that in the Old Testament, and whenever those commandments were disobeyed, those directions disregarded, every transgression and disobedience received a just recompense of reward.

But what does the Son speak to us? - Great salvation. Salvation began to be spoken by the Lord, and was brought to us, and confirmed by them that heard it.

Christ was upon the earth; his lips moved; men saw his lips move, and they wondered at the gracious words that proceeded out

of his mouth. God was speaking. How often you hear these words: I do not speak of myself; I have not spoken of myself. God was in Christ speaking the word of reconciliation. Now Christ is gone above, and in his stead, as his representatives, he has put into us the word of reconciliation. Now who said that? Have I said it? - No, the Word says it. Then do not think of it as anything that you have heard me say; but here you read it, and you read it again, and read it alone at home, and when you read it, do not read Brother Kilgore, or Brother Loughborough, or Brother Olsen, or other ministers in there. It does not say the preachers. Who is he talking about here? - "If any man be in Christ." Then it is any man that is in Christ. God has put into him the word of reconciliation. And we want to understand that here is the lesson for us to-day - that God does not know anything about classes and masses, and in the church he does not have high and low. But he has men, and they are all men: and to every one, according to his several ability, God has given the word of reconciliation. And it does not rest upon this man who is a preacher, any more than it does upon you, except as God may have given him greater ability and a wider field. The Word is one and the same for every individual who is in Christ, and that Word is the word of reconciliation. "Therefore if any man speak, let him speak as the oracles of God." And he can do it too, if he allows God to speak in him, not his own word, but the Word of God.

I thank God so often when I see and hear of the controversy about the priesthood in the churches that claim to have a sacrificing priesthood, and a clergy who have the right to speak the word, - I thank the Lord that he says to every one of his people, "Ye are a kingdom of priests, to offer up spiritual sacrifices."

We read this morning, from the Testimonies, "The work of saving human souls is an interest infinitely above any other line of work in our world." And when we think of the last verse of the first chapter of Hebrews, we can get some idea of the infinite worth of that work. Angels who excel in strength, angels whose might is that of the mighty winds, God has commissioned to be servants of those who [34] have this work committed to them of saving souls. It is wonderful to think of. It is humiliating to me, and makes me feel ashamed to think how lightly I have esteemed it; to think that God has given to us the work of proclaiming the gospel, while these wondrous

beings are ministers to us. He has committed unto us the word of reconciliation, even that same word that Christ proclaimed. And there is given unto us on this earth the identical work that Christ had. For "we pray you *in Christ's stead* be ye reconciled to God." And Christ has given to those mighty beings, simply the work of waiting upon, serving, helping us to whom this ministry is given.

There is something marvelous and altogether unnatural, unworldly, about the gift of God; for when he puts a man in high position - and he has put every one of us in a high position - it does not exalt him, but it humbles him. When the world puts a man in a high position, it exalts him. Why has not God given the angels the work of preaching the gospel and saving souls? - Because he has not put the world to come in subjection unto angels. Here is some glorious comfort for every one to whom God has committed the work of saving souls. Those who hear Christ, proclaim it with the power of God's witnesses, - miracles, signs, and the gift of the Holy Ghost. He has given the teaching of the Gospel to men. He has put the world to come in subjection unto men. And it is an infinitely high work that God gives to man? -

What is man that thou are mindful of him? Or the son of man that thou visitest him? Thou madest him a little lower than the angels; and crownedst him with glory and honor, and didst set him over the works of thy hands.

Where do we find that testified? - In the first chapter of Genesis, and the eighth Psalm. Just think of those two passages; they are doubtless familiar. The Lord said:-

Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Note each statement. Let them have dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing. And it was so. So God did it. The Psalm says:-

What is man that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put

all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.

There is complete dominion given to man. "For in that he put all things in subjection under him, he left not anything that was not put under him." We see that God gave Adam dominion over all the earth. Does that mean that God took a back seat, and abdicated in favor of man? - No. God could not give up his right, because all things existed only in him. It is the Word of God that upholds all things. And it is his power that rules all things. Therefore the dominion which God gave to Adam over all the earth, over the birds and beasts and fishes, was just as complete as God's power, just as complete as God's dominion; for he was ruling in Adam. All things stand by his Word. He spoke, and it was. So when we look abroad on the things of nature, we see evidences of his power. When we look over the meadow, we see the Word of God made grass. God spake, and, lo! that Word appeared as a tree, or as grass.

You may have seen pictures of voice forms, even human voice forms, that when a note would be uttered so that the breath which formed that note would impinge upon a membrane upon which were particles of sand, in every instance the sand that was set in motion by the vibration took different forms, shapes of things. This is simply an illustration, just a hint of the fact that God "spake and it *was*." God spake, and his voice took all the infinite forms that we see in nature; and everything that we see, and every spot that our foot treads upon, was given by God to let us know that his Word is something, and not mere emptiness.

As the last act of creation, God made man. And as in all creation we see the Word of God made trees, grass, etc., in man we see the Word of God made flesh. He was the son of God. We find that in the third chapter of Luke. Sometimes we think those genealogies are pretty dry things, but the point of it all is in the very last word.

So here we stand looking at what ought to be, for we know that whatsoever God does, it shall be forever. Nothing can be added to it, nothing taken away from it. Now we are looking still, and we see man there, with all that God gave him. Now what next does the text [35]
say? - "Now we see not yet all things put under him." Fallen as nature is, God has absolute control over the beasts and birds and fishes;

even yet they will do his will. They do it as far as man will let them. Man is the only being that will not yield perfect obedience. And it is man's interference and rebellion that stops them from obeying Him. We are looking at the earth; but what earth is it that was given to man? - The world to come. So unto the angels has he not put into subjection the world to come, but he has put it under subjection to man. That dominion which man had in the beginning over the beasts and birds and fishes, and over the earth, is the dominion which God has given to man over the world to come. So that in the world to come man again will have that complete and perfect dominion over everything that God has made; all will be subject to him as unto God, subject to him as head, because God is in him, and God will be all in all. Then the Word will be made flesh in its perfection just as it was in the beginning in Adam. "But now we see not yet all things put under him;" but on the contrary, we see just the reverse. In the first place, all things were put under man; in the next place, man is under all things. In the first place, man was on the top; now he is under. Fallen man has everything on him. He is bound hand and foot, delivered over to Satan; he is fallen. So while we are looking at man in the noble position in which he was made in the beginning, as we still look at him we see Jesus; because in the beginning the Word was made flesh, and so it is Christ, the Word, in Adam. There we see Jesus. Where? - Just in the same place where man fell; there we see Jesus, made a little lower than the angels because he took man's place. When, in the beginning he was infinitely higher, for the suffering of death, to rescue man, to save man, to raise him up, he took his place. Now, if one will lift up another who falls, he must go where the man is. Wherever there is a fallen man, Jesus is there. But I am a fallen man, too. Just let each one of us take that to himself. The Lord has not cast off man. We read, "For the Lord will not cast off forever." He does not cast off at all. No; man takes himself away; God does not cast off. And there is nobody that can pluck man out of his hands. There we are safe as long as we are willing to abide in him.

We see man perfect, with dominion; then fallen, with everything above him, and on him, and against him. Looking still there, we see Jesus as man, and for the suffering of death we see him crowned with glory and honor; that, by the grace of God, he should taste

death for every man. Therefore, wherever you see a man fallen, - and he cannot fall lower than into the grave, - there you see Christ, who went into the grave and tasted the depths of sin and degradation for every man. So every man's degradation and sin is on Christ - the man Christ Jesus. But the same man Christ Jesus is crowned with glory and honor. Now mark: A crown signifies a king or ruler. Where in this chapter have we first read about a crown? "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; and crownedst him with glory and honor." That is to say, you have made him king, a king of glory. Adam, the king of glory and honor; so long was he over all things. But when he sinned, then he lost the glory he had. But now we see Jesus crowned with glory and honor, and in the position that man was in, in the beginning. But he is crowned with glory and honor in the same nature as man had. So just as God made man, and crowned him with glory and honor, we now see the man Jesus, that Man who is in every man crowned with honor and glory; and he added all things unto him.

Now read the last words of the first chapter of Ephesians:-

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Verses 17-21.

But what was the name which Jesus always delighted to give himself while upon this earth? - The Son of man. The Son of man is come to seek and to save that which was lost. When ye hath delivered the Son of man. The Son of man shall go to Jerusalem, and they shall crucify him, and he shall be buried. And on the third day the

Son of man shall rise again. But and if ye shall see the Son of man. Ye shall see the Son of man coming in the clouds of heaven. All this time it is the "Son of man." And this Son of man we see, because of his faithfulness, crowned with glory and honor, and having under him all principalities and powers and might and dominion, not only in this world, but also in the world to come. For unto the angels hath he not put under subjection the world to come, but he hath put the world to come in subjection to man, even Jesus, and ye are complete in him. Read in the second chapter, verses 1-6:-

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

Where is he? - Far above all principalities and powers. Is not the work of saving souls far above everything else in this world? It has been said that "to be a Roman is greater than to be a king." In this day, and in every age, to be a Christian is greater than to be a king of this earth. And now we have that Word confirmed unto us by them that heard him, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost," according to his power, because under the angels he had not put in subjection the world to come whereof we speak. That simply says that the power, the honor, the glory, the dignity to accompany the preaching of the gospel which God has put into those who are reconciled to him, is the power and glory of the world to come.

True Education. - No. 3. W. W. PRESCOTT. (Thursday Afternoon, Feb. 11, 1897.)

No Authorcode

IT may convey a rather indefinite idea to some that in education the one thing that should be sought is a knowledge of God, that that should be first and last in all study. To-day we will study further from the Scriptures and from the Spirit of Prophecy some references to the field opened up, and what the study involves. The basis of study is the scripture: "For of him, and through him, and to him are all things: to whom be glory forever." Romans 11:36. First, of him are all things. This is inclusive; it means all things whether they be visible or invisible. 1 John 5:19: "And we know that we are of God, and the whole world lieth in wickedness." In one sense we are of him, whether we are Christians or not, but in a special sense we are of him being born again. Acts 17:28: "For in him we live, and move, and have our being." We are *in* him as well as of him.

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Psalm 90:1, 2.

For *in* him were all things created in the heavens and upon the earth, things visible and invisible, all things consist and are held together. Colossians 1:16, 17. R. V.

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. Genesis 2:4, 5.

The word "generation" means bringing forth. These are the bringing forth of every plant before it was in the earth. Of his own will they were. What did he do for us? "Of his own will begat he us." All things that we see are but an expression in that form of what God is. See how little is the difference, and yet how wide is the difference between truth and error. What is pantheism? - All things are God. What is truth? - God is *in* all things.

All things were created by the Word of God, and they continue by that same will. When Christ was speaking to the Jews, he said, "My Father worketh hitherto; and I work." Notice the tenses. It does not say, My Father *has* worked, and I am now working, but my

Father *is* working until now, and I am working. In Hebrews we read that he upholds all things by the word of his power, - still working.

Many teach that matter possesses vital power, - that certain properties are imparted to matter, and it is then left to act through its own inherent energy; and that the operations of nature are conducted in harmony with fixed laws, with which God himself cannot interfere. This is false science, and is not sustained by the Word of God.
[37] Nature is the servant of her Creator. God does not annul his laws, or work contrary to them; but he is continually using them as his instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son. Christ says, "My Father worketh hitherto, and I work."

His energy is still exerted in upholding the objects of his creation. It is not because the mechanism that once has been set in motion continues to act by its own inherent energy, that the pulse beats, and breath follows breath; but every breath, every pulsation of the heart is an evidence of the all-pervading care of Him in whom "we live and move and have our being." It is not because of inherent power that year by year the earth produces her bounties, and continues her motion around the sun. The hand of God guides the planets, and keeps them in position in their orderly march through the heavens. He "bringeth out their host by number; he calleth them all by their names by the greatness of their might, for that he is strong in power; not one faileth." It is through his power that vegetation flourishes, that the leaves appear, and the flowers bloom. - Christian Education, 194, 195.

God gave birth to all things, put himself in all things, so as to reveal himself; so as to give an object lesson that we may know, understand, become acquainted with him. This is what Isaiah heard the seraphim cry when he saw God's glory: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Isaiah 6:3. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

For the Word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord. Psalm 33:4, 5.

The earth, O Lord, is full of thy mercy: teach me thy statutes. Psalm 119:64.

The earth is full of the glory, goodness, mercy, of the Lord. "In his temple doth every one speak of his glory." Psalm 29:9, last clause. Every one speaks of his glory. Luther expresses it in a very nice way: "Everything which God has created is a little vocable from his grammar by which he discloses his hidden hand." "The heavens declare the glory of God." Everything says Glory. Were it not for the sinfulness of man, everything would say, Glory, and say it all the time. Of man he said, "I have created him for my glory;" he was crowned with glory. His being, his very existence says, Glory. We are to glorify God in our bodies and spirits which are his. Creation is an object lesson for our study. When this revelation in the book of nature was first made, it was perfectly clear, not a blot or dim word was upon the page; and man had that eyesight which enabled him to read it. But sin came in and blighted both man and nature, bedimmed our eyes and the pages of that book. Therefore God was constrained to put into language what he had before revealed through his works, concerning himself. Everything that God has said to us in human language, he has said to us in his works. The more you think of that, the more it will open up the study.

The vine, the bread, are revelations of Christ; and this is the real object in our study. This is what I mean when I say, All created things are but expressions, symbols, of him. His Word caused them to appear there, and keeps them there. His Word may take them away; but his Word still remains, it abideth forever. These symbols, representations, expressions, are subject to change; "They shall perish, but thou remainest." "They all shall wax old as a garment, but thou art the same."

God worked; is still working. In studying nature, we are studying his Word. His Word, his power, works in us. Anything that thwarts that working, brings in some other element. There is something in man that is not in other plants; for man is but at the top of vegetable creation, - a plant that has power to walk about and think.

We are now prepared for the statement that the only study which should occupy the mind from the earliest down to the latest day of life, whether we are in the home, in the church, in the school, or anywhere else, is the Word of God. Is that limiting the field, or

is it enlarging it? When we are studying God's Word in man and nature, we call that history. All history, then, is the study of God's working with man, and in man, and through man, even though many oppose him and work out his will and his Word unconsciously. He rules in the nations of the earth, but in such a manner as not to be arbitrary. The purpose of our study is to see God at work. The study of material things, which we sometimes call science study, is simply studying God in his works. We cannot study God in the abstract; there is no such thing as that. We cannot find out God. "Canst thou by searching find out God?" We must see him revealed, see him at work.

What is the difference between the true method of study, of
[38] education, and the false method of study and of education? The true method is to study all things as the study of God; the false method is to leave God out, not to get to him at all, or have his laws control. The laws of nature are the habits of God, simply God's usual way of working. This field is as broad as the universe, and to begin to illustrate it, we begin an indefinite study. All this is Bible study. This is the study of the gospel. It is the power that attracts us to him and keeps us from sin. The result for us of this study is growth. We will desire the sincere milk of the Word that we may grow thereby, and if we are as submissive as nature, we will grow. Every product of creation was pronounced after its kind to be good. God had a certain ideal for trees, grass, plants, man, and that was submission. Perfect submission means perfect being.

Around us we see the Word of God in nature. Here in the Bible we see the Word of God in language. Would it be proper to say this, the Bible, is the written book, and these things of nature the illustration of the book? Here is the picture; where does it belong in the book? When Christ was here he was constantly referring to these things. Did he try to bring out the truth and say, Here is something here, let us see if this is an illustration of that. There is something there, let us see if it will illustrate this idea? - No; but there is that idea there, see it. He did not put something into it, but saw and stated what was there.

Many are the ways in which God is seeking to make himself known to us, and to bring us into communion with him. Nature speaks to our senses without ceasing. The open heart will be im-

pressed with the love and glory of God as revealed through the works of his hands. - Christian Education, 54.

If we would not shut God away, he would come into our hearts. He is not far away; yea, he is right here. He is speaking unto every one of us. The open heart will be impressed with his love.

Our Saviour bound up his precious lessons with the things of nature. The trees, the birds, the flowers of the valley, the hills and the lakes, and the beautiful heavens, as well as the incidents and surroundings of daily life, were all linked with the words of truth, that his lessons might thus be often recalled to mind, even amid the busy cares of man's life of toil. - Christian Education, 54, 55.

Teachers should copy the example of the Great Teacher, who from the familiar scenes of nature drew illustrations that simplified his teachings, and impressed them more deeply upon the minds of his hearers. The birds caroling in the leafy branches, the flowers of the valley, the lofty trees, the fruitful lands, the springing grain, the barren soil, the setting sun, gilding the heavens with its golden beams, - all served as means of instruction. - Christian Education, 66.

Arising this morning I looked out and saw the ground covered with snow, and I wondered how many of us here would recall that expression, "Though your sins be as scarlet, they shall be as white as snow." We open our eyes from sleep and behold the light, but how many of us think, "He is the light of the world"? The wind blows, and we hear the sound thereof, but cannot tell whence it comes, or whither it goes; but how many of us are impressed with the thought that such is every one that is born of the Spirit. We look up and see the stars, the clouds, the blue sky; we look around us and see all these beautiful things with which we are surrounded, but how many of us study to see in them a thought of God, the truth, the character, the love of God, as he is.

By scientific research we endeavor to arrive at the facts of science. I have nothing to say against this; I wish that I had all the facts brought out by scientific research; but the highest purpose of all, and the purpose of God in their creation, is that in fact we shall study his Word, and in studying him find the knowledge of God. There is no field of study except it be in what God has made, - things visible or invisible; and that field includes all the knowledge that God wants

us to have. If it is not God's work, God in Christ, it is false, untrue; it is not what he wants us to put into the mind.

Let me say that this will not put simply a sort of religious fervor in the place of study, a sort of sentimentalism in the place of intellectual work. We are not making our schools simply a place where our young people are to go and be preached to; but we are supplying a motive, and furnishing a power in the life, and opening up the field of study, and giving a zeal to that study that we have not known before. You say these things are all very good, but what will that do for those who are not Christians? If they are all Christians, if all want to study the Bible, and are agreed to it, we might introduce these ideas into our schools; but if they are not Christians, they ought to come to hear the truth to be Christians. Is there any higher purpose that their parents can have in their being there? What is it that will regenerate? - The Word, the truth; and the very power of conversion
[39] is in these things. It is this wisdom, knowledge, understanding, that is a creative power, that will restore the soul into the image of God; and that is the purpose of all education.

Sermon. - No. 3. G. E. FIFIELD. (Thursday Evening, Feb. 11, 1897.)

No Authorcode

VERILY, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. John 12:24, 25.

Last night we saw that Christ's life was shed for us not only on Calvary eighteen hundred years ago, but ever since the Rock was smitten at the foundation of the world the river of life has been flowing from the throne, and that now that life is shed not only back there but down here. And except that life be shed for us and through us to others, we do not have repentance, pardon, peace, or power.

Of his resurrection, Jesus said, "The hour is come when the Son of man should be glorified;" of his crucifixion, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." Then immediately applying the same

principle to us, he said, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Which is more beautiful, more glorious, a bin of wheat or a field of waving grain? a flower seed or a full grown flower touched with dainty tints, and shedding fragrance all around? a kernel of corn or a full grown stalk of corn trembling in the breeze? I know that in each instance you will say the latter. One is a promise, the other its fulfillment; one the prophecy merely, the other its realization. And yet in each instance that seed was cast upon the ground in apparent forgetfulness, - cast there apparently to be covered with dust and forgotten; and yet that seed was cast in faith, resigned to the workings of the life principle within and the life forces without. And the moment of its death became the moment of glorification.

That is the great central truth of Christianity. It is like this: A man has a bin of wheat, which is all he has; and suppose he says, Now, this is all I have, and I am not going to throw it away on the ground; this is my living, I am going to keep it. Well, if he keeps it there in the bin, by and by it will be worthless. If a man says, My life is too precious to me, I am not going to throw it away upon this unappreciative world, I will keep it to myself, he loses it. But if he casts it away to be covered with dust, and forgotten apparently, he gets it back multiplied, and glorified.

Paul says that we glory in tribulation. The Latin word for tribulation is *tribulato*; that is, a flail which we use to thresh out grain or wheat with. He says, Not only so, but I glory in the threshing, the flailing. Just as the wheat is separated from the chaff, just so the wheat of our character is separated from the chaff.

Happiness is a pouring in of a new life, that transforms all things into joy. Suppose this room was all dark, and I wanted to get it lighted up; what should I do? carry out all the darkness and turn in the light? - No, turn in the light, and the darkness will take care of itself. The Lord does not take away the little love that a man has, but shows him the love that would stir his own life until it is so full of love that it flows out to everybody all around; and that is salvation. It is a positive thing; and when the Lord wanted to show us what his life was, how did he do it? - He did it in Jesus Christ. What kind of life was it? - God's life. O brethren and sisters, his was a life lived in absolute self-forgetfulness, - given, given freely, given to be hated,

misunderstood, despised, and spit upon and crucified; and yet given for our sin. That is the life of Christ, and that is the life of God.

I believe that God would have us see that the resurrection means infinitely more than the bringing forth of Christ from the grave - not that I would count that a little thing, but that is a pledge, a promise of a larger resurrection.

There is a spiritual death, the bands of which are broken only by the coming in of the divine life, and that is the resurrection too.

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe,
[40] according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead. Ephesians 1:15-20.

The power of God which he wrought in Christ when he raised him from the dead is God's power. To whom? - To usward.

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Ephesians 1:20-23.

When Christ was on this earth, he said, I can do nothing of myself. That is true. But we have not always seen that that was so. But here is a place where we can see that Christ could do nothing for himself. But the resurrection power took Christ from that position of weakness and helplessness, and lifted him above all principalities and powers, and every name that is named in earth and heaven.

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found

in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Philippians 2:5.

Wherefore God hath also highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:9-11.

Why was he resurrected? - Because he was crucified. Because Christ yielded up his life, did not save it, but was crucified, God took care of the resurrection part. When Paul was crucified with Christ, he gave up all worldly prospects; and so far as the things of this world were concerned, he gave all up. What did he get? 2 Corinthians 4:10, 11:-

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

Why was he willing always to bear about in the body the dying of the Lord Christ? - That the life also of the Lord Jesus might be made manifest in his body.

Now let us look at Paul's history again just a moment: I want you to see what a wonderful character transformation came into his life - how he left his selfish life. God poured his divine unselfish life into him. Watch that transformation. Until that salvation came to him, he was so narrow, so bigoted that he verily thought that he ought to kill everybody that disagreed with him. After that salvation he was broadened, and sweetened, and deepened into the character of Christ, until his heart was so large and tender that he took the world in, and said, I am debtor to all men. Why, said he, I am debtor to you Romans also; I want to come down and preach the gospel to you. God has been so good to me I want to do something. O, he has let his life go. Did not God pour in his life unto me as he was crucified with Christ? Was he not resurrected with him unto a larger life? When we get this broader idea, the crucifixion and resurrection are parallel processes.

But you say, Are you sure that when Paul thus gave his life and got a new life by the giving, he called that the resurrection? Well, let us see. He says:-

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him not having mine own righteousness, which is of law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings.

He wanted to know the fellowship of his sufferings that he might have the power of his resurrection, and attain to the resurrection of the dead. He said he had not yet attained it fully, but that he was pressing onward. "Being made conformable unto his death," he counted not himself to have attained. He was but attaining unto the resurrection of the dead.

When we let our lives go, God pours in our resurrection life. That it seems to me is one great truth of the crucifixion and resurrection which includes the all in all of the Christian experience. When Christ was baptized, what did he say? - "Thus it becometh us to fulfill all righteousness." Baptism, crucifixion, and resurrection; this is what God has been seeking to reveal all through the centuries. Go back into the sanctuary, and you will see that these truths are set forth just as clearly there as here. They are present tense, present revelation, present gospel. So our Lord's supper and baptism are present truth, present expression of ever-present, ever-lasting gospel. 1 Corinthians 11:1: "Be ye followers of me, even as I also am of
[41] Christ."

Let us see what the Israelites did at the sea; the mountains were on either side, the hosts of Egypt behind them, the Red Sea before them, the desert on the other side, nothing to eat or drink. What was the only possible human hope of life; not divine hope, but human hope. True, to pass through the hosts of Pharaoh many of them would be killed, but a few might be saved, if they rushed out. This was the only human hope. Now, accepting that, they would die. But the Lord did not leave them to die. He simply gave the bread of heaven, the smitten rock, to sustain their lives. That is baptism. Every one that had a real experience, was baptized when passing through that sea. I am coming to what is to me the most solemn thing of all:-

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Romans 6:3.

What was the death of Christ? - It was a continual giving of his life for others. Just so when you were baptized into Christ, you took upon yourself the pledge of letting your life go, just as he let his life go. When you were baptized, you were baptized into the death of Christ.

Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Romans 6:4, 5.

If we are indeed baptized into his death, it will be to us an absolute end to trouble, quarrel, fault-finding, church difficulties, and all that sort of thing forevermore. Have we ever thought why Christ did not find fault, although bruised in every way until they took his life upon the cross? It was because he *had* given his life. And they took it not only at his crucifixion, but before that time, in every look of scorn, by every scowl, by lack of appreciation, by hardness of heart, by their abuse and their names; but he did not complain, did not find any fault; because he had given his life he could not find fault. Some one may say, How can I have any part in that, when I have to stay at home and work in comparative obscurity? Now if you say that, you have missed the lesson so far. Suppose you are so situated that the only thing you can do is to stay at home and work. You have a large family, and it takes your whole time, and you can't get away to do anything but that. Now, there are two ways you can do that: one way is to grumble about it, and wish you didn't have so many things to bother you, wish you could be free, and didn't have to live all the time in this sort of way; and grow meaner and smaller all the time. And the other way, my brother and sister, is if that is the best you can do, just to accept the sacrifice for Christ's sake; and the pledge of God in this thing is that just in proportion as that is distasteful to you, you can accept the sacrifice for love's sake. When you accept it, then, for Christ's sake, he says, Inasmuch as ye did it to one of the least of these, ye did it unto me. Then just in proportion as that is humiliating and distasteful to you, and it is crucifixion to you, just in that proportion God will bring to

you in that thing the resurrection power in the larger sense. That is what he will do. He wants to glorify every kitchen and every shop by this truth.

Some one says, O, there are many injustices in life that we have to accept. Yes, Christianity does not deny that. Job's false comforters denied it. They said, Job, you have been a very wicked man; you may have deserved all this, or you would not have gotten it. Is that true? There are injustices in life, and Job knew it; and the only way in which he stood that ordeal was that he had obtained a glimpse of the Saviour. But these injustices are not the injustices of God; they are the injustices of sin. As long as sin exists, injustice will exist; just as long as one man sins, another man will be sinned against. And that is one of the reasons why sin is so bad that God in love wants to get it out of the universe just as quickly as he can.

But there is another point right here. We have not seen the whole end of the story yet; when we do, there will not be any injustice. Whittier says:-

Ours the seed-time; God alone Beholds the end of what is sown. Our vision, weak and dim - The harvest time is hid within.

Now suppose the man who is sowing his corn or wheat forgets all about the harvest, just as too often the future life and all its joys pass out of our minds. Here is a man's bin of wheat, and it is all he has, and he is casting that away on the ground without a thought of any harvest to come. Now tell me, under those circumstances would not life to that man seem to be all labor and all loss, without any returns or any compensating joys? When he takes the harvest
[42] time into consideration, it is that which is going to make up for all these apparent injustices of the seed-time. And what is this pledge of resurrection that we have been talking about? If you and I will accept the sacrifice wherever we are, and let the life go in that sacrifice, God will bring in the resurrection power; so that when the harvest comes, you and I will see that there has not been any injustice at all. Every sowing will have its reaping. Every giving of the life will have its splendid and eternal reward. And when the whole account is settled, every crooked place will be made straight, every rough place will be made smooth and every hill will be brought low; and all the world will see the glory of the goodness of God. And he does not want us to get away over yonder before we believe it, and see it;

he wants us to take the splendid joys of the fact, and believe them now and all the time. And so he wants to come and live in our lives thus, and love in our lives thus, and through us reach out for others.

John says, Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Sons and daughters of the Lord now, and still only promises and prophecies of some splendor that we cannot take in that is going to come to us by and by! Do you think that everybody is going to be alike in heaven? I think it would be monotonous to live in that sort of a country. There is an infinite variety of beautiful faces and beautiful forms and beautiful tints, in this world even; and there is going to be an infinite variety of beautiful characters in that world beyond. But every one of them will be just glorified, developed possibilities that God put in men and women down here. And when I think of it, O, I think it worth living for and worth dying for! I wonder how many of us have had this thought in our lives.

Ministers and Business Matters. (Read before the Conference.)

No Authorcode

I WAS awakened at half past eleven o'clock. Matters of importance had been presented before me. I was in an assembly consisting of a number of our people who had the burden of the work upon them. They were laying out work for the future, consulting as to how the work could be managed in the most successful manner. One in responsibility was explaining his plan, and that which he desired to have accomplished, and several others had matters to present for consideration. Finances were the great burden of some, and they were studying how to limit the workers, and yet realize all the results essential. One brother had spoken in reference to plans for his part of the moral vineyard. Then there stood among us One with dignity and authority, who proceeded to state principles for our guidance. I have strength to write only a few points, although the things suggested affected me deeply.

To several the Speaker said, Your work is not the management of financial matters. It is not wise for you to undertake this. God has burdens for you to bear; but if your attention is called to lines for which you are not adapted, your efforts will not prove successful.

This will bring upon you the discouragement that will disqualify you for the very work you should do, which requires a discriminating mind, and deep unselfish judgment.

Far too little attention is given to the preservation of physical health. Nothing is gained by robbing nature of her hours for rest and recuperation. You may load on to one man the care and burden which should be divided with several, but you will gain nothing by this. To allow one man to do the work of four, or of two or three, will result in irreparable loss. There is need of physical vigor in order for healthful thought. Fewer committee meetings should be attended by men who are employed to write and to speak the word. Many minor matters should be adjusted without keeping one or two men on the strain constantly. Under such a strain the mind loses its vigor. Its action cannot be as healthful and all-sided as if it were allowed proper periods of sleep and refreshment. An abundance of physical exercise is required in order to keep the machinery in healthful action. Men should be educated as business men. Experience is of value.

You work at great disadvantage when you suppose that because one man can fill a certain position, he is qualified to fill several positions. There is great necessity of selecting men as students, to learn rapidly all they can in business lines of education. This line of work is essential, and those who do the business in the work of God are not to assume responsibilities which they suppose themselves capable of bearing. Those who carry the responsibilities of the work have erred in allowing persons to be placed as managers of financial
[43] matters when there was the best of evidence that these persons had not tact or ability for the position.

The case of Daniel, portrayed in a very limited manner by the prophetic pencil, has a lesson for us. It reveals the fact that a business man is not necessarily a sharp, policy man. He can be a man instructed of God at every step. Daniel, while prime minister of the kingdom of Babylon, was a prophet of God, receiving the light of heavenly inspiration. Worldly, ambitious statesmen are represented in the Word of God as the grass that groweth up, and as the flower of the grass that fadeth. Yet the Lord would have intelligent men in his work, men qualified for the various lines of the work.

Especially are business men needed, not irreligious business men, but those who will weave the great, grand principles of truth into all their business transactions. Men who have qualifications for the work need to have their talents exercised and perfected by most thorough study and training. Not one business man that has any appointment in the work need to be a novice. If men in any line of work need to improve their opportunities to become wise, efficient business men, it is those who are using their ability in the work of building up the kingdom of God in our world.

The lessons of the present time are for all to understand; but they are very feebly appreciated. There should be greater thoroughness in labor; more vigilant waiting, more vigilant watching and praying, and more vigilant working in prospect of the events now taking place and which are swelling to larger importance as we near the close of this earth's history. The human agent is to reach for perfection, to be an ideal Christian, complete in Jesus Christ.

Those who labor in business lines should exercise every precaution against error through wrong principles or methods. Their record may be like that of Daniel in the courts of Babylon. In all his business transactions, when subjected to the closest scrutiny, there was not found one item that was faulty. He was a sample of what every business man may be. But the heart must be converted and consecrated. The motives must be right with God. The inner lamp must be supplied with the oil that flows from the true messengers of heaven through the golden tubes into the golden bowl. Then the Lord's communication never comes to man in vain. God will not accept the most splendid services unless self is laid upon the altar, a living, consuming sacrifice. The root must be holy, else there can be no sound, healthful fruit, which alone is acceptable to God.

Truths, precious, vital truths are bound up with man's eternal well-being both in this life and in the eternity which is opening before us. "Sanctify them through thy truth; thy word is truth." The Word of God is to be practiced. The Word of God liveth and endureth forever. While worldly ambition and worldly projects and the greatest plans and purposes of men shall fade like the grass, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Man's experience and history are occupied with himself, his own achievements and victories. God's history, as traced with unerring accuracy in the books of heaven, describes man as seen in the light of eternity. All his motives and all his actions are seen in their relation to eternal realities. Everything said and done has a reference to tremendous issues which we must meet again. ELLEN G. WHITE.

Studies in the Book of Hebrews. - No. 4. E. J. WAGGONER. (Friday Afternoon, Feb. 12, 1897.)

No Authorcode

WHAT contrast in words is there in the beginning of this second chapter of Hebrews? The word of the Lord, and the word of the angels; and the word of the angels was steadfast. But what is the difference between the word spoken by the angels and the word spoken by the Lord? What word does the Lord speak? - Salvation. Did the angels speak that word? - No. See what the text says: "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward," then every neglect, every transgression, and every disobedience of the word which the angels spoke received a recompense of reward.

Now, what is the contrast? "How shall we escape if we neglect so great salvation?" And this great salvation was first spoken by the Lord, and then confirmed unto us by them that heard him.

Where do the angels come in in this work of salvation? They
[44] have a place, but not any place in the line of carrying the word. It first began to be spoken by the Lord, and then comes to us by them that heard it. Now, where do the angels come in in this spreading abroad of the word? - They do not come in. But what is their relation to it? - They are ministering servants, - waiters upon those who carry this word; and I say again, as I said yesterday, there comes over me every time I think of it, a most wonderful feeling of awe; it frightens me. And yet I am glad to think of the wonderful work committed to man, a work so great - just think of it! We need to dwell upon that to realize the glory of this ministry.

Now, that does not say that we are great. It is not saying that we are above the angels, because we are doing a work which is not committed to them, and a work that they cannot do. That work of

salvation is spoken only by the Lord and them that hear him, but not by angels, because under them he hath not put into subjection the world to come. Then this proclamation of the word of salvation has an intimate relation with the world to come. And what is this world to come whereof we speak? - A new heavens and a new earth; the world has been put into subjection to man, according to the testimony of one who testified in a certain place about man, saying, "What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor." A crown signifies a king; therefore when God made man he made him a king. He wore a crown of glory, signifying a kingdom of glory. O, the whole earth was full of the glory of God undimmed. Then man was a king of glory, and his kingdom was the earth. All things were put under him. There was nothing that was not put under him. Every living thing was put under him, and he was the ruler over all, and the earth itself was in subjection to him. But the power back of and in it all was God's power, for God alone has power.

Man was made in the image of God, of the dust of the earth. "The Lord God formed man dust," literally, not formed him of the dust, but formed him dust. He then breathed into his nostrils the breath of life, and man became a living soul. But the man was dust, and after he was crowned with glory and honor he was nothing but dust. Now this dust that God took and formed into this shape, and crowned with glory and honor, he put over the works of his hands put under him all things, gave him dominion over all things; and so it was dust that had dominion over all things. He was still dust; and how much more power had this dust that was formed in this figure than that dust that still lay on the ground? - It had no more power. And that is demonstrated in the fact that when the breath which God puts in there is gone, it is just as helpless as it was before, or as that other dust. Then the power is not in the dust; and here is just where the world - all mankind - make the mistake. Man sees his face and form in the mirror, and admires himself, and he will not believe that he is dust; or, if he does acknowledge that he is dust, it is a different kind of dust than any other kind. The failure to recognize this is what makes one man assume lordship over another, to think himself better than another man; and the Lord wants us to keep to first principles

all the time. Man at the best is nothing but dust. We cannot dwell upon that too much, because the forgetting of it is what led to all sin in the beginning. Satan said to Eve that she would become like God. Now, if she had remembered the Word, and her origin, could she have supposed that that would be true? - No. It is the forgetting of it that lifts up man and makes him proud. Man in his highest state is nothing but dust.

What is the difference between that dust thrown out there, and this here? God has chosen to use this dust in a little different way from what he uses that dust. God had a purpose in that dust; it is worth something; it will produce fruit. Here is dust that God has caused to bring forth another kind of fruit. How much more right has this dust that can walk about instead of being blown about by the wind, to boast of what it does than that dust out there in the field has. Out there you will see some beautiful, fine, rosy-cheeked apples. But it is not supposable that that dust in the field should begin to boast: Why, I am better than that dust in the road; that dust in the road does not do any good, but lies there day after day, and does not accomplish anything. See what I have done. And yet it has just as much right to do that as we have to boast of anything we have done.

Here is a lesson of encouragement of what God can do. Man, placed over the works of God's hands, crowned with glory and honor - only dust still - is an evidence of the power of God.

[45] But now looking at that inanimate dust with all things put under him, what is the next thing we see? - The next thing is that all things are not under him. Still looking at that; what do we see? - We see Jesus. We see him made a little lower than the angels, right down where man fell. What has he now? - A crown of glory and honor. But before he got that crown of glory and honor, what did he have? - He took death; he tasted death.

First, we see man crowned with glory and honor, having dominion over the works of God, everything under him. We keep on looking, and we see not all things under him, but instead, we see Jesus down at the very place where man fell; and we keep on looking, and next we see him crowned with glory and honor. That is the order. He was made a little lower than the angels; he was man. So that when we consider him now, we consider him as man, and from this point through we have Jesus before us all the time, but always

as man. Never forget that. When man in the beginning was made a little lower than the angels, and then Jesus made a little lower than the angels, what was the difference? - There is none. When God made Adam by his Word, the Word was made flesh. As God spoke all things into existence, his words went forth, and, lo! the earth appeared. His Word went forth; he spoke; he said, Trees, and they were there; he said, Grass, and it was; so that all these things that grow over the ground are visible manifestations of the Word. It is the Word of life, and these are simply some of the various forms of the life of the Word. And so with man formed there in the beginning. There we see the Word manifested as flesh. The power by which this was done was God's power, and so God was in the Word, and the Word was in Adam, so that this power could be manifested in him, God dwelling in him and working in him; God taking this dust and using it to do these wonderful things. It is God that worketh in you to will and to do his good pleasure. Now, if God is there, and I am here, that is altogether too far away. It is God that worketh in me. The Word was made flesh, and the life of Adam was the life of God. He has no other life. Now the blessedness of this is, when man fell, the Word was made flesh. But suppose God had forsaken him, and had not been willing to make the Word flesh; what would have become of him? - He would have returned to dust. But God continues his life to man. So when man fell, God goes right down there with him. Is that so, or is it some fancy? Did God continue life to man, notwithstanding he had sinned? We are here, are we not? We are sinners. We are living, are we not? Whose life is it manifested in us? - It is God's life. Then God continues his life to sinful men. When sin entered, death came; so when man sinned, death came upon him. God stayed with him; therefore, in that he stayed with man, although man had sinned, God took upon himself sinful flesh. And so he took upon himself death, for death had passed upon all the world.

Now, let us see further. All creation is continued until now "by the same Word." Everything in this world is kept by the same Word. Although everything is cursed, and everybody can see that, it is yet a fact that it continues; it is an evidence that God is there, Christ is there, the divine Word is there bearing the curse. But in what thing does Christ endure the curse? Where is that point where the

curse falls upon Christ? - Sinful flesh. Not only sinful flesh, but that which stands as the symbol of the curse that falls upon Christ - the cross. What is the evidence that he bears the curse? - "Accursed is every one that hangeth on a tree." Death and the cross both together mean the curse; therefore wherever there is anything, there is the curse. Nevertheless, wherever there is anything, there is Christ. Wherever there is anything, then, that exists and bears the curse, there is Christ. But where Christ has the curse upon him, he bears the cross. Then do you not see the truthfulness of that statement which appeared from Sister White about a year ago, that "the cross of Christ is stamped upon every leaf in the forest?" And a little later than a year ago there appeared in a first-page article of the *Review and Herald* a statement that the very bread we eat is stamped with the cross. There is something wonderful in that. Perhaps when you read that in every blade, and every leaf, there is the cross of Christ, some of us read it over without thinking about it, and some of us simply said, with Nicodemus, how can this be? How soon do we find Christ crucified, then? - Just as soon as there was any curse. And he is risen again as well, because if you preach Christ crucified, his resurrection necessarily goes with that.

Now, see how God has proclaimed the gospel for our encouragement everywhere. People are inclined to get discouraged; Christians
[46] are likely to think, Well, the Lord has forgotten us. Did you ever think that way, as though the Lord didn't care for you; - that he has left you alone? Is there any one who has not felt that way, discouraged, in short? I am not of much importance in this world, we sometimes say; I am of no consequence; I am only one very insignificant and despised, and justly despised; I could drop out, and it wouldn't make any difference. He said that not a sparrow can fall to the ground without his notice; and why? - Because the life of God is there, and there is nothing that can come upon anything in this world that God does not feel. It touches him personally, because his life is all the sensibility that there is in this world. You are struck, you are beaten; you feel it. What makes you feel it? If you were dead you wouldn't feel it. Why do you feel it? - Because you are alive. Where do you get life? - It comes from God. It is God's own life isn't it? Then is it possible for a human being to be touched, just touched - not beaten, bruised, or despised - and the Lord not

feel it? Can it be so, whether saint or sinner? Can anything happen to any creature in this world does God not feel? Whither shall I go from his presence, and where shall I go to be away from the presence of God? We cannot get away, because God's power is in everything; and therefore a sparrow cannot fall to the ground without the Lord knowing it. We live with all these infirmities. That is Christ in the flesh, then. Do you suppose that Christ would have endured all this, and stayed here all these years, with all this infirmity and wickedness and weakness and sin upon him, and then by and by step out and let it all drop? If he was to do that, he would have let it drop in the beginning; but the fact that he came in fallen humanity is an evidence of God's presence, and his presence to give life. And so God on everything has put the stamp of the cross, - upon every leaf, upon every blade of grass, upon everything that we have to do with. He simply means that everywhere we go, and everything we have to do, and everything we eat, and the air we breathe, - through these he is simply preaching the gospel to us, giving the gospel to us. Encouragement, strength, salvation!

"LIKE the roads of the South, the path of duty is hedged with everblooms, pure, and white as snow. It is only when we turn to the right or left that we are pierced by thorns, and concealed dangers."

The Science of Salvation. - No. 1. A. T. JONES. (Friday Evening, Feb. 12, 1897.)

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EVERYBODY knows that this is a very scientific age, at least in name, in profession, and in aspiration. God wants his people always to be up with the age. More than that: he wants his people always to be ahead of the age. Particularly he wants his people always to be reformers, and for a person to be a reformer, he must be ahead of the age. Then as this is a particularly scientific age, in profession and otherwise, God's cause, his people, must be scientific to meet the demands of the age. That is the statement of the proposition to the study of which I invite you to-night. The Lord wants you and me to accept that proposition, to study it, and to build upon it, until it is demonstrated in us before the world that that proposition is scientifically correct. If you and I, if all who profess the name of

Christ, do that, then that thing will be done by the Lord. The world will see it, and the world will see it whether you and I have part in it or not. Because if you and I do not have a part in it, those will have a part in it who will allow the Lord to make that demonstration by them; and if you and I will not allow him to do it, we miss it.

But you say, Salvation is the work of God's people. Salvation is the one cause of the Lord. This is what these other brethren have been saying. This is what we had in the lesson this afternoon, and what we have had in all the lessons in Hebrews. It is the lesson we have had in other places in the Scripture. And the Scripture says that we are not to know anything but Jesus Christ and him crucified. You say that; yes, and I say that. I say that the work of the people of God - all that the cause of God is in the world is the work of salvation. And this exactly agrees with what we have stated already. Therefore salvation is science.

More than that: Salvation is not simply science, it is not simply *a* science; it is the chief, the key, the center of all sciences. It is the most scientific of all things that are dealt with by the minds of men in this world. So that when God's people take the salvation of God *as it is in God*; when his cause of salvation in the world shall stand as representing indeed his ideas of salvation, then there will
[47] be revealed to the world the science that is above all other sciences. Then God's people can stand before the very kings of science, and not be ashamed, in a scientific age.

Now, I am thoroughly committed to that truth. And I want you to see how completely it is the truth. You and I are committed to the salvation of God. And I want you to see by the Bible - the book of all truth - that salvation is science. Then you will, with me, be committed to that truth.

First, then, I want you to think soberly, and see for yourself not only that salvation is science; but that it is the highest of all sciences.

The word "science" means, literally, *knowledge*. The science of botany is the knowledge of botany. The science of astronomy is the knowledge of astronomy. So that one scientist has defined science to be "the product of thinking." All the knowledge - the science - that the world has of astronomy, is the product of the world's thinking on the subject of astronomy.

Now salvation is the knowledge of God: "This is life eternal, that they might know thee the living and true God, and Jesus Christ whom thou hast sent." It is therefore science. But this knowledge is not the product of *man's* thinking: it is the product of *God's* thinking. For "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." Therefore salvation, being the product of God's thinking, is not only science, but is the highest of all sciences.

Again: That which is recognized by the world as science - the natural sciences - is the product of men's thinking. It is with the mind that men think. It is with the mind, then, that men deal with all these sciences. But salvation deals with the mind *itself*. Which, then, is the higher? Which is the higher - that which deals with all other things, or *that which deals with* that which deals with all other things? - The latter, to be sure. Then as with the mind men deal with all other sciences, and salvation deals with the mind itself, it is perfectly plain, not only that salvation is science as certainly as any other science, but that it is higher science than all other sciences. It is the highest science that can be known to the mind of man.

Yet again: Salvation deals with the mind. But who is it that in salvation and by salvation deals with the mind? - It is God himself. Then as it is God himself who works out, who makes known, this science; and as this science is the product of God's thinking; it follows that the science of salvation is the highest, the deepest, the broadest, science that is known, not only to the mind of man, but to the whole universe.

Let us read a few Scriptures. "Be not conformed to this world: but be ye transformed by the renewing of your mind." Romans 12:2. "So then with the mind I myself serve the law of God." Romans 7:25. "We know that the Son of God is come, and hath given us a mind." "We have the mind of Christ." The only way the Lord can reach us is through the mind. He deals with us only through the mind. He governs us only through our minds. Look: "With the mind I myself serve the law of God, but with the flesh the law of sin." And the first of all the commandments is this: "Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart,

and with all thy soul, and with *all thy mind*." The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The carnal mind that cannot be subject to the law of God - cannot be - must be changed, must be exchanged for another mind which always serves the law of God. That change of mind is salvation. That renewing of the mind is wrought by God in the work of his salvation, and it can be wrought by no other. Therefore it is the highest of all sciences - the highest that is known to the mind of man, the highest that is known to the universe.

Do you not begin to see why it is that the Testimonies speak of "*the science of salvation"?*

(To be continued.)

BIBLICAL AGRICULTURE. - Prof. E. A. Sutherland, of Walla Walla College, addressed the students in the chapel for a few minutes on Friday morning, taking as his subject, The Bible a Textbook on Agriculture. He holds that since God is the author of all true knowledge, what he may say on this or any other subject must be *par excellence* the truth. And that if farming were at present conducted according to Scriptural principles, better success would be attained. Passages illustrating this claim were adduced, and no
[48] little interest was evoked by the consideration of the matter.

THE DAILY BULLETINVOL. 7. - LINCOLN, NEBRASKA, FEBRUARY 16, 1897. - NO. 3

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AMONG our arrivals on Monday, the fifteenth, were Dr. J. H. Kellogg, of Battle Creek, Mich., and E. M. Morrison, of California.

THE committee on seating of the delegates was announced on Sunday morning as N. W. Kauble, R. M. Kilgore, and J. M. Rees. The committee on religious exercises is W. W. Prescott, A. J. Breed, W. C. White, J. H. Morrison, and G. A. Irwin.

AMONG other recent arrivals from the West we are especially pleased to greet M. C. Israel, who, with his family, went with the first of our laborers to Australia in 1885. After doing faithful work in that country for nearly a dozen years, the family has returned to California. We are particularly glad to learn that Sister Israel is much better of the malady which caused their return.

THE pioneer laborers in our cause are gradually disappearing from our general councils, and the work is falling upon those who were boys when the cause was young. We have with us at this time Elders J. N. Loughborough and Harrison Grant, who have for many years been identified with the work, even since before most of us knew anything about the precious truths we now hold.

WE have been reminded of several mistakes and omissions in the list of delegates present at the first meeting, for which we are duly sorry; but as we did not claim accuracy, and had no means of attempting it, we expect clemency. In addition to those who were omitted at that time, there are now quite a large number of new arrivals, all of whom are cordially welcomed. Others are coming continually. We are glad to have with us Dr. J. C. Ottosen, of Denmark. His thorough understanding of the English enables him fully to enjoy the meeting. S. H. Lane, of the Illinois Conference, and W. M. Healy, of the North Pacific Conference, arrived Sunday; and W. C. Sisley, manager of the Review and Herald, was among those who came Monday.

THE Y. M. C. A. Hall in Lincoln has been engaged for a course of meetings to be held evenings during the time of the Conference. These meetings will be conducted by J. H. Durland and G. E. Fifield. The first of the series was held on Sunday evening, and was addressed by Elder Fifield, whose words were listened to with deep interest, by a congregation that filled the house in every part. A large chorus of trained voices under the charge of Prof. Newton, of the College, will furnish the music. Meetings will be held on Sunday evenings and most of the other evenings during the week.

The Sabbath School

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THE Conference Sabbath school had eighty-three members last Sabbath, and was in charge of I. H. Evans, of Michigan, vice-president of the general association; with A. E. Place, of New York, as secretary. W. W. Prescott, the author of the present lessons on the Gospel of John, talked for twenty minutes on the book as a whole, bringing out some very attractive and instructive thoughts. Each of the gospels has its distinctive thought or theme: With Matthew it

is Jesus, the King of the Jews; with Mark, Jesus the minister, the servant of men; with Luke it is Jesus the Son of man; and with John, Jesus the Son of God. The characteristics of divinity are life, power, light and truth. These compose the glory of God and are inseparable. These words and principles run through the book. First, we see God; then God revealed in his Son and in human flesh. Life and power combine in the miracles recorded in this book; and there is a gradual development of both from first to last - from the turning of water into wine to the resurrection of Lazarus.

In this last act we have the complete manifestation or revelation of life and power. This brought the crisis. In his near circle of followers he was anointed by love. In the professed religious class he was crucified, and Lazarus also was condemned to death. Darkness comprehended not the light. Wrath and indignation sprang into action at the revelation of the glory of God. At the same time strangers - gentiles, - desired to see him. No further miracles are recorded. God was revealed and Satan was fully aroused. Henceforth it only remained for him to comfort his disciples and to close up his
[49] gospel.

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The Science of Salvation. - No. 1. A. T. JONES. (Continued from page 47.)

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Now I want you to see that others think so too. I want you to see that I am not alone in this. I want you to see that for this position we have authority - scientific authority - that is, the authority of persons who understand science.

If I could bring to you to-night evidence that those who understand all other sciences the best of anybody in this world, testify that they are more interested in this science than in all the other sciences put together, that they see more in it worthy of their consideration than in all the other sciences put together, would you not say then that I am safe in talking as I do - from a scientific standpoint? Well, I have just such a company - a company that understands all other sciences, and I have the evidence truly stated that they are more interested in this than in all the others put together.

In 1 Peter 1:10-12, the apostle is speaking of salvation, and there I read as follows:-

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.

What things do the angels desire to look into? - The salvation of God when it is preached with the Holy Ghost sent down from heaven. The Greek word for "desire," here means "to set one's heart upon." And the Greek word for "look into" means, "to stoop to a thing in order to look at it; to look at with head bowed forwards; to look into with the body bent; to look carefully into, to inspect curiously - of one who would become acquainted with something." [50] Such is the attitude of the angels toward the subject of salvation.

Now, do the angels understand other sciences - biology, geology, ichthyology, astronomy - all other sciences? You know that they do. Everybody knows that the angels understand thoroughly all other sciences. Everybody knows that it is perfectly safe to say that all the angels understand all other sciences infinitely more thoroughly than any man understands, or ever understood, any one single science. But the angels are more interested in the subject of salvation than in all the other sciences. They who know the most of all others, are most interested in this one. O, well, you agreed with me a while ago that if I could cite such authority as that, you would say that we were safe in taking this position. Come along, then, we are safe. We are in the best of company - yes, the best of scientific company. There is authority that is conclusive on the subject, scientific authority.

Now, I am not making a play on the word science here to-night. I am using the words "science" and "scientific" with reference to salvation as an absolutely truthful word. The salvation of God is truly a scientific thing, not falsely so-called, but genuinely, supremely scientific. So do not get the idea at all that I am making a play upon the word "science" or "scientific." I am using it truthfully, because it is correct in this connection.

But this is not all: not only do the angels desire to look into this, as those who would become acquainted with something; but they do become acquainted with something. They do learn by looking into

this and studying it. Turn to Ephesians 3:8-11, and you will see this thought expressed:-

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all [I leave out the word men, because that is supplied] see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent [Look, now, I am to preach the unsearchable riches of Christ in order to make all see what is the fellowship of the mystery which has been hid in God, and that is to the intent, for the purpose] that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Jesus Christ our Lord.

What is the "intent" of making men see this? - In order that the principalities and powers "in heavenly places" ("in heaven" other translations give it; that is correct) may be known the manifold wisdom of God. The angels, the principalities, and powers, earnestly desire to look into this gospel of salvation when it is preached with the Holy Ghost sent down from heaven. They do look and study. And as they study, they learn new revelations of the wisdom of God - the manifold wisdom of God - according to his eternal purpose which he purposed in Christ Jesus our Lord. You know by other scriptures that this mystery of God, this eternal purpose, is revealed in the gospel. You know that the principalities and powers in heaven are not eternal in one way - they are not from eternity to eternity. They are from a certain point to eternity, as you and I are. Gabriel is to eternity only from the point where he was created. He is not from eternity to eternity.

But God is from eternity to eternity. Now, from eternity to eternity there was, there is, *a purpose* - his eternal purpose which is purposed in Christ Jesus our Lord. How long will it take the angels to get to the depth, to exhaust the study, of that eternal purpose? - To eternity. That is plain enough. Then as that purpose is revealed in the gospel, is made known through the mystery of God, which is, "Christ in you, the hope of glory," it is plain enough that the angels are studying it. And as they look into it, they see there revealed the

manifold wisdom of God, according to his eternal purpose. They desire to look into it. They do so, and thus learn.

Well, then, as they understand all other sciences more than any man understands any one, when they are more interested in this than in all the others, and learn from this; is not that a fact upon which you and I can with safety trust ourselves? Then is not this, too, a subject more worthy of our thought, our highest thinking, than all others put together? And cannot we set our hearts upon this, and give our whole soul to it without being unscientific? O, we can, we can! Let us do it.

Now, do not misunderstand me. I am not making an attack on other sciences. I am not saying that all other sciences should be ignored, and counted as Will-o'-the-wisps, and unworthy of any attention. No; I am saying that this is greater than all of them; and that whatever we study in them must be studied in subjection to this which is greater than they. I am saying only that all others must take a secondary place, at least, to this one, if we would be scientific.

Think of it! Take our own natural minds with which we deal with other sciences. Would I, would any man, be strictly scientific to put his best and highest thinking on a science, when he had the highest possible authority that there was a higher one at his hand? Would that be scientific? - No. Well, then, we see so far that this is a science; that it is the highest science. Then any man who does not put his highest thinking, his best thinking, and all his powers, upon this science first of all, and have it lead all other sciences, in the nature of things he is not scientific.

And he is not wise either. For what is this science? - Salvation, Very good. And it is eternal life. Suppose I put all my life, all my powers, on other sciences, to the neglect of this, or holding this as inferior, do I get it? - No. How long shall I have then, to study the other sciences? - At the most only a few years. Then my work upon these sciences will be done forever, and I shall never have a chance to study them any more.

But if I take this one first of all, and let the others take the inferior place until I get this one secure, then shall I have a chance to study the others? - Yes. How long? - To eternity. Ah, is not that the wise way then? Is not that the only wise course? And is not that the only

scientific and sensible course? - Certainly it is. Come, then, let us be scientific, strictly so, supremely so.

Now let us look a little further. In that first passage that we
[51] looked at about the angels, it began with the prophets, thus: "Of which salvation the prophets have inquired and searched diligently, and prophesied of the grace that should come unto you," when they testified beforehand of the sufferings of Christ, and the glory that should follow.

Now, by the prophets was brought forth in writing, as we have it here, this science of salvation, this product of God's thinking on the subject of salvation. This book of science, this science of salvation, came by the prophets. Did they know anything about the other sciences? - Yes.

We can find this in a number of places - more than we would have time to notice to-night. But we will look at two or three points, that we may get before our minds the fact that they did have a knowledge of these.

In the fifteenth chapter of first Corinthians there is a scientific statement that was made about seventeen hundred years before it was discovered by science. It was there all these ages, but the scientists in whose field it was did not know it by the process of their thinking. It is the statement of a truth in astronomy. Whoever believed the statement in the Bible knew it all the time, of course, even though he never heard the word astronomy; but the science of man did not know it, and discovered it only after so long a time.

Another thought: When that Bible writer made that scientific statement which seventeen hundred years afterward scientists found to be scientifically correct, was it not just as truly a scientific statement all the time as it was after the discovery of it? - Assuredly. Then was it not that when the writer wrote it? - Certainly. The passage is 1 Corinthians 15:41:-

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

That was not known one hundred years ago, because about that long ago a man who considered himself considerable of an astronomer, and was so considered amongst his fellows, criticised that statement as being incorrect, and as being an evidence of the

ignorance of Bible writers; because he thought (that is, the Bible writer thought) that one star differs from another star in glory, in brightness, *instead of in distance*. That is the statement of this critic about it. His idea was, and he spoke for the science of astronomy, that the only reason why one star is to us brighter and more beautiful than another, is that one is nearer to us than another, so that we get more of its light. But to-day in all the realms of science it is known to be the truth that there is as much difference in the stars, in their grandeur and beauty and tints, as in the flowers upon the earth. So that if we could see all the flowers on the earth set before us in a grand field, with all their glory, and variety of tints, and then could see the stars of the heavens as plainly as we see these, we should see one just as variegated and beautiful as the other. This is known now, but it was not known when that passage was written to the Corinthians.

Now, I ask, was not that a scientific statement, was it not the statement of a truth in science, the day that Paul wrote it and sent it to Corinth, just as certainly as it is now? The discovery that science made that it was the truth did not make it the truth, nor did it add a particle to its weight as the truth. Their discovery simply showed that they had found out something that was true, but which they did not know before, because they did not believe the Bible. If they had only read that in the Bible, and believed it and accepted it, that point in science they would have known long before any scientists had discovered it.

There is another science: Sir Isaac Newton one day was sitting under an apple tree. An apple fell from a branch near him. Many times apples had fallen from trees before. He had seen apples fall from trees before. But that day he was in a meditative mood, and he began to think. Why did that apple fall? It must be because the earth had some influence on it to draw it to itself. The earth being larger than the apple, would draw it to itself when it came loose from the tree. He said, If I take that apple, and throw it as high as I can, it falls again to the earth. Then if it was the influence of the earth that brought it this little distance, when I throw it as high as I can and it comes back again, that is proof that the influence of the earth reaches that far away from the earth, and holds to that thing and brings it back. If I could throw it a mile high, and it should

come back, then it would be plain that that influence reached a mile away to bring that thing back. Then, he said, If that is the truth, that influence ought to reach to the moon. I wonder if it does reach to the moon? I will go and see. He went to his house and sat down there,
[52] took the astronomical calculations upon the orbit of the moon in its place, and worked a long series of figures. But they didn't fit. He tried it over and over again, but they didn't fit; he couldn't get that influence to reach to the moon.

He laid the thing aside for about ten years, if I remember correctly, before he took it up again. One day there was published a new calculation of the orbit of the moon, correcting some inaccuracies in former figures. When that was published, Newton said, I wonder whether that will supply what I want. He got the figures, went to work, and worked a long series of figures that you and I would be astonished at, of course. But he came down at last within two or three figures of the end, and he saw that it was going to fit. He was so overwhelmed with the wonderful fact that he could not finish his figures. The pen dropped from his hand, and he had to ask a friend to carry it out for him. The friend did so, and Sir Isaac Newton had demonstrated a scientific fact, or rather, a new science. It is called gravitation. And he has been immortalized ever since.

That was indeed a great thing. Yet that was in the Bible twenty-five hundred years before Sir Isaac Newton discovered it in nature. Gravitation is simply the balancing of the universe. It is that principle, that law, as scientists would say, by which the balance of the universe is maintained. That is, each body in the universe influences every other body, and is balanced with it. Not only each body, but each particle of matter in the universe, attracts and influences every other particle of matter in the universe.

In the physical world that is simply the corresponding fact to what we had in the Bible class this afternoon, in the matter of life. We found that you could not touch anybody or anything without its being known throughout the universe. A sparrow does not fall without your Father, and that sparrow does not fall without its fall being felt throughout the universe. This is simply a corresponding fact with that.

There is a spiritual fact there also corresponding to these two.

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. Psalm 139:7-10.

When you and I think a right thought, is it discerned anywhere else? We think a wrong thought. What is a wrong thought? - Sin. Where does the sin begin, then? - In the thought. Is my sin discerned any place else in the universe besides myself? Who discerns it? - God, by his Spirit. O, then, is there a spiritual fact in our universe that is not discerned? is not felt? or a thought for good or ill that is not felt? Do you not see gravitation as a science then? Sir Isaac Newton discovered a truth in the universe which corresponds to other truths of the universe.

The law which Newton discovered is, as I have said, that by which the balance of the universe is maintained. Now I will read the scripture that shows that this was known twenty-five hundred years before Newton discovered it. Isaiah 40:12:-

Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

When the mountains and the hills were set, they were balanced one with another. Did God fix the thing so that their balance would be maintained? What is the scientific name of the law by which the balance of things is maintained? - Gravitation. Of what, then, did Isaiah speak? - Of gravitation. Certainly he did.

A scientist illustrates that fact by the little flower called the snowdrop. Think of two kinds of flowers that reproduce themselves from the seed. One is a standing flower, the other is a drooping flower. You have noticed in flowers little spindles standing around a central one. Now, in a standing flower that reproduces from the seed, the central spindle is always shorter than the surrounding ones. If it is a drooping flower, the central spindle is longer than the surrounding ones. The reason of that is that the flower-dust - pollen - that is upon the surrounding ones must fall upon the central one, or there can be no reproduction of the flower.

Now, in a standing flower that breeds from the seed, this central spindle must be shorter than the others, so that the pollen of the others can fall upon it. If it were longer, you see the dust would fall below, and miss it, and so no seed could form. If it is a drooping flower, and this spindle is shorter than the others, the dust will fall away and again no seed can form. So then, in every standing flower that is reproduced from the seed, the central spindle is shorter than those surrounding. In every drooping flower that reproduces from
[53] the seed, the central one is longer.

The snowdrop reproduces itself from the seed. And though it is a standing flower, yet the central spindle is *longer* than the surrounding ones. How can this be? I will state it again so that you may get the point more clearly: The snowdrop is a standing flower, properly, and reproduces itself from the seed. The central spindle, then, should be shorter than the others. But it is longer. How, then, can it reproduce itself from the seed? The Lord has provided for that. He has fixed it so that though it be a standing flower, yet it shall bend and droop. Therefore the central spindle is made longer than the others, in this, a standing flower. It grows up and stands straight until it blooms and is ripe and ready for reproduction. Just then it droops its head, and when the pollen has fallen to its place, the little flower rises again and stands.

Now, that is beautiful in itself; but here is where the illustration of the law of gravitation comes in. This scientist tells me that what causes the flower to droop, to bow its head, is the attraction of the earth. That is correct. What makes an apple fall? - Weight. But weight is simply gravitation - from the Latin *gravus*, signifying weight. What makes that standing flower droop its head? - The weight of the earth. But why does not the weight of the earth make that flower droop its head before? - Ah, when God made that little flower, he balanced the earth, yea, he balanced the universe, to its needs. When God made that modest little snowdrop, he held the universe in a balance, and fitted it to the need of that tiny flower! And if God take thought of that tiny flower, shall he not much more take thought for you, O ye of little faith?

Now this scientist tells me that if the earth - and of course the universe - had been made a single pound, or a single ounce heavier than it is, it would have made the snowdrop droop before the right

time; because, being heavier, it would have had more influence upon it. And in that case, the first snowdrop would have been the last. But that that little snowdrop might live and cheer mankind to the end of the world, God fixed the universe just exactly to the needs of that flower, so that when the exact time of its need comes, the weight is exactly sufficient to draw it over. Then as it hangs that reproduction may take place, other strength is coming in from the roots, and the stock becomes a little more stiff, and the flower overcomes gravitation, and stands as before.

Who has measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

Who set the balance of the universe? - God. Isaiah stated it nearly twenty-five hundred years before Sir Isaac Newton discovered it. Was it not a scientific fact when Isaiah wrote it? - Yes. Was it not on record all those ages? - Yes. Was it not a scientific truth all the time? - It was. Was it any more a scientific truth when Newton discovered it? - No; scientists learned something that they did not know before, but there it had stood in the Bible all the time.

Think on these things. God wants us to. He wants you and me to see that the salvation, the Word that he has given us, and to which he calls our highest thinking, is not some little narrow side issue; but the greatest thing the world can ever know. It is the greatest thing the science of the world can ever know. It is the chiefest science that the world can ever know.

Yet we are not to study it *to be scientific*. We are to study it to be saved; and to be saved is scientific.

(Concluded.)

God's Glory. H. P. HOLSER. (Sabbath Morning, Feb. 13, 1897.)

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TEXT: And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice saying, Babylon the great is fallen, is fallen, and is become the habitation of devils,

and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Revelation 18:1-4.

Much that is contained in the Revelation is intended in a specific sense for our times, and may be studied with profit by us. There are portions of the book that relate to the past, but all those portions which apply to our own times are entitled to particular attention at our hands, and such is the character of the language I have read.
[54] In the latter part of the thirteenth chapter is indicated what will be accomplished by the enemy of the truth in the last days. This work embraces the making of the image to the beast, and the enforcement of the mark of its authority. Following this in the fourteenth chapter we have the work that is given to the people of God, and this is embraced in a three-fold message. The message proclaimed by the first angel announces the hour of God's judgment, in connection with the preaching of the everlasting gospel; the second proclaims the fall of Babylon, and the third warns against the work that is to be done by the enemy, the worship of the beast, or his image, or the reception of his mark. These three messages begin to be proclaimed with a loud voice, but as the work proceeds they are attended with increasing light and power, until the time brought to view in the first verse of chapter eighteen, they have "great power," and the earth is lightened with their glory.

When Babylon is become "the habitation of devils, the hold of every foul spirit," the special feature of this movement is to proclaim this truth, and to call the people of God to come out of her. Gradually she sinks into this condition, and at last when darkness covers the earth, God flashes his light out upon the scene. Other Scripture descriptions of this work, reveal that the enemy works with all deceptive power, with signs and lying wonders. By these the people are deceived, and led into darkness; but in the midst of this evil work God will flash his truth and glory over the earth, and then call upon his people to separate themselves from Babylon:-

And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Verse 4.

This proclamation from what we might call the fourth angel, shows that God's people will not all have come out of Babylon until this last great flash of light is shed upon the scene. This is God's last call to the world to turn to him. We have generally denominated this feature of God's work, the latter rain. We have anticipated that at that time there would be greater light, that the truth would be proclaimed with greater power; and now we even believe that we are living in the time of this latter rain, and we have been looking and praying for its outpouring. We have understood these things for years, and the Spirit of God tells us that in certain places there have been manifestations of the latter rain. But while we have understood this matter in theory, and talked so long about it, there is one thing of which we are sadly aware, and that is, we have not yet received the endowment of God's power and blessing which must attend this work. God is waiting impatiently to pour upon us his grace, and we are told that we are rapidly approaching a very great crisis. Power from beneath, and light from above, are now being manifested. We are in the shadow of the time of trouble, but we must confess that the power that is to attend the latter rain is what we do not possess.

Therefore what we need to do is to come into possession of the fact itself. We do not need more theory so much as we need more power; and the fault is not with God that we have it not, but it is with us. God has done his part, and the time has come for the work to advance; but we are not equipped for it. This is a solemn fact, and one that should engage our thought and earnest study at this time. The obtaining of this power and light is an individual work, and when the individuals move, the body will move also.

In the first chapter of the Gospel of John, we have a clear definition of what constitutes the light which is to lighten the whole world in this special work. Speaking of the living Word, it is said: "In him was life; and the life was the light of men." The Word was made flesh, and his life in the flesh was the light of men. When this was manifest, "we beheld his glory, the glory as of the only begotten of the Father." Wherever the life of the Son of God appears, there light appears. But we sometimes overlook the fact that this is the

light which we are to give to the world. To illustrate this point, let us read Matthew 4:12-16:-

Now when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung
[55] up.

The light which those people saw, was the life and work of Jesus. That was the "true light which lighteth every man which cometh into the world." We are called upon to let this light shine in us. "Arise and shine, for thy light is come," is the call of God to every one who reads his Word. These electric lamps and wires illustrate this to my mind. The little films look dark and cold naturally, but when connected with the power they become illuminous, and shine forth. The secret of their light is, that they are connected with another power; so God wants us to be connected with him, that his glory and power may shine to the world through us. It is the power of God in us that will cause us to shine. We are called to arise from slumber, to cast off the works of darkness, and to put on the armor of light. The apostle writes, "And you hath he quickened, who were dead in trespasses and sins." Every one who sins is in the grasp of death. To all intents and purposes he is dead, and God's call is, "Awake, arise from the dead, and Christ shall give thee light;" and with the call comes the power to arise. How we are in this condition is shown in the following language:-

Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Finding us in that condition, the Lord by his Spirit quickens us. God has identified himself with men. Christ descended even to the lowest depths of human weakness, even to the grave, and from those

lowest depths he was quickened for every man, by the power of God. But at the same time there is a part that we have to act. Our wills are left free.

The life of righteousness which every Christian is to live, is accomplished for us in Christ Jesus; but there must be the co-operation of our wills. Two wills cannot work in us at the same time. One of them must rule; both cannot. God wants us to let his mind be in us, and it is our part to respond to his gracious call. It is a very simple thing if we will only accept God as our master, and reckon ourselves dead indeed unto sin.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Romans 6:12.

Do not let sin reign in you. It is there, but do not let it rule. Satan compels us to do his will against our wills, but God does not force the will. This is the difference between God and Satan; we need not consent to be governed by Satan, and if we do not consent, but give ourselves to God, he will work in us his own will.

Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Verse 13.

This is very plain. It is not difficult to comprehend. We all know what it is to let sin use us. Just as we have done this, so let us let God work in us. It is for every one to decide who will be his master, and that is all that the individual can do. When we have chosen God, he will lead us. But before we can choose God, we must die to sin.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

And when we are dead to sin, Christ will come in with his quickening power. He will not leave us in the grave, but "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And it is this life of God in us that saves us. And when we have responded as individuals to this call of God to arise and shine in the light of his power, then the earth will be lightened with the glory of God.

It is not that we do not understand these matters, but we fail to take hold and act upon them. The question is, Who will respond to this call to-day - who will walk after the Spirit? When the light

of God shines out in us, the people around us will recognize it. There is now so much darkness and deception manifested by those who profess Christ, that many have lost confidence in Christianity. The professed church of Christ is becoming saturated with sin and unbelief so much, that the last call of mercy is sent to the lanes and byways of the earth, and to the Gentiles. But when this light is manifested in us, many of our neighbors, whom we have regarded as hard and indifferent, will be attracted to the light. They are hardened against the truth, because they do not see the power of godliness manifested in us. When the world can see in us true religion exemplified, the honest in heart will embrace it everywhere. It is a cause of sadness to see how little power there is in our work, when there is so much to be done. God help us in this conference to seek him, that he may manifest in us his glory and his power, that from this time forth his glory may arise upon us, and his work go forward with greater energy.

[56] "By their fruits ye shall know them."

Studies in the Book of Hebrews. - No. 5. E. J. WAGGONER. (Sunday Afternoon, Feb. 14, 1897.)

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OUR text reads: "What is man, that thou art mindful of him? or the Son of man, that thou visitest him? Thou madest him a little lower than the angels," etc. Here we are referred to the origin of man. When we read that God made man, to what are our minds instantly turned? - To the record in Genesis 2:7: "And the Lord God formed man of the dust of the ground."

Wherever in the Old Testament it speaks of any one being broken to pieces by the Lord, we find coupled with that repentance, submission, or bitterness of soul, dust and ashes. When they humbled themselves before the Lord, they put dust on their heads. What was signified in this? - I am nothing but dust. In the fifty-first, the penitential Psalm, it says near the close: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, than wilt not despise." That word "contrite" means rubbed together until it is dust. The Lord, then, does not despise dust; because he can do a great deal even with dust. A good workman does not despise his material.

Dust is one of the things which the Lord takes to do everything. Out of dust he made all things to grow. Out of dust he made man to rule over the works of his hands, therefore the Lord does not despise dust.

In Psalm 90:1-3, we read:-

Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, return, ye children of men.

The better reading is, "Thou turnest man to dust." The original word is the same as that before translated dust. It does not mean, turning man to destruction, for that would reduce him to a condition from which he could not be brought back. The force, then, of this expression is, that to turn man to dust has something to do with salvation. The Lord turns man to dust in order to make him over. Thus he turns him to dust, and says, "Return, ye children of men." When God sends the message of reproof, that breaks a man all to pieces, and gives him a broken and contrite heart. Then he is just where the Lord can create him a new man. But if a man does not believe this message which breaks him all to pieces, he becomes discouraged, and says, I am good for nothing.

Here is a man that knows himself to be a sinner, but he does not and will not believe that he can be anything different. All the talk about what God is able to do for him, and to make of him, is to him as an idle tale; he doesn't believe that God can make him a righteous man, although he is contrite. That man may think he believes the Bible, but the fact is he does not believe the simple statement that the Lord can form man of the dust of the earth. Or if he does believe that, he believes that the Lord has lost his power since doing it the first time, and cannot do it again. But the Lord did that thing once, and he has not forgotten how. In the beginning he made man of dust. Now the man that doubts that God can take him where he is, and do what he pleases with him, does not believe that simple statement; and he needs to go back and learn the first principles.

I am reminded of an incident: A friend of mine was going through the potteries in England, where thousands of men are employed. Of course you know that in making vessels some will be

spoiled. He saw an old man with a barrow full of those broken vessels, and he said, "Uncle, what are you going to do with those?" - "O, I am going to convert 'em." And he went up and threw them into a hopper, and they were all ground up, and converted into dust, ready to be made into new vessels. In the first place they were spoiled, and were perverted. Then they were turned to dust again; and new vessels were made of them. The potter was just as able to make new vessels of them as he was to make them in the first instance.

There is a lesson in this that the Lord wants us to learn - that he can make us over again, as well as he made us in the first place. But the trouble is that this dust begins to put on airs, and look down on other dust, and to forget that it is dust, or else to think that it is a little better quality of clay than some other. The man will not allow that he is dust, and he will not allow the Lord to use him. But as long as we acknowledge that we are dust, we have the blessed comfort that the Lord God made man of the dust of the earth, and crowned him with glory and honor, and set him over the works of his hands, and put all things in subjection under his feet; and that what God did in the beginning, he is able to do still, and does do it in the man Christ
[57] Jesus. The text shows us two things at once - utter helplessness and wonderful dignity. The dignity comes only because of helplessness. The lowest places mean high places with God.

God in the beginning made man of dust, and gave him dominion over everything. When God does anything, he does not undo it; and when he makes a gift, he does not take it back. God gave the earth to man, and he has not taken it back; it belongs to man forever. What world is it which God has given to man? - The world to come. What about this world? This is not the one. What does he say about us in this world? - "He gave himself for us, that he might deliver us from this present evil world." What condition is it that calls for deliverance? - Bondage. The whole thing is turned upside down. In the beginning man had dominion, and now he has to be delivered from the thing which he ruled. "Ye are not of this world, but I have chosen you out of" it.

What is the only use, then, that the child of God has for this world? - It is only just a place to stop while waiting for the world to come. It is only a stepping-stone, which he is to get off from. Who has this world? - The devil is the only one. Often the professed

people of God, who have a home and a right in the earth made new, and are heirs to the kingdom which God has promised to them that love him, try to get a foot-hold in the affairs of this world, which the men of the earth are always trying to do. While professing to be heirs to the kingdom of God, they are trying to share a second dominion, and get a part of the devil's dominion. Now, there is a message which has been sent. I will not read it, but it is in regard to the people of God taking part in the turmoil and politics of this world. The word politics has nothing to do with Christ. There is no politics with God. Policy and politics go together, but God has nothing to do with policy. If we had read the Bible and believed the truth, it would not have been necessary for a message to be sent. It is the world to come that God has given to us, and God has sent Jesus to deliver men from this present evil world. Christ is the Word made flesh, made lower than the angels, that he, by the grace of God, should taste death for every man. By what comes death? - Sin. So he took upon himself sin. Man was made just as good in the beginning as the Lord knew how to make him. He was made perfect. The devil said, I will spoil that man; I will show that I am stronger than the Lord.

The Lord made man to rule over the works of his hands. Satan said, I have spoiled his plan; it cannot be done. The Lord said, Yes, it can; and not only that, but I will take a fallen man, with all his infirmities, and I will rule the world through even him. The devil is defeated. That is not a theory; it is practical for you and me. When the devil has me down, he cannot rejoice against me; for when I fall I shall rise again. And just as low as I fall, just so high I will rise above where I was before. The Word was made perfect flesh in Adam, but in Christ was the Word made fallen flesh. Christ goes down to the bottom, and there is the Word flesh, sinful flesh. Who has believed our report? To whom has the arm of the Lord been revealed? There is no form nor comeliness in him, nothing that we should desire in him. Who would believe that he could see him, that same being, - so marred, more than any man, - crowned with glory and honor. What goes with the crowning of glory and honor? - Kingship. Of what? - Glory. Of what? - Of the world to come. Then the man Christ Jesus has a right now to the world to come. In the beginning it was the Lord ruling through Adam; now it is the Lord

ruling through the second Adam, and through far inferior conditions, doing what he would have done through the first Adam under the first conditions. This is the glory connected with what we read the other day in the first of Ephesians:-

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

Who is it that has all this? - The *man* Christ Jesus. And you also hath he made alive in Christ, and hath raised us up with him, and made us to sit together in heavenly places in Christ Jesus. Unto the angels hath he not put in subjection the world to come, but he has to us; and that is the reason why the angels cannot preach the gospel. The heavens belong to the Lord our God; but the earth hath he given to the children of men. One man lost it; Another came and regained
[58] it. And he was lifted up; and you hath he lifted up to sit with him in the same place, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world [that is a small thing], but also in that which is to come."

How much of an idea can a man have of the dignity of his position as a prince of God, an heir of God, and joint-heir with Christ, sharing what Christ has of the world to come, sitting with Christ in heavenly places, if he spends time digging around in the muck-heap of the politics of the world. These two things do not go together. You would not think of the President of the United States running for town-clerk, while still President of the United States. Think of the President of the United States coming down and taking part in a village caucus or running for office in a school district; yet there is a congruity in that, because it is all a part of the same dominion. But here is a man quickened, made alive in Christ, in possession of the power of the world to come, and then taking hold upon this world, from which the Lord said he must be delivered. He says, I know God has made me a ruler over the world, but let me

play with this bubble a little while. I know that I am going to leave it, but there is something so inspiring, so thrilling, in the beat of the big drum; so let me play a little while before I leave it.

Brethren, we do not begin to appreciate what the Lord has for us. That comes by the spirit of wisdom and revelation in the knowledge of him. We need to pray for the Spirit of God; praying that we may know the high calling and the riches of the glory of the inheritance. The man who has found a diamond mine, and knows the value of it, does not have to be pleaded with not to put clay in his pockets, in place of the diamonds. But the trouble with us is, we have gone daft. We have not come to our senses. We have not received the spirit of wisdom and revelation in the knowledge of Christ, so that we can appreciate the inheritance that God has given us.

The things that are seen, are not real; they pass away in a little while. But the things that are not seen, are real. God has given to man only eternal things to deal with; he gave him the eternal world. The center of man's dominion was the garden of Eden; that was his home. No defilement came upon that, so that has continued unsmirched until now, and will so continue to all eternity. The central part, the homestead itself, has never been lost, never been cursed or defiled. And that is the thing we have to deal with; that is where our citizenship is. Some people think that Christians are the ones best qualified to rule in this world, but they are just the ones who are not. This world does not pertain to them, and they should leave the government of it to those to whom it pertains - to those who are of it. God has not given us any citizenship here; he has not given us anything to do with this world, except to get out of it, and take as many people along with us as we can: because it is a sinking ship, and going to perdition, and we are safe here only while we are saving or helping somebody else out.

Political Controversy. (Special Testimony.)

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IN the meantime when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples, first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

There were a great number who wanted to hear Jesus. They were attracted to him; for his teachings were simple and plain. Searching truths were spoken. Our Saviour presented before the people of that time the character of their sins. His plain words aroused the consciences of the hearers, but Satan's counterworking agencies were seeking for a place for their theories, to attract minds from the plainly spoken truth. As the great Teacher would speak impressive truth, the scribes and Pharisees, under pretense of being interested, would assemble around the disciples and Christ, and divert the minds of the disciples by starting questions to create controversy. They pretended that they wanted to know the truth.

Christ was interrupted on this occasion as on many similar occasions. And he wished his disciples to listen to the words he had to say, and not allow anything to attract and hold their attention. Therefore he warned them, "Beware of the leaven of the Pharisees, which is hypocrisy." They feigned a desire to get as close as possible to the inner circle. As the Lord Jesus presented truth in contrast to error, the Pharisees pretended to be desirous of understanding the truth, yet they were trying to lead his mind in other channels. Hypocrisy is like leaven, or yeast. Leaven may be hidden in the
[59] flour, and its presence is not known until it produces its effect. By insinuating itself, it soon pervades the whole mass. Hypocrisy works secretly, and if indulged, it will fill the mind with pride and vanity. There are deceptions practiced now similar to those practiced by the Pharisees. When the Saviour gave this caution, it was to warn all who believe in him to be on guard. Watch against imbibing this spirit, and becoming like those who tried to ensnare the Saviour.

A man who had a dispute with his brother, supposing that the brother would not do him justice, presented the case to Jesus, saying, "Master, speak to my brother, that he divide the inheritance with me." Jesus said, "Man, who made me a judge or a divider over you?" Jesus could have told this man just what was right. He knew the right in this case, but the brothers were in a quarrel because both were covetous. Jesus virtually said, It is not my business to settle controversies of this kind. He came for another purpose - to preach the gospel, and so to arouse men to a sense of eternal realities, that they might not lose eternity from their reckoning. So it is not the work of a minister to settle the temporal affairs of the people. Christ

gives men an example, that his work and that of his followers is to persuade souls to be reconciled to God. Many things will arise to divert the mind from God and the truth for this time; but we are not to enter into the controversies that are coming to the front. They are started in the councils of hell, and the children of God are not to turn aside to the right hand or to the left. Let them press on their way, looking unto Jesus, the author and finisher of our faith.

The Lord Jesus is disappointed in his people. He is the Captain, they are to file under his banner. They have no time, wisdom, or strength to spend in taking sides with political parties. Men are being stirred with an intense activity from beneath, and the sons and daughters of God are not to give their influence to this political strife. But what kind of a spirit takes hold upon our people, when those who believe we are now under the third angel's message, the last message of mercy to the world, brothers in the same faith, appear wearing the badges of opposing political parties, proclaiming opposite sentiments and declaring their divided opinions.

Watchmen upon the walls of Zion, the people are asking you, What of the night? Can you tell them with assurance and authority, The morning cometh, and also the night? God is our Father, Christ is our Saviour. (See 2 Peter 1:16-21.)

There is danger, decided danger, for all who shall link themselves up with the political parties of the world. There is fraud on both sides. God has not laid upon any of our people the burden of linking up with either party. We are under Christ's banner, and every one who names the name of Christ is to depart from all iniquity. Sorrow and trial will come. The faith of every one is being tested. But our Lord is truth, he is love, and his scepter stretcheth over the universe. Surprises await every one. We know not what political crisis will come next. But in regard to the political agitators, the word of the Lord to us is, "Go not ye after them." True wisdom will not lead us to follow the example of the foolish rich man of the parable. True wisdom is revealed in seeking first the kingdom of God and his righteousness. ELLEN G. WHITE.

The Science of Salvation. - No. 2. A. T. JONES. (Sunday Evening, Feb. 14, 1897.)

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ANOTHER word or two of explanation before we begin the study to-night: No doubt a great many may have been querying somewhat whether all that was said the other evening would bear the test. It will. I was not talking at random. It is true I did not follow everything out in detail, but if you will think of what I was saying when you get it in print, you will see that it is true. When I said that the snow-drop was balanced to the earth, and the earth balanced to the snow-drop, then if a meteor several tons in weight falls upon the earth, is not the gravity greater than before? and would not that destroy the balancing of the flower to the earth? - No; because it is not the earth only that is balanced to that flower, but the universe. Do you remember that, in studying the law of gravity, the scientific statement is, Every particle of matter in the universe is attracted by every other particle, so that not only the earth, but the universe, is balanced to the needs of the flowers; so the falling of the meteorite would not increase the gravitation of the universe.

Just a few words of explanation in beginning: If I had been talking, in the former lesson, upon the subject of "Science in the
[60] Bible," or "Science and the Bible," I would have discussed more fully what gravity is, and what it is not, according to the scientific idea of the word. But I was not talking about that; all I intended to do the other night was to state the fact of the discovery of the law of gravitation, and the theory of it as a law. There are changes of view since Newton's time, in regard to the theory of that law; but that doesn't affect the law.

In strict truth, gravitation is not a law at all, but simply the power of God. There are really no "laws of nature." The laws of nature are only the habits of God. All that the law of gravitation is, is a habit of God; the manifestation of the power of God. But as I was not discussing what it really is, I used the terms in the commonly accepted sense, and only to state it as that by which the balance of the universe is maintained.

I will read this evening another definition of science. This, too, is taken from one of the leading recognized scientists of the world:

"Science is the most exact knowledge which we possess of any subject." The word "science" literally means knowledge. The definition we had the other night is correct. It is the product of thinking. Also it is well enough to define it as the most exact knowledge we have on the subject.

Now recurring to the two points we had in the previous lesson. Where was to be found the most exact knowledge as to the difference in brightness of the stars, for seventeen hundred years before science discovered it? - In the Bible. Then where was the true science of that subject to be found? - In the Bible. - Where was the most exact knowledge of the balancing of the universe to be found for twenty-five hundred years before it was discovered? - In the Bible. Then what was the most scientific book in the world, on the subject of that science? - The Bible. Bear in mind still, that I am not talking upon science and the Bible. I am talking upon the science of salvation. And though other sciences may be referred to, it is only in inseparable connection with this chief science. It is that you and I shall know by all the evidences that we can bring together in these two hours of study, that salvation is science, that it is the highest science in the universe, that it is the most worthy of our study, and that we are acting scientifically when we are giving our chief and whole-souled study to it.

Now, the Bible is not a treatise upon any science except the science of salvation. It is a set treatise upon that subject. The Bible *refers* to other sciences; but there are no treatises in the Bible on any other science. Other sciences are referred to, as the ones that we have noticed in Corinthians and in Isaiah; why are they referred to in these places - to state a scientific point? - No; but to be used to illustrate better to our understanding the science of salvation. Why is that astronomical truth brought into 1 Corinthians 15:41? What is the purpose of saying, "One star differeth from another star in glory?" It goes right on to say, "So also is the resurrection of the dead. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power." Just as one star differs from another in glory, so also is the resurrection. Thus you see that the purpose of calling in that scientific point, is to illustrate a point in the science of salvation, to help us the better to see a truth in the science of salvation.

Why did Isaiah draw into his discourse that statement of the fact of gravitation? Let us look a little further into the chapter, and we shall see. I will read that verse and then another at the end of the thought that he is following. "Who hath measured the waters in the hollow of his hand?" "To whom then will ye liken me, or shall I be equal? saith the Holy one. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isaiah 40:25, 26.

Not one escapes his notice, and they are all balanced to the needs of every little flower that grows in the field. But why does he call our attention to that, and bring it into his discourse in this place? - Not to state the scientific fact; but to call the attention of all people to the science of salvation. What does he make of it? We are to consider all this, and to consider what it is that has done all this? And then I read farther, "Why speakest thou O Jacob, and speakest O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" Isaiah 40:27.

When God has so much care over the flower that grows at our feet, it is not hid nor forgotten; how then can you say that you are hidden from the Lord, and that your judgment is passed away, and he has no care for you any more? Thus you see that in every instance, the scientific truth is brought in altogether to illustrate to you and
[61] me the science of salvation.

Another thought: When these writers caught this, it was by revelation. Of course they did not get these things from any scientific study that this world had. The Lord was revealing his chief science, the science of salvation; and he called upon the other sciences to illustrate that. Then which of all the sciences is most important to the Lord? - Salvation, assuredly. When the Lord used the other sciences only to illustrate this, it is perfectly plain that he considers this science more important than the others.

Yet this is not all. One man named in the Bible was thoroughly versed in universal science - all the natural sciences of this world. I want you to see that there was a man thoroughly versed in the sciences that are now made so much of in the world. And I want you to see what he says in view of it all. Here is the scripture:-

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. 1 Kings 4:29.

He spoke of trees from the cedar tree that is in Lebanon to the hyssop that springeth out of the wall. What is that called in science? - Botany. He understood botany better than any one else in the world.

He spoke also of beasts. What would be the scientific word if it were put there to-day? - Zoology. Solomon understood zo-ology better than any man who lives in the world to-day. He taught it; for it says he spoke of all these things. He taught these sciences.

"And of fowl." What is that science? Ornithology. Then Solomon taught in the sciences of botany, zo-ology, ornithology.

What next? - "And of creeping things." What science is that? - Entomology.

"And of fishes." What science is that? - Ichthyology.

People who read this passage of Scripture, do not usually think of Solomon as a universal scientist. But if it had been said that Solomon spoke of botany, zo-ology, ornithology, entomology, and ichthyology, they would be ready to say, What a wonderful man Solomon was. But it would not then be a particle more wonderful than it is; for it does say all that.

I read this that you might see that Solomon knew something of science, not only *something* of science, but more of all these sciences than any other man has ever known of any one of them.

Yet though he so thoroughly understood all these sciences, and having taught in them all, here is what he says: "Let us hear the conclusion of the whole matter;" the sum of all that hath been said, is: "Fear God and keep his commandments, for this is the whole duty of man: for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

In his estimation, what took precedence of all other sciences put together? - The salvation of God.

The angels understand all the sciences, yet they consider salvation more worthy of their study than all of the other sciences put together. The prophets also considered it more worthy; and employed the others as a means to better understand salvation. And here is a man that understood the other sciences, and he says that the science of salvation transcends them all. Now I want you to see that God himself on his own part, separated from all these, considers it just so.

See here: We just read that Solomon taught all these sciences. How much of those teachings have we written out for our study? - Not one. God did not bring to us any record or report of Solomon's teaching in botany. He did not bring to us, or put on record, a single lesson that Solomon ever taught in zo-ology, or any other one of these sciences. But he did, over and over, bring us lessons from Solomon, as well as all the rest, on the science of salvation. Then, counting the angels as giving only an angel's opinion; counting the prophets as giving only a prophet's opinion, and Solomon as giving only a universal scientist's opinion; what is God's opinion? - It is that salvation is worth more to you and me, and is more worthy of our study, than all these other sciences, this knowledge of which he himself gave.

This science that Solomon understood and taught was not such science as that of Huxley, Darwin, and the other scientists of this age. With the natural mind man can delve into natural sciences, and make many discoveries. And though they are not always correct,
[62] yet they can discover some points that are true. But that was not Solomon's way. God gave to Solomon wisdom, so that he saw into all this by the light of God. He spoke of all this by the wisdom of God. Thus the science which Solomon taught was God's science. The botany that he taught was genuine, divine botany. The zo-ology that he taught was divine zo-ology. It was God's views, God's truth, God's science in all these things. It was not science falsely so-called.

Well there, that being God's science, and it being divine in itself, why didn't the Lord give it all to us. Why didn't he give to the world Solomon's treatise on botany, and on all these other subjects?

- There is a reason for it; and it is that that is not what the world needs first of all.

A man might have all that, he might understand all that, as did Solomon. Yet what good would it do him, if he did not have the science of salvation first of all? Solomon had it all; yet when he turned his heart from God, from the science of salvation, and from the study of that with all his heart, what good did his knowledge of the other sciences do him? How much was it able to hold him back from sin? How much power was there in it to keep him back from his natural self, and from the deviltry and corruption that was in him.

You know that when he turned his heart from God's science, from the science of salvation, though he had all the others, he was just as bad, just as wicked, swallowed up as thoroughly in idolatry and every profane thing, as though he did not know the A B C of anything.

Thus we can see why it is that the Lord did not preserve to man all there is of science. Suppose they had it all, as Solomon did, and could teach it as Solomon taught it. With the heart not surrendered to God, with the soul not saved, what good would science do them? It could not restrain them from any kind of wickedness and corruption that is in the human heart.

These sciences are not what the world needs to-day, first of all. The heart needs to be purified, the soul needs to be saved, the whole character rebuilt, the mind transformed into the very image and glory of God, so that the life shall reflect his righteousness, to make manifest the knowledge of God alone to all the world. Though we have all that all the sciences can give, it will profit nothing without salvation; for it will be but a little while till we shall have none of it at all. This is worth thinking about for ourselves to-day, in all our studies, readings, and researches.

There is another thing: God wants you and me, all men, to think right on every subject that he has anything to do with. There are men to-day thinking on all these scientific subjects, but they do not think right. They get so far along that they find no place for God at all. And the man without God, without the guidance of the thought, the mind of God, is not able to think right on these other subjects. But the mind is not right until it is renewed in the image of Him

who created it. The mind is to be transformed, renewed. We are to have another mind altogether. Every though is to be brought into obedience, in subjection, to Christ.

That is the work of salvation. It is to restore the image of God in the soul; to bring the mind where it will be but the reflection, the outshining, of the righteousness, the thought, of the living God. When that is done, and the work of God is finished in this world, in making known the knowledge of God to all the other people, then the Lord will open the universe and eternity to us. Then all these other subjects will be open for our study, and the Lord can say to us, Go where you will, I can trust you. The wide universe is open to you. There is nothing kept back from you. It is all your own. It belongs to you. Go where you please, stay where you please, do what you please; I can trust you. Think on whatever subject you please, delve into it as deeply as you please, you will do it rightly.

Now, I am not saying that men are utterly to ignore all other sciences till we reach the other world. I am simply saying that the science of salvation is to lead in the study of all of them. Has not the Lord set us an example as to what attention we should pay to these things, and what use we are to make of them? What is the purpose of reading and studying these other textbooks? - That these may help us better to understand and to teach the things of the science of salvation, than if we do not have that knowledge. That is the use made of them in the Bible. He sends us to preach that gospel with which these others had to do, and by example he has shown us how to use it. By this the Lord shows us that the science of salvation must take the lead of all the other sciences known in the universe.

It must take the lead of all others in this world, and when we
[63] get into that other world it will still take the lead. When eternity is open before us, and when we go anywhere we please, and think upon any subject we please, shall we turn our backs upon salvation then, and say, I have graduated in that? - No. We know it is written that “the cross of Christ will be the *science* and the song of the redeemed throughout the ceaseless ages of eternity.” Then, when we have finished our course here, when we have graduated, and the time comes for a grand commencement, and we enter upon an eternity of study, we shall then be more able to understand this greatest of all sciences than when we were in this world.

We stated in the other lesson that it is not a misuse of the words "science" and "scientific," to apply them to salvation. Salvation is science, it is scientific. The working of the Spirit of God upon the mind, transforming the mind and all the life into the image of Jesus Christ, from sin unto righteousness - that is a scientific thing. Therefore when you study it, bear in mind that we are not in the least unscientific when we make that the chief and the all in all of every subject, all the time. These would-be scientists are unscientific in neglecting this, the chief of all sciences.

There is another thing that has been demonstrated; and it has been demonstrated in the three nations that are the examples in the learning of the world. The record of the Bible people, the Jewish people, God's people as in the Bible, is professedly the example and source of study for all who propose to serve God. Greece and Rome, with their philosophy, their literature, and their laws, are the examples of many of those who profess to follow the Bible, and of all others.

Now we have seen that amongst God's people there was a man who was a universal proverbialist, as well as a universal poet, and a universal scientist. His songs were a thousand and five, and his proverbs three thousand. There you see a master mind; and yet the one who had such an understanding, such wisdom, in all these things, demonstrated in his life that all such knowledge as that is absolutely impotent for any good in a man or to a man, without the science of salvation being there to control, and hold in righteousness the balance over all.

I called your attention awhile ago to the fact that God did not bring to us any of that scientific teaching. Now I call your attention to the fact that he *did* bring to us a record of that man's life when he turned away from God. He did bring to us a record of the enormous failure that that man made in spite of all this knowledge, when he forgot the science of salvation. Why, then, did God consider it more important for you and me to record all that man's life after he turned from God, than to bring to us a record of all the scientific instruction that he gave? In the minds of men, which is the more valuable to mankind? The record of the failure, the enormous failure, made by Solomon is of more value to mankind than would have been all of the scientific teaching that Solomon ever spoke put in a book for

mankind to-day; because in that failure it was demonstrated to all the world how altogether vain and less than nothing, is all knowledge of all things without the knowledge of the salvation of God.

Another great example is seen in the Greeks. The natural mind never can attain to a higher, closer, and more perfect thinking than the Greek mind did. In that is portrayed the perfection of human thinking without God.

But what did it do for them? That is the question. What did their literature do for them? What did their philosophy do for them? What did their art do for them? What did their religion do for them? Philosophy, *philo sophia* - the love of wisdom. What was that wisdom? - It was absolute foolishness. God says so. What was their religion? - It was mythology only. What was their art? - God says it was idolatry. Do you remember the record?

The Word of God does not say that as Paul walked among those statues and saw their art, he admired their art. No, it says: "His spirit was stirred within him when he saw the city wholly given to idolatry. Then what was it? - Idolatry.

Yet even to-day men, women, and children take the remains of that which was only idolatry, and worship it, and call it art, and copy it. Their minds dwell upon it, they prepare books on it, and they teach and study it in the schools of the country. But what can come from all this? What came of it amongst the Greeks themselves? You know what it did for them. I need not repeat - literature, art, law, philosophy, all these things. Rome copied her philosophy from Greece more than it originated from herself, but the literature is there. And what did it do for the Romans? - Some things it did for the others, only, if possible, it made them worse than the others were. In all Greece, so far as my observation went, I saw everywhere that
[64] the Greeks had respect enough for woman to drape properly every figure of her they carved. A man, of course, is always naked; but when we get to Italy that respect is gone, and all are without any drapery whatever. In most cases the drapery is all gone; and by the way, the perfection of art to-day that is worshiped by those who go to Rome, and study there in art, is only the undraped female figures, and that is not art anyhow when it is done; and yet it is come to the perfection of art, and is copied everywhere, and its imperfections are copied every time.

I want to ask a question. Who of you have ever seen a human pair of legs from the knees down? As I stand here, the weight of my body is on my left foot. That balances altogether the weight of my body. The right foot rests with the toes on the floor. Will the muscles of my right leg be conformed exactly to those of the left? - No. But that is the wonderful piece of art. There is just that difference. The two legs are exactly alike, and we cannot discover a hair's breadth of difference. And so we see it is not art anyhow. There is much to say about that, but I am not giving a lecture on art to-night. I am talking about what is the value of salvation, and what is the good of all things without it. What good did Rome have without it? - Her iniquities sunk her. What good did Greece have without it? - Her iniquities sunk her.

(To be continued.)

Editorial Notes

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NEWS of the death of Elder P. H. Cady, of the Wisconsin Conference, has reached us. He died last week at the Sanitarium in Battle Creek, after a long and painful illness of internal cancer. Brother Cady was a pioneer in this cause, and has often been in our councils. He was a man beloved of God and of all his associates. His unvarying kindness and childlike faith and simplicity, his lofty sense of duty, and his sterling integrity have left to us a rich legacy. We all share in the sorrow that has come upon his family.

WE have received a request from the elder of the church in Council Bluffs, Iowa, that any of the ministers or others passing through that city who can do so, favor them with a call. They would be glad to have preaching services if two or three days' notice can be given. The address of the elder is B. P. Shilling, 201 Broadway, and the services are held at the corner of Story and Bluff Sts. Visitors may call at 205 Logan St.

DR. J. H. KELLOGG, Superintendent of the Battle Creek Sanitarium, reached the city on Monday morning, and spoke to a large audience in the church in the evening, taking for his subject, "God in Man." We expect to be able to give a report of the discourse soon.

THE meetings that have been held in the Scandinavian chapel of the College are now transferred to the Tabernacle, as the congregation has outgrown the room. All meetings are now held in the Tabernacle except the educational meeting at five o'clock, which still meets in the large chapel of the College.

NOT ENTIRE. - The reports we are able to give of the many excellent lessons and discourses that are being given are but abstracts of what is really said. The words given are in nearly all cases the words of the speaker, but they are only a part of the words. That which is not given is of the same nature as that which is written. It is the want of sufficient room that prevents our giving these good things entire. But care is taken to present to our anxious readers the leading characteristic truths, and to preserve the lines of thought as entire as possible. We hope these articles will be carefully read, and attended in their reading by the same Spirit in which they were heard.

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The Science of Salvation. - No. 2. A. T. JONES. (Continued from page 64.)

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So, then, when the fact stands thus demonstrated in threefold measure before the world, of the absolute impotence of every effort of the human mind in its perfection to attain to any good when the heart is turned from God, what can the Lord do for the world if these three world-lessons will not teach the people? What can he do for men if they will follow in that way, in spite of these three examples of solemn warning? God has recorded these three instances to teach us the impotence of the highest effort of the mind in all branches of science, art, and literature, to do men any good, to keep them back from sin, to lead them toward any good of any kind whatever, when they forget the salvation of God and the science of salvation, which he has given to the hearts of men.

I ask therefore: Are we to copy the foolishness of Greek and Roman? Are we to be charmed by their idolatry, and to think it is art? Are we to be interested in their religion, when it is altogether enormity? It is not enough to say it is mythology; it is enormity.

But someone will say, Is not their literature invaluable? Let us see what God thought it was worth. At the time when through the Greek

language he was introducing the science of salvation throughout the world, the Lord had the whole world of Greek literature before him, and the Roman, too, for that matter. Yet he found only three short sentences in the whole realm that were worth picking up and putting in this treatise on the science of salvation. I will give you them. One of them is in the seventeenth chapter of Acts. It is quoted from a Greek writer by the name of Aratus, and is this. I read from the twenty-eighth verse. Paul is speaking, and says:-

"Certain also of your own poets have said, For we are also his offspring." A Greek writer said that man is the offspring of God. The Lord picked that up, and said, That is true.

Another one is in the fifteenth chapter of first Corinthians, and the thirty-third verse. The first part of the verse is, "Be not deceived." These are the Lord's words. The rest of the verse is quoted from a Greek writer named Menander: "Evil communications, corrupt good manners."

The other one is in Titus, the first chapter and the twelfth verse, and is from Epimenides, as follows: "The Cretians are alway liars, evil beasts, slow bellies."

Those three passages were all that the Lord was able to find in the whole realm of Greek literature that were worth taking up and putting his endorsement upon.

Well, then, I do not say that this is all that anybody can use to profit. There are historical facts in the Greek language that are of value. But God is teaching the things that are most valuable to all mankind; he is teaching the principles of right and truth, not simply bringing before the world an array of facts. And all that he could find in the whole field of Greek literature that could be used in the interests of truth or righteousness as principles to guide man, was just these three statements: "We are also His offspring;" "Evil communications corrupt good manners;" and "the Cretians are alway liars." Who else can find any more than that, that will do him [66] any good in the way of righteousness and truth, purity and integrity?

Now do not forget. The Greeks and Romans were not low down, degraded, ragged, ignorant heathen; they were aristocratic, cultivated, and most highly educated. How could it be otherwise when the things which they knew and taught are the pinnacle to which teachers of to-day aspire? Julius Caesar was one of the most accom-

plished men that ever lived - in courtliness, etiquette, aesthetics, and manners generally. But what was his character? The most guarded description of it, to be anywise full or fair, would be unfit to print.

When the Lord has shown how absolutely vain is all science, all learning of all kinds without his salvation, then I say again, What can he do for men if these things which he has set before the world will not instruct them that that is not the way to take? If men will not be instructed by these things to take the right way, to allow that God's science is the chief, and that what he knows is the best, then how can mankind hope to escape the evil that has come upon all these that have gone before?

The science of God's salvation is the one thing for men to know, first of all; and to have that lead us, guide us, balance us, to hold us everywhere in all things, and against all things evil. And it will do all this. That is the blessed truth. I read last night, and read again:-

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Ephesians 3:8, 9.

What is that mystery of God? - "Christ in you, the hope of glory." Christ the power of God, and the wisdom of God, the gospel, the power of God unto salvation - that is the mystery of God; that is the science of salvation. That is the scientific truth, around which all other sciences center. That power of God unto salvation every man must have to hold him back from the evil that is in him. The evil that is born in every man will carry him to perdition, in spite of all science, all literature, all art, all religion, everything the world can furnish, or that it ever could furnish, unless he lays hold upon the power of God unto salvation, which comes to a man by faith of Jesus Christ.

Without that power in the heart, even the science which God taught - to say nothing of the literature, the art, the religion, and all that the heathen taught - is impotent to hold back man from sinning. Without that, every vestige of evil that is in a man will show itself, in spite of all these other things. That is why it is the power of God unto salvation: it saves man against every evil.

The mystery of God, which is Christ in you, the hope of glory; Christ the power of God, and the wisdom of God; Christ and him crucified; that alone, that all in all, that over all, in all, through all, now and through eternity, - that is the science of salvation, the chief of all sciences; that which leads all sciences, takes precedence of all, and guides in the study of all. Let it be so with all forever.

Then let the Lord by his Spirit so draw us to himself; let the heart be so opened to that power, to the fellowship of that mystery, to the Spirit of God, that he may implant there Jesus Christ, his grace and his virtue. And as we hold our hearts open to him always, and to none but him, as a flower to the sun, we obtain in all its fulness, his righteousness, his power, his salvation, his mercy, his truth, his joy, his gladness, his peace - O, and his eternal life!

Charity. [1]

No Authorcode

G. E. FIFIELD.

(Sunday Evening, Feb. 14, 1897.)

THE text is 1 Corinthians 13:13: “And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

Here is surely a wonderful comparison. Faith, without which man’s life would be like that of the beasts that perish, bounded by the narrow span between the waking and the evening. Faith that sweeps back the horizon of our existence until eternity, with all its sublime possibilities, is brought as a motive power into our lives. How great is faith! Yet it is not the greatest, or the grandest. “And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

Hope, without which the heart would break. Hope that in every darkest night still whispers of the dawning morrow; on the brow of the blackest storm-cloud ever writing the bow of promise. How grand is hope! Yet it is neither the greatest nor the grandest; for the greatest of these is charity. [67]

We have lost the beauty of this word, as we have that of many others, by conventional usage. Charity is not the coin flung to the

beggar, nor is it that quality of the mind which enables us to think and say that a lie is as good as the truth, if one believes it sincerely. Truth is all-important; and Christ came from heaven to earth, saying, "I am the truth." God himself sanctifies us only through the truth. Still, while charity does not depreciate the importance of truth, it is that which looks upon a man's opinions beyond their truth or their falsehood, their orthodoxy or their heterodoxy, their popularity or their lack of popularity; beyond man's social state; beyond his education or his ignorance, his poverty or his wealth; beyond even his morality or immorality; and back of it all, and beyond it all, and away down underneath it all, charity sees a human soul. A poor, deformed, shrunken thing it may be, infinitely missing the high possibility for which God created it; and yet a human soul still, so precious as to cause Christ to give his life for it. And charity loves it not for what it is merely, but for what it is capable of becoming, and gives itself in love and longing to bring out the possible in that life.

Peter says, "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." So charity is the highest Christian grace, the topmost round of the Christian's ladder from which the soul steps off to heaven with its eternal joys. It is the love of God - not merely our love to God, but his love acting in our hearts as it does in his. We read, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This word "world" is *cosmos*. It means "order, harmony, arrangement, beauty." But one says, The world was full of sin, out of order, out of harmony, almost a chaos instead of a *cosmos*. But God's keen eye of love saw the possible *cosmos* underneath the chaos, and gave himself in his Son to bring out that possible in the world, and in our lives. The second verse in the Bible says, "The Spirit of God moved [or brooded] upon the face of the waters." O, this brooding love is love not of what *is* merely, but of what is to be! It is thus that God's Spirit broods not only over the chaos in the unformed world, but over the chaos in every human heart and life. As Carlyle says, "With other eyes could I now look upon my fellow men; with an infinite love, an infinite pity. Poor, wandering, wayward man! Art thou not tried and beaten with stripes, even as I

am, and ever? Whether thou wearest the royal mantle or the beggar's gabardine, thou art so weary and so heavy-laden, and thy bed of rest is but a grave. O, my brother, my brother, why can not I clasp thee to my bosom and wipe all thy tears away? Man, with his so mad wants and so mean endeavors, had become the dearer to me; and even for his sufferings and his sins I now first named his 'brother'."

This is the only true way of looking at humanity. John says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be." So the best of us are only prophecies and possibilities of some grand future beyond our utmost dreaming. Humanity takes on new glory when we behold it thus, and underneath the rough exterior Love's keen eye beholds some good in every heart.

Some people make great effort to love God. They seem to seek to project their love into space, hoping it will hit him somewhere. God wants us to love him here, enshrined as he is in a weary and hungry-hearted humanity. He says, Inasmuch as ye did it unto one of the least of these, ye did it unto me. In the beautiful legend of Sir Launfal, the man who had sought afar through all his life for Christ and the Holy Grail, when he realized his failure, and felt himself akin to that other failure in the beggar's form before him, giving the asked-for coin not in coldness, but in love, found there what he had been seeking in vain all his life, for the beggar was transformed before his gaze into the image of the Lord and Saviour Jesus Christ.

Studies in the Book of Hebrews. - No. 6. E. J. WAGGONER. (Monday Afternoon, Feb. 15, 1897.)

No Authorcode

WE begin with the ninth verse: "We see Jesus." Where are we looking?

(Voice) "To man in his fallen state."

Yes, our gaze is directed to man's first dominion; as we look we see him fall, and, still looking, we see Jesus taking man's fallen condition, and crowned with glory and honor. We, as well as the [68] rest of the professed Christian world, have been for the most part looking at what is rather than at what ought to be. When we have read of the dealings of God with his people in the Old Testament, we have lost sight of his design for them, and have seen what they

took, rather than what God intended them to have. God's design was one thing, and what they took was something else. If they had accepted God's plan, and taken what he had for them, their history would have been vastly different.

God was with them all the time; he did not forsake them; but that was no proof that what they did was right. If it were, that would be an end to any improvement in Christian living whatever. "God has been with me in the past when I kept Sunday," says one. That is all right. "God has been with me, and I won't change." He was with such, but he will not remain with them long if they proceed on that basis. If they think they have nothing still to receive, they are leaving the Lord. The Lord was with Israel that by all means within his power he might lead them to take what he had for them in the beginning.

Now we look at the wonderful dominion that God gave to man, every man, for Jesus in winning it back tasted death for every man, - and that is what we want to look at a great deal, - the completeness of the dominion, the dignity conferred on man. So wonderful was the honor placed on man, that although God himself is the supreme ruler of the universe, his purpose was that he would rule the earth only through man, and that he would not interfere outside of man. But man is dust. And here is a lesson of what God can do through dust. But while looking there we do not now see all things put under man, but we see Jesus - Jesus lower than angels, that is, man. The Word was made flesh. God was manifest in the flesh, in human flesh in the beginning, because the power that worked in Adam was God's power. Then when man sinned, and repudiated God, God did not take him at his word, and leave him alone, but went down with him as low as he fell, and said, Poor man, I will help you; and He stayed with him. So we see Jesus lower than the angels; that is, we see him as man. But we see Him crowned with honor and glory as the son of man. Mark this, it is as the Son of man, not as the Son of God, that we see him crowned with glory and honor. It was not necessary for the Son of God to come to this earth to suffer in order that he might be crowned with glory; for he was the very shining forth of the bright glory of God. But he made himself of no reputation, emptied himself, and became man; took human flesh, in order that man might again be crowned with glory and honor.

"We see Jesus, who was made a little lower than the angels, because of the suffering of death crowned with glory and honor." Notice that in this verse we have the whole of Christ's work for man. We have his humiliation and death, and his resurrection and ascension. When Christ was raised from the dead, how high was he raised? Read again: "The exceeding greatness of his power to us-ward who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Ephesians 1:19-21.

When Christ was raised from the dead he was raised to the throne of God. "And you hath he quickened who were dead in trespasses and sins." He "hath raised us up together with him." Christ was raised from the dead to glory just the same way as when the righteous are raised from the dead they are raised to glory. But even now through the power of the resurrection we are raised with him who sits in heavenly places as the man Christ Jesus. All this was done for Christ as man, for Christ as one of us. There is no question about that. We all understand that. If we do understand it, we understand a great deal.

I do not mean to say we comprehend it, but we understand it in the way that we understand any truth. "By faith we understand." That does not mean to say that we can figure it out and explain it; that cannot be done. That cannot be known even in eternity; it cannot be explained. That is the mystery of God. Only the mind of God can fathom it; only God can understand it; but we can understand it and get the good of it by believing it, and it then becomes a practical experience to us.

Jesus by the grace of God tasted death for every man: "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." It became him; it was a fitting thing; it [69] was a necessary thing, it was exactly the thing to do. Whom did it become? Look closely at that verse. He who brings many sons unto God, makes the Captain of their salvation - Christ - perfect through suffering. So we have in this verse God the Father, the many sons

who are brought to glory, and the Captain through whose sufferings they are brought to glory. It became God to make their Captain perfect through sufferings. He tasted death for every man. It was a fitting thing to do, and the only thing that could be done to carry out the original plan of giving the earth to man, - that eternal purpose that could not be changed even by man's fall.

All judgment is committed to the Son, to Christ, not because he is the Son of God, but because he is the Son of man. As we studied a few minutes ago, God has designed (and he does not change his purpose) to rule the world, the dominion which he gave to man, - not this world, but the world to come, - solely through man. Because dominion was given to man, therefore to man is given judgment. But do not forget that God's people are not to rule in this world. It is not this world, but the world to come, that God has put in subjection to man, - a perfect world under the dominion of perfect man. Now just note in passing how the simple truth takes the bottom out of every false theory.

Take the theory that Christians are the people above all others that have the right to rule in this world, because they are the only ones that are fit to rule. But they are the only ones that have no right to rule in this world. They have nothing to do with it. To them is given the world to come. O, let us not be selfish; when God has given to us the world to come, let us not try to rob the people of this world of all the comfort they can get out of it. Do not rob them of it; it is not fair. Instead of Christians being the only ones who are to rule this world, they are the ones who are to keep their hands off. Let those rule it to whom it pertains. To God's people pertains the world to come. Then what have we to do? - Our part is to get away from this world, and to gather into our arms as many poor souls as we can get, and take them along.

So in the pursuance of God's original plan, the dominion being lost by man, man must win it back, because if some other being than man wins it back, then the plan is not carried out. But we say it is God in man. Of course it is, because it was God in man in the beginning. It is God in man all the time. Who could rule the world in the beginning? Man could not rule it; dust could not lift itself up to do anything; but God in man could do all things. So as by man came death, by man came also the resurrection from the dead.

O, there is a wonderful honor God has placed upon man, but man must not think that he is God. He is dust, but God's presence in him glorifies him.

"For both he that sanctifieth, and they that are sanctified, are all one." Wherefore Christ is not ashamed to call them brethren. We have seen instances of men who were ashamed of their families - men who, having come into better circumstances, acquired a little bit of learning perhaps, or a little extra money, are ashamed to have it known that they belong to their family. They do, nevertheless; they are the same blood. But he who sanctifies, and they who are sanctified, are all one. Wherefore he is not ashamed to acknowledge the family relation. Do not you see that that binds the Lord Jesus to us, in indissoluble bonds? He acknowledges he is not ashamed to own us as brethren. What is the proof of it? - Saying, "I will declare thy name unto my brethren." To whom is he speaking when he says, I will declare thy name? - Christ speaks to the Father, and says, I will declare thy name unto my brethren. Who is that? - It is we. Is it because we are so good that He is not ashamed to call us brethren? If we were good, would there be any use of saying that he is not ashamed? There must be something that, under ordinary circumstances, would make him ashamed. O, there is enough, under ordinary circumstances, to be ashamed of. But the proof that he is not ashamed is found in the fact that he says, "I will declare thy name unto my brethren."

Now, what condition is it that would make it necessary that Christ should declare God's name to any one? What is the only condition under which he should need to declare the name of the Father? - It is that they do not know the name. There would be no use in declaring the name if they knew it. Then those to whom he declares the name of God, are those who do not know the name of the Father, and they are his brethren. What do we call those who do not know the name of the Lord? - Heathen, are they not? Such we were before we were converted. You can remember the time when you did not know him. I can remember the time when I did not know him any more than if [70]
I had been born in the heart of Africa. I had heard the name, but I did not know him. Then those to whom Christ says, I will "declare the name of the Lord," are the heathen people - not necessarily the

heathen in Africa, but the heathen in America, or Europe, and all over the world. The Lord says, They are my brethren.

God would bring many sons to glory. He calls them sons. They are his sons, dishonored, disgraced. Adam is said in the genealogy in Luke, to have been the son of God. When he fell, what then? - A fallen son, a prodigal son. The prodigal son took his father's goods, and then went and wasted it: but he was a son nevertheless. The father said, "This, my son, was dead, and is alive; was lost, and is found." So we read, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." On whom? - On us - on poor fallen wretches. "Behold, what manner of love the Father hath bestowed upon us." Who? - Me; that I should be called the son of God. That is love. Christ is up there in heaven. We are groping in darkness and ignorance, and he says to the Father, I will go down and declare thy name to my brethren. I will show my brethren who you are. They do not know you. They are aliens and foreigners. They have been misled, and have talked against you; I will go and declare your name to them.

And what is that name? In Exodus 34:6, 7, we read:-

The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.

That is the name of the Lord. "The name of the Lord is a strong tower." Now Christ says, "I will declare thy name unto my brethren." It makes no difference what the color of the skin, where the men are born, what they have done, where they have lived, how poor, despised, and weak. Christ says, I will go and "declare thy name unto my [their] brethren." So every follower of Christ will say, "I will go and declare thy name unto my brethren" in China, in India, in the slums of the city. We will go and declare his name to all of our brethren whom we can find. And that is the only thing that will put life into the missionary work. We are all brethren - there is no such thing as "foreign missionary work." The field is the world. It is all the same field. In one sense we are all foreigners, pilgrims, strangers, in a foreign field; but there is no foreign field in the sense that one part of the world is foreign to the other. Christ regards himself as one with all mankind, and that is why he saves man; and

we can really share his work of saving sinners only as we recognize our relation to them.

Take the tenth chapter of Romans for a moment, beginning with the sixth verse: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)" This text is quoted from Deuteronomy 30:12-14, when Christ is called the "Word:" -

It is not in heaven that thou shouldest say, Who shall go up for us to heaven, and bring unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Say not in thy heart, who shall ascend into heaven and bring Christ down. Why not? - Because he is already here. The coming down is the humiliation, the crucifixion: coming down, he humbled himself, and became obedient, even to the death of the cross. Or, say not, who shall descend into the deep, to bring Christ up. Why not? - He has risen. But where is this crucified and risen Christ? - "The Word is nigh thee." How near? - "In thy mouth, and in thy heart; that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

What kind of people are addressed when it is said, "Keep these commandments that I command thee this day?

(A voice) "Sinners."

But they say they cannot do it. They may say, I do not know what the commandment is. The word is to those people who do not know it, or if they do know it, they do not do it; at any rate the word comes to sinners. Yes, God sends the word to all peoples, to let them know the eternal truth. He has come here, in the flesh. God is made flesh, and in that flesh he is glorified, because he has tasted death for every man.

Christ has come in the flesh, my flesh. Why? Is it because I am so good? - O, no; for there is no good flesh for Christ to come into. Christ has come in the flesh, in every man's flesh. "That was the [71]

true Light, which lighteth every man that cometh into the world." The life is the light, and lights every man. In other words, every man in this world lives upon the grace of God. "It is of the Lord's mercies that we are not consumed;" and that is true of the man who blasphemes God. Where did that man get his breath? - From God. God continues breath to him in his wickedness, in order that the gift may reveal God's goodness and he repent; for it is the goodness of God. He is kind to the evil and the good; he sends rain upon the just and the unjust; that is God.

He [God] giveth to all life, and breath, and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth, that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Acts 17:25-28.

What am I doing now? - Moving. How am I able to move? - By the power of God. It is God's power by which I move. Now, as I am moving, making this motion [throwing out the arms], I am not doing any harm. But suppose I get nettled at some one, and I come so close to him that his head should be near where my fist is as I strike out, and I should hit him; would it be a different force which I use? - No; the strength that we use to fight even against God is simply the power of God in us, - Christ's power in the man. The goodness and long-suffering of God is such that he will stay with us, and let his power be so prostituted and turned against him, in hope that we shall be brought to repentance. Here is the glorious truth - in him we move. If we are willing to allow God to use his own power, his own way, then all our movements will be just such as God prompts. Fourteenth verse:-

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their life-time subject to bondage.

Some one asks, Is the power of God in man when he sins? How are you going to find out? Look to the Word. The Word was made flesh. How many kinds of flesh are there? - One flesh of man.

All men are of one flesh. We are all sons of Adam. We are all brethren. We are all relations, and we need not be ashamed to deny the relationship, because the best man is of himself no better than the vilest. Christ is not ashamed. Where does power come from? "Power belongs to God." Is there any other originator of power, or source of power? - No; but there is perverted power. That is rebellion. Suppose the United States should have war with Spain; would that be rebellion? - No. They are two independent nations. But suppose the State of Nebraska should begin war with the United States. O, that is rebellion, because the United States are one power. Men are in rebellion against God because they have turned his power against him. But the fact that we are in rebellion against God, shows that we are his children, fallen, but living only by the power of his life.

I do not want any one to make a purely theoretical thing of this; it is the joy of salvation. It is the power of the gospel to me personally. It is everything to me. It is what gives me the hope of salvation, and courage to work for fallen humanity who are just as bad, some of them, as I was. I never saw any one in the world that I thought was any worse than I was. Here is a man that does not know the Word. He may say, I don't know anything about it. He may say in his heart, How can I find the way? how can I know how to be right? I can't find God. Say to him, Did you make yourself? - No. Do you support yourself, even when you say you are earning your living? Who gives you your strength? Now, there is one thing we need all the time to keep our lives going. It is air. Did you make this air? Where did you get the air you breathe? It is God's air; it is the breath of God.

God put his own breath into man's nostrils, in order that he might live. That is the way we continue to breathe. It is the breath of God that keeps us alive, the Spirit of God in our nostrils. Well, that man must acknowledge what is so patent that he cannot help but acknowledge it; namely, that he did not bring himself into existence, and that he cannot perpetuate his existence for one instant. He is brought face to face with the power of God in him, keeping him alive. It is Christ in fallen man, it is Christ in cursed man, it is Christ with the curse on him, it is Christ crucified. Christ taking fallen, sinful humanity upon him, is Christ crucified. Do not say in your

heart, Who will ascend up into heaven to bring Christ down to me,
[72] that is to be crucified? No; he is here in the flesh.

"If thou wilt confess with thy mouth the Lord Jesus." What is it to confess him? To confess a thing is not to make it so, but it is to acknowledge that the thing is so. Now the fact that we are to confess is, that Christ is come in the flesh. O, let me read a word here. Romans 1:18-20: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness." What is the truth? Christ says, "I am the truth." Thus the truth that is stated is that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" who hold back Christ in them. "Because that which may be known of God is manifest in them; for God hath shewed it unto them;" for ever since the creation of the world, the invisible things of God are clearly seen, "being understood by the things that are made."

Look at the trees; we see the power and the divinity of God in the trees and grass, and in every thing that God has made, and see it clearly, too. But I read that text for years, and forgot that I was one of the things that God made. Am I not one of the things of the creation, just as well as a tree? Then what is seen and understood in the things that God has made, even man not excluded? - His eternal power and divinity. So we are without excuse. Now if thou wilt confess with thy mouth the Lord Jesus, that he is in your flesh, - but do not stop with that confession, - "and shalt believe in thy heart that God has raised him from the dead," lifted him up to his own right hand in the heavenly places, "thou shalt be saved." That is Christ crucified, and raised in every man. When he will confess the truth, and believe the truth, then he has Christ in him, crucified and risen, with the resurrection power, to do whatsoever God says. I tell you there is power in the gospel that can lift a man out of the ditch to the throne of God, and I am glad of it.

Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people. Psalm 113:5-8.

Thank God for that!

"We love him because he first loved us." "And this commandment have we from him, That he who loveth God love his brother also."

God in Nature. - No. 2. J. H. KELLOGG, M. D. (Tuesday Forenoon, Feb. 16, 1897.)

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I AM impressed that this is a most important occasion; in fact, the most important occasion at which I have ever been present. It is a most critical time, and I feel incompetent to occupy a moment of your time in anything I might have to say; and I am very glad that I have not occasion to say very much; but what I have to present to you consists of words direct from the Lord himself. I believe that every person here has faith and confidence that the words that I am going to read to you are from the Lord: that they came from divine impression; that they are the result of inspiration; that they are instruction said to us, which we ought to receive. That which I am going to read to you is a part of a testimony sent to me fourteen or fifteen years ago, and received at the Conference held in Rome, N. Y., in 1882. It has never been published, but it has been of invaluable service to me. It bears on these very questions that have been discussed here for the past day or two - the subject of our fundamental relation to God.

At the time when I received it, I thought I was right in the belief that I then held; but I have since seen that I was in part skeptical. I was trying to believe in God and nature. I had two gods. But I could not go on thus. I could not see how God could be above nature, so I had taken the position that God was not above nature. I had only a glimpse of the truth. I was in great perplexity; I did not know that God was in nature; so I believed that nature was almost equal with God. I did not understand that the laws of nature are but the habits of God, and that they were immutable because they were perfect; and that they never changed, because God taught the best thing the first time; and so God's laws could never be changed, because he did the very best thing, the very first time, and consequently it was always the very same thing. I did not understand that, and, consequently, I did not see how God could be higher than nature; but I had been taught that God is one thing, and nature another thing. But when I

found out that God was in nature, I thought of it in a different light.
[73] This article is entitled, -

GOD IN NATURE

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Men are naturally disposed to measure divine things by their perverted conceptions: they dwell upon infinite benevolence, but try to disbelieve in infinite justice. They grasp human assertions that the judgment executed against sin is contrary to right ideas of God's benevolent character, and they put his word into the background, and men's opinions in the front. Spiritual things are spiritually discerned. Those who have no vital connection with God are swayed this way and that, ever grasping the opinions of learned men who sit in judgment upon God and his works and ways. Weak, finite minds weigh God's Word with men's balances. The wisdom of these so-called great men is foolishness with God. They are blinded by the god of this world. Those only who are willing to be accounted fools in the eyes of these very worldly-wise men, will have the wisdom which is divine. God will not dwell with those who reject his truth; for all who disregard truth, disregard its Author.

Of every house that has not Jesus for an abiding guest he says when he withdraws his presence. "Your house is left unto you desolate." How can those who are destitute of divine enlightenment have correct ideas of God's plans and ways? They either deny him altogether, and ignore his existence, or they circumscribe his power by their own finite, worldly-wise views and opinions.

That which I have seen of eternal things, and that which I have seen of the weakness of men, as God has presented the matter before me, has deeply impressed my mind, and influenced my life and character. I see nothing wherein man should be exalted or praised or glorified. I see no reason why the opinions of learned men, and the so-called great men should be trusted in and exalted. Those who are connected with the infinite God are the only ones who make a proper use of their knowledge or of the talents entrusted to them by the omniscient Creator. No man can ever truly excel in knowledge and influence unless he is connected with the God of wisdom and power.

The real evidence of a living God is not merely in theory; it is in the conviction which God has written in our hearts, illuminated and explained by his words. It is the living power in his created works, seen by a sanctified eye. The precious faith inspired of God gives strength and nobility of character. The natural powers are enlarged because of holy obedience. All the philosophies of human nature have led to confusion and shame when God has not been recognized as all in all. The life which we live by faith on the Son of God is a series of triumphs not always seen and understood by the interested parties, but with results reaching far into the future, where we shall see and know as we are known.

The most profound intellects of the world, when enlightened by God's Word, become bewildered and lost while trying to investigate the matters of science and revelation. The Creator and his works are beyond his finite comprehension, and they conclude that because they cannot explain the works and ways of God from natural causes, the Bible history is not reliable. Many are so intent upon excluding God from the exercise of sovereign will and power in the established order of the universe, that they demean man, the noblest of his creatures. The theories and speculations of philosophy would make us believe that man has come by slow degrees, not merely from a savage state, but from the very lowest form of the brute creation. They destroy man's dignity because they will not admit God's miraculous power.

God has illuminated human intellects, and poured a flood of light on the world through discoveries in art and science. But those who view these from a merely human standpoint will most assuredly come to wrong conclusions. The thorns of error, skepticism, and infidelity are disguised by being covered with the garments of philosophy and science. Satan has devised this ingenious manner of winning souls away from the living God, away from the truth and religion. He exalts nature above nature's Creator.

The only safety for the people now is to feel the importance of combining religious culture with general education, that we may escape the curse of unsanctified knowledge. Every effort should be made in the education of youth to impress their minds with the loveliness and power of the truth as it is in Jesus. When the vail shall be removed which separates time from eternity, then will come to

many minds the clear perception of the policy of human wisdom in comparison with the sure word of prophecy. All true science leads to harmony with, and obedience to God. When that which has seemed incomprehensible is seen in the light shining from the throne of God, it will fill the soul with the greatest astonishment that it was never seen and comprehended before.

Christ and the Father are continually working through the laws of nature. Those who dwell on the laws of matter and the laws of nature, in following their own limited, finite understanding, lose sight of, if they do not deny, the continual and direct agency of God. Many express themselves in a manner which would convey the idea that nature is distinct from the God of nature, having in and of itself its own limits and its own powers wherewith to work. There is with many a marked distinction between natural and supernatural. The natural is ascribed to ordinary causes, unconnected with the interference with God. Vital power is attributed to matter, and nature is made a deity. Matter is supposed to be placed in certain relations, and left to act from fixed laws, with which God himself cannot interfere; that nature is endowed with certain properties and placed subject to laws, and left to itself to obey these laws, and perform the work originally commanded. This is false science; there is nothing in the Word of God to sustain it. God does not annul his laws, but he is continually working through them, using them as his instruments. They are not self-working.

God is perpetually at work in nature. She is his servant, directed as he pleases. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all his works according to his will. It is not by an original power inherent in nature that year by year the earth produces its bounties, and the world keeps up its
[74] continual march around the sun.

The hand of infinite power is perpetually at work guiding this planet. It is God's power momentarily exercised that keeps it in position in its rotations. The God of heaven is constantly at work. It is by his power that vegetation is caused to flourish, that every leaf appears and every flower blooms. It is not as the result of a mechanism, that, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. Every breath, every throb of the heart, is the

continual evidence of the power of an ever-present God. It is God that maketh the sun to rise in the heavens. He openeth the windows of heaven and giveth rain. He maketh the grass to grow upon the mountains. "He giveth snow like wool, and scattereth the hoarfrost like ashes." "When he uttereth his voice, there is a multitude of waters in the heavens, he maketh lightnings with rain, and bringeth forth the wind out of his treasures." Although the Lord has ceased his work in creating, he is constantly employed in upholding and using as his servants the things which he has made. Said Christ, "My Father worketh hitherto, and I work."

Men of the greatest intellect cannot understand the mysteries of Jehovah as revealed in nature. Divine inspiration asks many questions which the most profound scholar cannot answer. These questions were not asked, supposing that we could answer them, but to call our attention to the deep mysteries of God, and to make men know that their wisdom is limited, that in the common things of daily life there are mysteries past the comprehension of finite minds; that the judgment and purposes of God are past finding out, is wisdom unsearchable. If he reveals himself to man, it is by shrouding himself in the thick cloud of mystery. God's purpose is to conceal more of himself than he makes known to man. Could men fully understand the ways and works of God, they would not then believe him to be the infinite One. He is not to be comprehended by man in his wisdom, and reasons, and purposes. "His ways are past finding out." His love can never be explained upon natural principles. If this could be done, we would not feel that we could trust him with the interests of our souls. Skeptics refuse to believe, because with their finite minds they cannot comprehend the infinite power by which God reveals himself to men. Even the mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. Yet because human science cannot in its research explain the ways and works of the Creator, men will doubt the existence of God, and ascribe infinite power to nature. God's existence, his character, his law, are facts that all the reasoning of men of the highest attainments cannot controvert. They deny the claims of God, and neglect the interest of their souls, because they cannot understand his ways and works. Yet God is ever seeking to instruct finite men that they may exercise faith in him and trust

themselves wholly in his hands. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us, teach the lesson that nothing is beneath the notice of the infinite God, nothing too small for his attention.

God is to be acknowledged more from what he does not reveal of himself, than from that which is open to our limited comprehension. If men could comprehend the unsearchable wisdom of God, and could explain that which he has done or can do, they would no longer give him reverence, or fear his power. In divine revelation God has given to men mysteries that are incomprehensible, to command their faith. This must be so. If the ways and works of God could be explained by finite minds, he would not stand as supreme. Men may be ever searching, ever inquiring, ever learning, and yet there is an infinite beyond. The light is shining, ever shining with increasing brightness upon our pathway, if we but walk in its divine rays. But there is no darkness so dense, so impenetrable, as that which follows the rejection of heaven's light, through whatever source it may come.

Can men comprehend God? - No. They may speculate in regard to his way and works, but only as finite beings can. The question is asked by the Lord through his prophet, "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 burn, 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. To whom then, will ye liken God? or what likeness will ye compare unto him? ... Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the

heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

"To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that 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 [75] 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 be faint."

Now, my friends, I assure you that I have found this a very precious thing to me, and I am sure there is truth in it, and instruction in it for us all. I would like to add to this a few selections that I have made from other Testimonies, which I think you will be interested in, - from other writings from Sister White, right along this same line. About two years later she wrote some articles which appeared in the *Signs of the Times*, and I will read a paragraph or two here, published March 20, 1884:-

Many teach that matter possesses vital power. They hold that certain properties are imparted to matter, and it is then left to act through its own inherent power; and that the operations of nature are carried on in harmony with fixed laws, that God himself cannot interfere with. This is false science, and is sustained by nothing in the Word of God....

God is the foundation of everything. All true science is in harmony with his works; all true education leads to obedience to his government. Science opens new wonders to our view; she soars

high and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written word do not disagree, each sheds light on the other. Rightly understood, they make us acquainted with God and his character by teaching us something of the wise and beneficent laws through which he works.

So you see these same things have been presented to our people; and this thought, it seems to me, suggests very forcibly the idea that we ought to study nature; and we ought to see God around us; and we ought to be able, when we go out, to see God, to understand what he is doing around us. It is one of the most important branches of education. Again I read:-

The Creator of man has arranged the living machinery of our bodies. Every function is wonderfully and wisely made. And God has pledged himself to keep this machinery in healthful action, if the human agent will obey his laws, and co-operate with God. Every law governing the human machinery is to be considered just as truly divine in origin, in character, and in importance, as the Word of God. Every careless, inattentive action, any abuse put upon the Lord's wonderful mechanism, by disregarding his specified laws in the human habitation, is a violation of God's law. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful.

Those who perceive the evidence of God's love, who understand something of the wisdom and beneficence of his laws, and the blessings that result from obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it as it really is - an inestimable blessing. - *Christian Temperance*, p.1.

This is from a letter I received on the 5th of August, 1895:-

It is just as much sin to violate the laws of our being as to break one of the ten commandments; for we cannot do either without breaking God's law.

Now here is a wonderful statement:-

Our first duty, and one which we owe to God, to ourselves, and to our fellow-men, is to obey the laws of God, which include the laws of health. - *Vol. III.*, p.164.

A violation of these laws is a violation of the immutable law of God, and the penalty will surely follow." - The Review and Herald, 1883, 41.

Now I read a few words further:-

When nature's laws are transgressed, physical suffering and disease of every stripe and type are seen; for every transgressions of the laws of physical life, is a transgression of the laws of God.

Christians should regard a transgression of these laws as a sin against God, to be accounted for in the day of judgment, when every case shall come in review before God. The world to-day is full of pain and suffering and agony, but is it the will of God that such a condition shall exist? - No.

When people get sick, they violate some law; but the penalty is intended to make a man better. That is what it is for. If it were not for the penalties, we would be doing wrong all the time. But the penalty comes in as a correction, and not as an arbitrary punishment. Penalty is simply a consequence of the sin. It is a natural consequence of the things that a man did, and not an arbitrary thing. I continue reading:-

God, the Creator of our bodies, has arranged every fiber, and nerve, and sinew, and muscle, and has pledged himself to keep the machinery in order, if the human agent will co-operate with him, and refuse to work contrary to the laws which govern the physical system.

God's law is written by his own finger upon every nerve, every muscle, every faculty which has been entrusted to man. These gifts were bestowed upon him not to be abused, corrupted, and abased, but to be used to his honor and glory. Every misuse of any part of our organism is a violation of the law which God designs shall govern us in these matters, and by violating this law, human beings corrupt themselves, sickness disease of every kind, ruined constitutions, premature decay, untimely death, - these are the result of the violation of nature's laws. The living organism is God's property. It belongs to him by creation and by redemption; and by a misuse of any of our powers we rob God of the honor due him. [76]

The need of healthful habits is a part of the gospel which must be presented to the people by those who hold forth the word of life. The importance of the health of the body is to be taught as a Bible requirement. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."

This is a sermon which needs to be presented to the people. The question of health reform is not agitated as it must and will be. A simple diet, the entire absence of drugs, leaving nature free to recuperate the wasted energies of the body, would make our sanitariums far more effectual in restoring the sick to health. The intellectual and moral energies of Christians need to be awakened. Far less money and time should be given to the table, and more to the advancement of missionary work in our land. Cooks should be thought of, and their strength saved as much as possible; for they have souls to save. The many dishes usually prepared for dessert should be dispensed with.

Every minister who preaches the gospel to the people should study the laws of physical health. He should carefully consider what effect eating and drinking have upon the health of the soul. By precept and example, by a life of obedience to nature's laws, he can present the truth in a forcible manner. The teachers and workers in our sanitariums should not only preach, but practice abstinence from food which stimulates fleshly lusts which war against the soul.

There are many other things, but I will leave them for another time.

Relation of General Conference Committee to Business Interests. (Read before the Conference.)

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THE General Conference Committee has a weighty responsibility in caring for the interests of our people, and of the work which is committed to them. As the field of our work widens, this responsibility becomes greater. It is not the will of God that those who are called to this position should so load themselves down with business cares that they are crippled in the work to which they have been chosen.

Especially is this true in regard to the president of the General Conference. His time is not to be filled up with the details of business; for this in a great degree disqualifies him for the very work which he should do. He cannot continue to carry the burden he has carried in these lines, without neglecting lines of work which cannot be left to others. Let men be chosen to give themselves to the business part of the work, and leave the president of the General Conference free to attend to its spiritual interests. Let him have time to understand the spiritual needs of the churches.

The voice of the General Conference has been represented as an authority to be heeded as the voice of the Holy Spirit. But when the members of the General Conference Committee become entangled in business affairs, and financial perplexities, the sacred, elevated character of their work is in a great degree lost. The temple of God, becomes as a place of merchandise, and the ministers of God's house as common business men. Their work is brought down on a level with common things. Business cares and perplexities unfit them for the consideration of matters relating to the spiritual interests of the work which require the keenest perception, the most careful thought, the most delicate tact, and the deepest spiritual insight.

God does not intend that the General Conference Committee should embrace financial responsibilities that call for a large amount of labor; for the churches are thus deprived of the very help they need. And the decisions of the Conference will come to be regarded as on a level with the opinions of business men. The sacred authority with which God has invested his servants is lost.

The sixth chapter of Acts should be carefully studied by the members of the General Conference Committee, and its instructions should be heeded. Let men be chosen to attend to the business lines of the work, and give counsel in these matters. Let them be devoted men, men of faith and prayer, set apart to do this special work.
ELLEN G. WHITE.

God In Man. - No. 1. J. H. KELLOGG, M. D. (Monday Evening, Feb. 15, 1897.)

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IN considering what thoughts to present to you that might be of some profit, a few words occurred to me that are found in the eighth
[77] Psalm:-

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?" This is the question to which I want to invite your attention to-night. When we look at a human being, what do we see? - The image of God. Yes, man was made in the image of God. We sometimes hear this text explained as meaning that God made man in his own image in a sort of figurative way. Man was made in the image of God because he was immortal; so people tell us that man has an immortal part, and consequently he is like God because he is immortal. That is one of the false doctrines that have sprung up in the world. I think we have foundation for a very much better view than this, the foundation which we find in the Scriptures, and which we find illustrated and emphasized by what we can learn in nature outside of the Bible. This expression, "the image of God," means that God put into the mass of clay, out of which man was made, everything of God that it is possible to manifest through the

human form. Adam was created in the first place in the image of God, a perfect man. Adam fell - wandered away from God. Again "God manifest in the flesh," appeared in Christ, the second Adam. In Christ we have the same sort of an image of God that we had in the first Adam. We are apt to think of Christ as possessed of a divinity absolutely different in kind from what we find anywhere else except in God; but as there is only one God, there is only one kind of divinity; and as Christ was divine, wherever we find the image of God we find the same divinity. Christ was divine in an unmeasurably larger and more perfect sense than man, and yet we have in man the same image of God and the same divinity as in Christ. Christ was a perfect man. Adam, as God made him, was a perfect man. Man now, as we find him, is not perfect. Man's perfection was in his divinity. In the lapse of ages man wandered so far away from God, because so deformed, debased, and depraved, so different from the first man who was created in the image of God, that it became almost impossible to recognize the image of God in the human form. God then sent the second Adam to reveal himself to man.

Christ came to show us the humanity of God - God as he might be manifested in the flesh, the perfect image of God as manifested through the human form. Now, we are apt to think of Christ, the Son of God, as a being so entirely different from humanity that it is impossible for us to approach the ideal he set for man. Without Christ, we cannot understand God. God is too great for our finite minds to comprehend. His greatness, his majesty, and his power inspire us with awe. It is not easy for us to comprehend God as being a God of kindness, a God that has the feelings peculiar to us, so that he may have sympathy for us. We could not possibly comprehend God in this sense unless we had seen him in Jesus Christ.

We cannot see God when we look out upon the world, unless we have been enlightened; but in Jesus Christ we have the incarnation of God in human flesh, so that we can see not only the attributes of God as a God of mercy and love with a kinship to humanity, but also those characteristics of God which he places before us to emulate, in which he requires us to become like him. We see in Christ the manifestation of those characteristics of God which are intended by him to be manifested in the flesh by us, and which we must look

forward to as the ideal to which we are to attain. We are likely to think of Christ, the incarnation of God, as being God here upon earth, moving about with mighty power, working miracles and forgiving sins, and so far above us as to be unapproachable. But may we not believe that in Christ we are to see God brought down to the human plane? God in human form, thus manifested to enable man to come into personal touch with him, to become personally acquainted with him. "God come down to the earth to take little steps beside us," as another has said, just as a parent takes little steps beside the child in teaching it to walk. Through Christ we are enabled to know God as a loving brother, a faithful friend, a wise counselor, a masterly teacher, a compassionate sympathizer, and a self-sacrificing Redeemer. It is impossible for the finite mind to conceive how a being so great and so all-powerful can at the same time be infinitely gentle and merciful.

Christ, the incarnation of God in the human form, made God
[78] intelligible to man as the one perfect man, one man in whom God was manifested in the highest degree possible in human form. He is to us the illustration, the example, the pattern of all those things in which man may be godlike. Man may not be godlike in all things, but he may in all things be Christlike. Redemption through Christ is the restoration of the image of God in man which Adam lost by sin, - the restoration to man of those godlike attributes which were given to Adam, and which were reproduced in the second Adam.

The great lesson of Christ's life was not in his miracles, but in his perfect life. The vineyard hanging full of ripe clusters, each filled with natural wine, is a greater miracle than the miracle of Cana of Galilee. A great western corn-field is a far greater miracle than the feeding of the multitude with the five loaves. A cyclone is a vastly greater manifestation of divine power than the withering of a fig-tree. The miracle of being, the miracle of existence, the miracle enacted in our bodies here to-night, of our own individual existence, - all these are greater miracles than Christ ever did. Christ did not manifest God in his creative power, but manifested God in his human side. For our benefit God came down here, so that we might understand a part of him, that part of him that it is necessary for us to know, for us to imitate; the part that we must be like. The great lesson of Christ's life was the perfection of his service to God. His

devotion to humanity; the infinite depth of his love and sympathy; the absolute harmony of his will with God's will; the demonstration that perfection of conduct is possible to man here on this earth, if only his will is in perfect harmony with God's will. The same divinity that was in Christ is in us, and is ever seeking to lead us to the same perfection which we see in Christ, to the attainment of which there can be no hindrance except our individual wills. This thought once thoroughly in possession of our minds, will lead us to the most absolute surrender to God, the most perfect consecration to him, and absolute obedience to his will in everything.

The question may arise in the mind of some one, How do we know that God is in us? We are perhaps too prone to think of God as in heaven, or in some definite place, and only omnipresent in an accommodated or figurative sense. Let us ask ourselves the question, "Where is God?" Job asked this question long ago. Job 23:3: "Oh that I knew where I might find him! that I might come even to his seat!" How often we find ourselves in that state of mind, wishing that we might find God, reaching out after God seeking to find God. "Oh that I knew where I might find him." How many of us have had that thought in our hearts. Well, now, God is not very far off. According to the declaration of the apostle, he is "not far from every one of us." Acts 17:27. The nineteenth Psalm tells us where to find God:-

The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.

Now we learn from these words that all things about us - the things of nature - talk to us of God. They are speaking to us, if we will only understand the language - and we can understand; for in the next verse we read: "There is no speech nor language where their voice is not heard." Now it is said that there are languages in which the word "God" does not occur, because those who speak the languages know nothing of God. But even these benighted savages may know of God through nature. Even those who have no language can hear and understand the voice of God in nature.

We may well believe that when Adam was placed there in the garden of Eden, as we read in the eighth Psalm, when all things were put under him, and he was given dominion over the works of

God's hands, he could understand the voice of God in nature better than we can understand it; that he could see deeper into things than we can, that he could talk with the beasts and the flowers; and that he appreciated everything that God had made; and that he saw the divine idea of God in the beauty of every flower - that everything was to him an expression of God. He could see God in every flower and tree and animal upon the face of the earth; in every insect, and every bird, and everything that had life upon the face of the earth.

Again we read:-

Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. Romans 1:19, 20.

So, then, all are without excuse, because all nature speaks of God. How does all nature speak of God? Mankind from the earliest
[79] days have recognized the fact that there was something back of the phenomena of nature. The sun, the moon, the stars have always excited the awe of human beings to such a degree that a large part of the human family - at the present time at least one-fifth - have worshiped the sun. Every object in nature is worshiped. Go to central Africa, and there you will find natives bowing down to a tree, and worshiping that. Now, this is an evidence that there is in the human heart, in human beings the most ignorant, the most barbarous, a recognition of God in nature; and the text here tells us that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made." Now, we cannot see God himself, we cannot understand and appreciate the mystery of God, the eternal existence of God, the infinite power of God. We cannot appreciate that, we cannot see that, we cannot understand it; nevertheless, we can to some extent grasp these invisible things by a study and appreciation of the things that are made.

From the earliest times men have been groping after God, and God has been recognized in some way in every religion, even the most primitive. In a certain sense also God has been recognized by scientists, though often blindly. Again, these men have arisen who have undertaken to explain nature without God. For example, Pliny, the naturalist who lived in the early part of the Christian era,

and many who followed him, believed in the idea of spontaneous development of life, and gave a recipe for making frogs by allowing water to become stagnant; or rats and mice by bringing together a heap of rags with meat, bones, and other food such as rats and mice are fond of. A writer in the Middle Ages sought to explain the phenomena of life by the theory that everything in nature has an animus. We have an illustration of that same doctrine in the doctrine of the immortality of the soul. It is not the man that thinks, but an animus that makes him think - that operates his brain. This idea is very fully illustrated in an epitaph on a Kansas tombstone, which reads:-

Under this sod, and under these trees,
Lieth the body of Solomon Pease;
He is not in this hole, but only his pod;
He shelled out his soul, and went up to God.

This is the idea of the doctrine of the immortality of the soul. It is that there is an animus in the body, and that the soul is immortal, while the body is nothing but a worthless pod that we can trample under foot, or throw away as garbage, and that the real thing of the man is the animus in him, and the body is simply a shell. That little epitaph puts it so forcibly that I think it illustrates the absurdity of this doctrine as well as anything possibly could. In that idea is the whole history of the degeneration and neglect of the human body; the whole thing is right there. The body is of no account; the great and important thing is the animus in it.

Now there is a germ of truth in this, - in the thought that the body needs something to animate it; that back of everything there is something more than what we see, an invisible something; that what we see is simply an outward manifestation of this unseen power.

When Newton discovered gravitation, there was a new world, the universe, opened up to man. Newton found that every object in the universe was related to every other object in the universe; that the planets were all associated together; that everything in the universe was in touch with every other thing; that all the planets and all objects in the universe were taking hold of hands, so to speak, with every other object. He showed that this was a law operating

throughout the whole universe, so far as revealed to man; that it controlled the planets, the sun, the moon, the stars; that they all obeyed one law - the law of gravitation. The discovery of the law of gravitation was a stepping-stone to other discoveries. Newton did not discover gravitation. He only discovered the rule by which the force of gravitation acts, and named the force "gravitation."

As time went on, new discoveries were made, one after another, until the scientists became possessed of the idea that they knew pretty much all about things. A quarter of a century ago it would have been nearly impossible to find a scientist who thoroughly believed in God. Students of science believed in nature. They believed that man somehow originated by spontaneous generation. Bastian, an English scientist, thought he had proved the theory of spontaneous generation by the fact that living forms appeared in water which had been sealed tightly in a flask. Prof. Pasteur, the French chemist who recently died, and whose discoveries threw so much light upon the germ theory, proved that if the temperature of boiling water was raised a little higher, say 230 to 240 degrees Fahrenheit, no living
[80] forms appeared. Previous experiments, then, proved only than there are certain forms of life that are hard to kill. If it could have been proved that any form of life whatever could be produced without God, there would have been room for the supposition that man could get along without God. But such a thing has never been proved and cannot be proved. Consequently, scientific men have come to recognize the great truth presented in the Bible - that God is in and underneath everything.

Mr. Huxley, one of the great scientists of modern times, finding it impossible to accept the popular religious creeds, and supposing these to be a true interpretation of the Bible, announced himself to be not an infidel, but an agnostic; by which he simply declares that in matters pertaining to God, the origin of things and the future, he confesses his absolute ignorance and knows nothing. Mr. Herbert Spencer goes a little farther, saying that after we have made every possible explanation of the phenomena of nature, we are obliged to admit that underneath everything there is constantly at work an unknowable intelligence. Mr. Spencer recognizes an intelligent cause in operation in everything in nature. He is unfortunate in the fact that this intelligence is to him unknown. Not having known

Jesus Christ, he does not know God; because the only way we can really become acquainted with God is through Jesus Christ. And that is why Jesus Christ came to this world - so that we might get acquainted with God. We cannot understand God as Creator; we cannot comprehend God as the ruler of the universe; and we cannot comprehend God as the Being that keeps all the planets, the stars, and all the things about us in the universe in order. But we can comprehend him in Christ, a human being like ourselves, only so perfectly surrendered in his will, so perfectly in harmony with God, that every act of his life is a perfect act, every thought a perfect thought, and still human in every sense of the word.
(To be continued.)

Wednesday Morning Meeting. (Feb. 17, 1897.)

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THE morning services of the general meeting, instead of being held in the Scandinavian Chapel, were held in the church. Elder R. M. Kilgore led the meeting, and read portions of an article in Testimony 33, entitled "Workers in the Cause."

The general trend of the meeting was, that every soul is individually responsible to God, and that God is able to make known his will, and perform his work through every soul whom he has chosen, no matter what the position to which he is called.

"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." "They shall be all taught of God." Such texts as these seemed to have a new and enlarged meaning to all who were present. The Lord came in by his Spirit, and revealed his presence by bringing his blessing to all.

In this line of thought, Elder A. T. Jones read from a recent communication from Mrs. E. G. White, the following, bearing on "God's plan of organization:"-

Organization is a good thing. I have the word of the Lord plain and decisive that all who see the necessity of organization must themselves become an example by being organized, and carrying out to the letter the principles of organization in their life practice.

Organization, carried out in the life *as God means that it shall be*, brings to every soul who is engaged in the work of God his

submission to the divine will. It leads them to give themselves to God, to be worked by his Holy Spirit. Any who suppose that it does not mean this, are no longer to stand in responsible positions, having voice to control in the great closing work of these last days.

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God In Man. - No. 1. J. H. KELLOGG, M. D. (Continued from page 80.)

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BUT we do not see in Jesus Christ everything of God. Christ shows the human side of God. We, perhaps, think of the miracles of Christ as the greatest things that he did upon the earth. We look at those miracles, and they inspire us with awe at the Majesty of heaven manifested in Christ. They are an evidence to us of Christ's divinity. But there is a more wonderful thing about Jesus than his miracles, far more wonderful; and that is his perfect life - that he was able to resist all the temptations that surrounded him here on this earth, and though subject to all the temptations of the flesh, that still he lived an absolutely perfect life. And it was simply because he was in harmony with God, his will in harmony with God's will. And so his life was a perfect life. The same God that was in Jesus Christ is in us, and it only needs a perfectly surrendered will to enable us to lead the same perfect life. But the surrender must be complete.

Now, let us look out upon the world, and see what we can see about us in nature of the manifestation of God. Let us look at the great side of nature if you please, and see the sun, and see what we have in the sun, the great source of light. We cannot even get any

sort of a conception of the sun, for the earth itself that we live upon is so great that we cannot comprehend it. But it is a mere little atom in the great universe. Through the light of the sun all the forces of the earth are kept in operation. It is difficult to form any conception of the mighty power manifested in the operations of nature taking place silently around us. Take, for example, the snow-ball, weighing perhaps, half a pound, which a boy makes with his hands and can throw a few rods. The power wrapped up in that snow-ball, that is, the power exerted by the sunbeam in evaporating the water and raising it up into the air, and then bringing it back to the earth again, is sufficient to propel the ball nearly one hundred and fifty miles; while the power exerted in holding together the gases, the hydrogen and oxygen composing the water of which the snow-ball is made, used to propel the ball, would carry it a distance of fifteen hundred miles. Think of the power wrapped up in a whole snow-storm, a storm covering hundreds of square miles, several feet in depth. This power is all derived from the sun, is brought to us through the light from the sun.

We find another illustration in the light shining upon us through these electric lamps. Ages ago, sun-light, falling upon the green leaves of the trees of the mighty forests, decomposed the carbonic-acid gas in the air, retaining the carbon and sending the oxygen back into the air for the animals to breathe, and thus built up gigantic forests, which, buried into the earth, were converted into coal. This coal is simply the force of the sunbeam crystallized. When burned in the furnace, the force passes into steam. The steam drives the engine. The engine turns the dynamo. The dynamo produces electricity. The electricity produces the light, which is nothing more nor less than resuscitated or resurrected sun-light, which lay idle in buried coal-fields hundreds and hundreds of years. This same process is taking place in every green leaf upon the face of the earth. Think of the mighty power thus expended by the sun thus acting upon the leaves of all the trees on the face of the earth, which, if spread out, would [82] cover a surface of more than twenty-five thousand square miles. The earth is a laboratory upon which the force of the sunlight works. The sun warms us, feeds us, clothes us. Without it, every living thing upon the face of the earth would soon become a frozen corpse.

Let us note the mighty power manifested in the movements of the earth. The earth turns upon its axis at the rate of seventeen miles a minute, while it moves in its orbit around the sun at the rate of nineteen miles a second. Think of this! Try to comprehend the meaning of this enormous speed - the earth revolving upon its axis at the rate of seventeen miles a minute - seventeen times as fast as the lightning express, and we clinging to its surface like flies revolving on a spinning top. But this is a slow rate compared with the rate at which it moves through its orbit, more than sixty times as great.

Let us see how much gun-powder would be required to send a cannon ball the size of the earth at the rate of nineteen miles a second, using the formula which gunners use in calculating the amount of powder to be employed. The earth weighs five thousand billion billion tons. The amount of gun-powder would be seven hundred times as much; that is, seven hundred tons of gun-powder for every ton of earth. This much gun-powder would be required to start the earth forward in its movement around the sun. But the earth's movement is continuous; not only continuous, but regular. In the last two thousand years astronomers have made such exact measurements of the movements of the earth and the planets that they are able to tell us to-day, that the earth has not lost in all this enormous time one hundredth part of a second of time. The great astronomical clock keeps absolutely perfect time. Think of the force required to maintain the immense velocity of nineteen miles a second, and the minute tension necessary to maintain this movement with absolute regularity for thousands and thousands of years.

The sun travels faster that the earth. It travels at the rate of twenty-seven miles a second. And the earth and all the planets are traveling with it. So here is another still more rapid movement in addition to the earth's movement on its axis and in its orbit. Not only the earth and the sun, but every sun in the universe (and all the stars are suns), with their planets revolving about them, are moving, doubtless, at equally rapid rates. The mind staggers at the thought of the immense expenditure of energy necessary to keep all these gigantic suns and worlds in orderly movement.

The sun, the center of our solar system, is so large that if it were hollow, our earth might be placed in the middle, and there would still be ample room for the moon to revolve around the earth, and

several other moons outside of it. The sun is reckoned to be one million, four hundred thousand times as large as the earth. How much gun-powder would be required to start it off on its journey through space at the rate of twenty-seven miles a second? How much would be required to keep it in movement throughout all the ages of eternity? And yet this great sun is but a mere speck in our universe - only one of the countless number of suns, some of which are immensely larger.

Every star is a sun. The eye can count in the sky about six thousand of these glowing orbs, but Herschel's great telescope revealed twenty millions and more; and the great telescopes constructed since, have shown the existence of countless millions more. All these stars are speeding on their way through space, each guided by an invisible hand, pushed by an invisible power; each the center of a system of worlds, perhaps vastly greater than our little system, and doubtless immensely more glorious. The eye alone can detect the fact that the stars are of different colors. Some are red, some blue, some green, and others of different hue. The telescope brings out these colors much more distinctly than the eye. If our eyes could appreciate the beauty of this blazing firmament of light, we should find it far outvying the loveliest flower garden in its wealth of colors. Some stars, when seen through the telescope, are found to be multiple, - consisting of systems of two, three, or more stars. Sometimes these stars of a system differ in color. The inhabitants of the planets traveling around such systems of suns, would see in the sky several suns glowing with different colors, as red, blue, yellow, and other colors.

How little we can comprehend of the beauty in the universe above, beneath, and all about us! Some stars are brighter than others. These are not necessarily larger. The dim stars are those farthest away. We can perhaps form the best conception of the immensity of space by undertaking to measure the distance to our nearest neighbors in the starry heavens. Let us take for our measuring-stick a ray of light, which travels at the rate of one hundred and eighty thousand miles, or seven times around the world, in a second of time. [83] Traveling with this immense, almost immeasurable velocity, light requires three and one-half years to reach the nearest star. So for ought we know, this star may have disappeared and been blotted out

of existence three years or more ago, though we are in ignorance of the fact, for the light last produced by it has not yet ceased to reach us. The brightest star in the heavens, Serus, is some hundreds of times as large as our sun. It is so far away that its light must travel fourteen years to reach us. There are stars so far away that light may have been traveling for twenty thousand years, and not yet have reached us. Now and then a new star shines out in the sky, not as a new creation, but as a light which has at last come to us after untold ages of flight through boundless space.

Now, try to conceive what is on the other side of the farthest star. It is another star. Suppose one could be planted on the remotest bounds of the imaginable universe - as far as the imagination could stretch; so far away that thousands and thousands of years would be required for the light of the shining sun to reach us. What would he find - a boundary? If so, what sort of a one? No; he would see stretching on beyond him another universe still greater. Space is infinite as infinity. Suppose that at this remote point in the universe a new star should be born. It might be thousands of years before the light of this new star would reach us. But the earth would feel the pull of the new star through the operation of gravitation the instant it was made. Gravitation acts instantaneously throughout all space. By this mysterious force of gravitation the whole universe is held together in a bond of unity. The whole universe pulsates at the movement of every shining orb. The Psalmist says: "Their melody extendeth through all the earth." Psalm 19:6, Jewish Version. We have here the evidence of a universal presence, an intelligent presence, an all-wise presence, an all-powerful presence, a presence by the aid of which every atom of the universe is kept in touch with every other atom. This force that holds all things together, that is everywhere present, that thrills throughout the whole universe, that acts instantaneously through boundless space, can be nothing else than God himself. What a wonderful thought that this same God is in us and in everything.

Now, if we turn our eyes from the great things of the universe, and look down into the small things, the smallest things recognizable by the microscope, we find that the same infinity exists. Chemists tell us that the ultimate atoms of which the hardest rock is composed, are so far apart that a miniature man with a miniature telescope, upon

one atom, might look away in space and see the neighboring atom as men now look at the stars and planets with celestial telescopes.

Scientists have been very much puzzled to know how light, which is a vibratory movement, can pass from one of these widely separated atoms to another. To meet this difficulty the hypothesis of ether has been proposed. But here the same difficulty exists; for the ether, being matter, must also be composed of atoms; and so with ether we have simply matter composed of finer atoms, and other ether composed of still finer atoms, and so on down to infinity. There is as great an infinity below us as above us. The mystery of being, even in its simplest forms, is an eternal mystery. They cannot solve it, for it is the mystery of God himself. Scientific men have almost unanimously arrived at the conclusion that this one great force in the universe, this which Mr. Spencer calls the unknowable intelligence, is nothing else than God himself; that matter in all its forms is simply a manifestation of God.

What a wonderful thought, that this mighty God that keeps the whole universe in order, is in us! And what an astonishing thing, that any man should dare to rebel against this mighty God, to assert his own will in opposition to God's will! And what an amazing thing, that this almighty, all-powerful, and all-wise God should make himself a servant of man by giving man a free will - power to direct the energy within his body!

The first man, made in the image of God, was given power of independent willing in order that he might be godlike. God became in a sense his servant, that he might develop the highest qualities and attributes possible to be manifested in the human form. But Adam's will before his sin, was in perfect harmony with God's will; hence he made no unwise use of the divine powers entrusted to him. Man, in asserting his own will in opposition to God, has wandered away, and has become deteriorated, depraved, filled with perverse instincts and abnormal appetites, so that he abuses the divine faculties entrusted to him, and insults God by making a misuse of the divine power dwelling within him. And yet God bears with him, patiently strives [84] with him, to win him back to obedience. If every one of us could accept of this thought, that God is in us and ever seeking to lead us in that way which is wisest and best for us, how eagerly would we seek to know God's way for us - to understand all the laws which he

has established for our well-being. Would we not cease to consider it a duty to obey God, and rather regard it as the highest privilege; since by submitting man's will to God, and co-operating with the divine power at work within him, this power will ever lead him to always care for his will, protect it, and will make him the happiest, the truest, the noblest, the most godlike man?

Studies in the Book of Hebrews. - No. 7. E. J. WAGGONER. (Tuesday Afternoon, Feb. 16, 1897.)

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THIS question was handed to me as I came in: "In Romans 13:1 ('There is no power but of God'), does the word 'power' have the same signification as in other places?" I do not know why it should mean anything different in one place than it does in another. Power is power, and power belongs to God, and there is no other source of power. It does not seem as though it ought to be difficult for people who believe in God to believe that. Power, without any qualification or limitation, belongs to God, that is, it pertains to him; it is his attribute. Suppose we take it that God has power, but he has not all the power there is. If that were so, there would be another God, would there not?

(A voice) That would make it necessary.

Suppose we say he has some power in the universe, and that there is another being in the universe who has some power. Then the question will be, Which is the greater? There will be a controversy in the universe. Now just such a controversy has arisen - Satan has claimed equality with God, and has presumed to dispute the possession of power. But I thank God there is no question about the outcome, or about the facts. Power belongs to God, and therefore we do not need to wait until the end to find out who is going to come out ahead, in order to arrange ourselves on his side. But we know from the Bible and from the Word of God in all nature, that power, absolute and universal, all the power there is, belongs to God. Don't you see that if it were not so, there would be some part of the universe over which God did not have any right to control.

(A voice) Yes.

And if we could find out who those certain ones are that have power that does not belong to God, we would not have any ground whatever to stand on in preaching the gospel to them. They would say, I never received anything from the Lord, and I don't owe him anything.

Do you not see that the question of division of power is simply the question, How many gods are there? There is one God, and only one.

Well it is wonderful to me, every day I live, and the longer I live the more wonderful it is to me, into how small a space, and how simple a truth, all the truth is resolved. Whoever comes to the recognition of this fact, and holds himself to it as all the truth there is in the universe, - God is, and there is no other; and when we see God is, he that cometh to God must believe that he is. That is his name. - I Am. What? - I Am, absolute. When we come face to face with that, it is a wonderful thought. God is. Where? - He is. Go where you will in the universe, and there it can be said, He is. You know it says in the one hundred and thirty-ninth Psalm:-

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there [that is about the only space that some people believe that he has]; and if I make my bed in hell, [that is in the depths, the heart of the earth,] behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

Why should any one try to minimize the power of God, or to claim that the power is divided between him and another being? Do you not see that in so doing a man is taking the foundation from under his own feet? What confidence can we have in God if he is not the only supreme, absolute, the only God, the only ruler in the universe? If any one can claim power aside or apart from God, we have no hope.

There is one being who has thought to divide divine honors with the Lord. He has said, "I will be like the Most High," and he has instilled that spirit into mankind from the very beginning, saying, In the day ye eat thereof, ye shall be like God. I believe that was why our first parents cut loose from God. They thought that they could get along without him, therefore they did not need to obey [85]

him. It is all involved in that; Satan said, I have power outside of God, I am independent of him. Satan made them believe that God was arbitrary, and was trying to keep them from heaven, so that they would not know, and so he could arrogate all honors to himself. Then they ate so that they might get the power that God had been keeping back from them. But they failed, for power belongs only to God. When they put forth their hand to take that which was to give them power to make them like God, thinking that they could maintain their existence independent of him, in that very day came death. Then they found that there was no power but God, and that the devil had lied to them.

Now, God in his mercy and long-suffering allowed his power to be prostituted, allowed men to use his power, even against him. Why? - Because he is merciful and loving, sending his rain on the evil and the good; his sunshine on the just and the unjust, in order that the goodness of God might reveal the truth, the power that belongs to God.

That lesson that we came to study yesterday in the second chapter of Hebrews, is so important that we must spend time upon that, studying the Scriptures and showing how plainly it is revealed, that God is in Christ, in everything, because God is manifest only in Christ.

And so it makes no difference which term we use in speaking, God, or Christ, it is that power, because Christ is the power and the wisdom of God. Wherever Christ is, there is the power of God. Wherever the power of God is, there is Christ.

So that we may see that we are not wandering from this study in Hebrews, we will read, beginning with these verses:-

But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him.

And again, Behold I and the children which God hath given me. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil: and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels.

He goes right back to the beginning. Unto the angels hath he not put in subjection the world to come; therefore, since Christ's sacrifice has, so far as we are concerned, to do with this world, he took not on him the nature of angels, but he took on him the seed of Abraham:-

Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people.

What we read yesterday in the tenth chapter of Romans, we will look at again. "The righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down.)" That is, Christ came down voluntarily. He humbled himself, and became obedient unto death, even the death of the cross. "Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)" Or, when the gospel is preached through Christ, the word can be said to every soul, Now you do not need to say, Where will I find him? This is just where perhaps nine hundred and ninety-nine thousandths of the preaching of the gospel does not reach the people, - because it fails to make the connection between God and the people. Yes, believe on the Lord. But, what? Where is he? Where may I find the Lord? How can I know about Christ crucified and risen? It does not say that. The Word is Christ. Now do not say, Who came to bring the Word to us, or Christ to us, in order that we might be made righteous to keep the law. No; what saith it? - The Word is in them. It is in thy mouth. Or, in thy mouth, and in thy heart, literally.

What is the word of faith which we preach? - "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Now, what is the great fact, the great truth, about the Lord Jesus that is to be confessed with the mouth? Why, that the Word was made

flesh - that is the thing to be confessed, Confess the Lord Jesus. Why confess Christ? - Because to confess a thing is to say it is so. To confess the Lord Jesus in the flesh, is to confess that Christ is the power of God; and that is to confess that this is not of men at all.
[86] This life I have is not my life. It is God's.

It is God's in the most absolute sense. The breath of God, and the Word - these are even in thy mouth. It is the manifestation of God's power. Then when a man confesses that, he simply gives up, he renounces all his assumptions to power, and of right to rule; all ownership of himself that he has claimed to have, he gives up, and he is the Lord's because this life is the life that God has given. It is the breath that God has lent. I am living upon his bounty; not only so, but it is his life within.

Knowing that fact - that Christ, the Lord, the power of God, is in my flesh - now I will believe in my heart that God has raised him from the dead; that is, gives him the victory over the infirmity of the flesh, even over death. Then I have Christ crucified and risen again in the flesh, and when I believe in that Christ risen to the right hand of God, that lifts me up so long as I believe. With the heart man believeth unto righteousness.

Here is a message to God's people; and when you read this you will see that it is not by chance that we are taking up these things to-day.

Let us turn to the fortieth chapter of Isaiah:-

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. Verses 3-5.

Now, what is this voice crying in the wilderness, "Prepare ye the way of the Lord." - The voice was that of John the Baptist. (See John 1:19-23.)

But did John the Baptist finish the message? - No. Read further:-

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the

goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand forever. 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. Verses 5-10.

In the last chapter of the Bible we read: "Behold, I come quickly, and my reward is with me." But here it reads, "Prepare ye the way of the Lord." Then the work of John the Baptist was to prepare for the second coming of Christ; as well as for the first. And that message is to be given to-day. He is to come and rule with a strong arm; "and his work [is] before him." That is the last message. It must be. The last message is the Lord's coming, and his coming is near. We often speak of the third angel's message going with power, or with a loud voice, "the loud cry." What have we here? - "Lift up thy voice with strength; lift it up, be not afraid." Then this is the loud cry of the third angel's message. This is what we have here in the fortieth chapter of Isaiah. It is the last message going with a loud cry, saying, "Say unto the cities of Judah, Behold your God." Where? says one. I cannot see him; where is he? Get your eyes open then. That is the last message, Behold your God. Where? - In the things which he has made. Now, this is an essential part of the message. We have seen where it points to - the end. That is the Lord's coming with power, and it is the message proclaimed with a mighty voice. What shall I cry? What message shall I give? - "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand forever."

What is the message, then, - the last message to be given to the people? - Behold your God; the mighty one. All flesh is grass, but the Word of the Lord abides. In short, man himself is nothing; God is everything. Now take this simple statement: "All flesh is grass."

Is that true? We try sometimes to evade that, saying, All flesh is like grass. But "all flesh is grass."

Take the first chapter in Genesis. We have not half begun to learn that chapter. If we knew the first chapter of Genesis thoroughly, there would not be much of the Bible that we could not see through clearly. Let us read in three different places here in this chapter. First, the eleventh verse:-

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.

From where does the grass come then? - Out of the earth. He said, Let the earth bring it forth, and the earth obeyed. The earth had
[87] no power of itself to bring forth grass, but when he put his Word into it, then the grass came; and so it is that grass still grows. The Word abides forever; it still says, Bring forth grass, and the grass grows by the power of that Word. The twenty-fourth verse:-

And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind: and it was so.

The same thing, just the same thing that was said of the grass. Let the earth bring forth the grass, now let the earth bring forth the beast. Grass and beast came from the same place. "And the Lord God formed man out of the dust of the ground." Grass, beast, man, comes from the earth. Man, just like others, is grass. All flesh is grass; it grows out of the ground - by what power? - The power of God. By that power we live. All are of dust, and all return to dust again, Then there is not so much difference between the grass of the field and us. Christ said, "Consider the lilies of the field;" but, there is another lily, for "Israel shall grow as the lily."

Where does man get his support? Where does his life come from? Where does man get his food? There is not anything that man eats that does not come from the ground. The beasts of the field eat the herbs. All flesh is grass. There are many forms of grass, not only the grass we tread upon, but the wheat is one form of grass; herbs are only different forms of grass, and God has given them to man to eat. The trees are of the same nature as grass, so we have creation all as grass; but the Word of God abides.

We may learn lessons from the grass. How often we have gone out just as the grass or the Indian corn was beginning to spring forth, and as we passed along we noticed a big clod of earth detached and rising up. It might weigh several pounds. And then we had the curiosity to look under it; and what did we see? - just a little blade of grass, perhaps a blade of wheat, so tiny and small it had no color to it yet; - just a little white mass of fiber and water; that is all, nothing to it. It was just standing upright, and not only standing upright under that clod of earth, but it was steadily pushing it out of the way, and was just keeping its place and going right along, regardless of this clod. It is safe to say that a blade of grass pushes away a weight ten thousand times its own weight. If a man had as much power according to his size and weight, he could lift a mountain: he could take up Pike's Peak, and throw it off as a lad would a football.

But when you take it out of there, it will not hold itself up. It just yields - it is gone. If you even remove the clod, it cannot stand. That blade of grass is not such a little thing after all, but it is undeniable that there was a wonderful power manifested in that blade of grass. But what was that power? - God's own life, his own personal presence there, doing in the grass just what he designed for the grass; it was God that was working in it, both to will and to do of his own good pleasure.

Not only his power, but his wisdom. How often we have seen a tree sending its roots all off to one side, no roots on the other side at all. Why did it do that? - O, because there was a stream of water over here; but on the other side it was dry and barren. How did that tree know that there was water over there? Not only so, but if a root of the tree in going along on its wonted course to find water, finds an obstruction in the way that it cannot pierce, it will go down under and come up, and go on there. Is that chance? There is no chance about it.

Botanists tells us, and we know it, that each different kind of plant requires a different kind of food. There are little fibers sent out from the roots; these fibers are the mouths by which it takes up its nourishment. These fibers gather around a portion of earth. But those who have observed closely will tell us that these roots will discriminate and go out to find the soil they need for their nourishment. How do they know how to do this? That is what the

birds and beasts do. They go where they can find the proper food for their nourishment. Man does the same thing. We have seen the power that was in that blade of grass, and it was the power of God, and that is Christ, But Christ is not only the power of God, but he is the wisdom of God; and so both the power and the wisdom of God are in that blade of grass. The plant acknowledges its helplessness. The plant never assumed to be something it was not made to be. The plant never got out of its place. If we pull it out of its place it is good for nothing. When it was in the place where God put it, it was all right. It is utterly subject to God, and therefore the power of God is manifest in it to bring it to the perfection as grass of the field, with
[88] the life of God in it, and that same life of God in it gives it the power to get the water and the nourishment that it needs. When an animal does that thing, we call it instinct. What is it? It is the life which God gives. It is the measure of life which God gives for the beast according to his kind to direct it, and the beast in the perfect state of nature when connected with men, does those things which are necessary for his strength, and health; the wisdom which God has given, is for his perfection as a beast.

But when man does these things, it is not God any more, is it? No, it is because I am so wise, and I have such keen perception. No, no, it is the life of God. Whatever wisdom a man has, the strength he has, comes from Him. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this," - that I am the Lord? - No; "that he understandeth and knoweth me that I am the Lord." In pursuance of this thought, that all flesh is as grass. We are all plants together, with one life in us all. Now we noticed that plant that was in the ground with a clod of earth upon it. It had no power in itself whatever to lift off that clod, but there was a mighty power in it, and it is so that if any man in proportion to the grass had proportionate power in him, he could lift the Alps. Our Saviour said, "If ye had faith as a grain of mustard seed," ye could lift a mountain. Now was that guess work? - All that is faith, absolute dependence upon God. Instead of being frightened or discouraged or disgusted because we are only grass, that is our hope. What God can do with the grass of the field he can do with us if we will have the faith. God will do for us what he does for that.

What life therefore is manifested everywhere in the universe? - The life of Christ. Christ in the flesh crucified and risen, Christ in the flesh crucified in me, because if Christ is crucified some distance from me, even though it be close beside me, it is far away. I cannot make the connection. But when I know that that life which was offered, and which was powerful enough to gain the victory over sin and death, that very same life is in me, and confess it and believe it, everything that that life can do is mine. Take a verse that is familiar to us all: "Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God, yea, thy law is within my heart." That is to say, thy law is my life, and that is exactly what is in the last verse of the twelfth chapter of John: "And I know that his commandment [that is in man] is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." And this is life eternal, that we might know the only true God, and the Son whom he has sent. To know him and Christ is eternal life; therefore the law of God is simply life. It is the law of life - the law of the spirit of life in Christ Jesus - which has made us free from the law of sin and death. So the law of God is simply the life of God; it is his life. Then there cannot be anything arbitrary about it. People think of the laws of God as something that he made as an earthly ruler would make laws; that is, God made man, and then he thought, Now, what law would I better make for his guidance that is good for man? But God did not do that way. The law was his life. He put the life into the man as his law, and so long as that man would consent to be absolutely controlled by him, he would be a holy man, a godly man.

We speak of the laws of nature and the laws of God; or, of the natural law, and the moral law. What is the difference between them? Natural law, that is, we see a plant, and it grows in a certain way, and it always grows in the right way; it will grow in the way that God has made it. It lets God live his own life in it. Then what are called natural laws are simply the life of God manifested in the things we see, - the being that is perfect after its kind. It is the same life in the grass, in the vine, in the oak tree. But God made the grass after its kind, and the vine to be another thing after its kind, and the oak tree to be another thing after its kind; and the same life in all brings each to perfection after its kind. And he made man after his kind - to be

grass, it is true, dust, but to have the supreme position on earth. And the life of God in the man, if you will yield to it as implicitly as the grass and the trees, will bring him to perfection after his kind, to the perfection that God has designed for him.

Now what would be the case if this grass should begin to assume that it would be an oak tree; it will not be grass, but it will grow into an oak tree, and claim to be something it is not? - Then God's plan is not perfected in it. It resists God's life. It says, I don't want to be
[89] this way; I want to be that way, and I will make myself that. And the whole thing is frustrated. So we see that the law is one, and that it is God's life, and it is not an arbitrary arrangement, but God is the author and source of life, and his life works in all his creatures so far as they let him. But now we see not all things put under him. We see a curse; and why? - Because the curse came upon the earth. But first the curse came upon man, and then upon the earth because of man's sin. What was the curse that fell upon man? - Death.

Because of sin, came the curse and death. Death in the absence of life. So death fell upon man because he rejected the life of God. He said, I will be God; I will not be dependent upon him; I will take this thing, this fruit - and you know that was the only thing he could see in the garden. He thought God had deprived him of everything because this one thing was kept back. He thought that all the other was nothing; he thought he must have that in order to live. So he said I will take of this one tree, which will put me in my right, and give me my power, so that I can be independent of God, and I will cast him off. What did he get? - He got the absence of life. God in his mercy did not take man at his word, and let him be utterly separated from him, because, if he had, he would have continued in death. But he continues his life to man in his weak and fallen state. But now he is fallen. We do not see the perfection of life. We see the curse upon the earth, because of man's sin.

Thorns and thistles are simply evidence of weakness, of the diminution of the life-power. The weakness of man, as well as of beasts, is evidence of the reduction of the life-power, that is the absence of Christ. Christ has taken all our weakness upon himself, so that when we accept him and know him, and have a knowledge of him, then we are made new creatures: "If any man be in Christ, he is a new creature." Instead of bringing forth thorns and thistles

and briers to be rejected, he brings forth fruit unto everlasting life, to the glory of God.

"Build a little fence of trust around to-day; Fill it in with living deeds and therein stay. Look not through the sheltering bars upon to-morrow; God will help thee bear what comes of joy or sorrow."

God is Love. [1]

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G. E. FIFIELD.

(Wednesday Evening, Feb. 17, 1897.)

ELDER FIFIELD spoke from the text, Jeremiah 17:5-8. The idea many have of Christianity is this: God wants us to deny ourselves of everything here and be miserable in this world, for the sake of being happy by and by. But Satan, on the contrary, wants us to have a good time here, but is not thinking of the future. Never was there a greater libel on my Father. God is the best friend of the human race. He seeks to give us the greatest possible amount of happiness now and evermore, ever wishing to lift us into greater possibilities of joy; while Satan is the greatest enemy of mankind, never lifting the crystal goblet of bliss to the human lips, without dashing it to the ground as soon as a single drop has been tasted. Satan lied about God in the beginning, saying he was arbitrary and unjust and unkind; and all mankind, it would seem, have believed that lie. So far is this from the truth that the inspired Word tells us, "God is love." He is not love and justice, for justice is only an attribute of love. How can he who loves all men with an immortal love be unjust to any? Mercy and grace are only manifestations of love. Even the omniscience of God is the result of his love; because he is all-loving, he can be all-knowing. Hatred cannot know love.

Once infinite Love walked the earth in human form, and they crucified him, because they knew him not. But love seeth and comprehendeth all things. The power of God to make men righteous, is simply the power of his love to win men to love, which flows out in the acts of love. Even the wrath of God spoken of throughout the Bible, is his wrath not against the sinner, but against the sin. He

hates the sin, because it is the enemy of the sinner whom he loves. The measure of his love for the sinner is the measure of his wrath against the sin. That wrath will never cease until sin shall be no more. His desire is, however, to save the sinner from his sin, so that he may not perish with it. When he does thus perish, the Lord says, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn
[90] ye from your evil ways."

Thus every attribute of God is simply the attribute of love. And love includes the all in all of our Father. His laws are simply the laws of a kind Father, intended to promote the happiness of his children. They are not arbitrary. It is not that God, sitting up on some high throne, said to mankind, You do thus and so, and I will let you live; but you do otherwise, and I will kill you. God does not kill. He is the Fountain of life. His laws are not so simply because he said so, but even so because they were so. In infinite wisdom he foreknew the underlying principles of happiness and life, and in infinite love he foretold these principles, saying, This way, my child; here is the joy and peace and life forevermore. Don't go that way. That way is misery and death. Every precept of the decalogue, which is the epitome of his law, directly speaks from this principle. He sought to lift man into the worship of one God and Father, that he might unite him into one loving family of brothers and sisters.

No human mind can comprehend God in his greatness, but should ever in humility hold itself in readiness to walk into a larger light. So God prohibits the imaging of him. For an image is but a creed in marble, seeking to make prominent the person, that which is at best but partial and incomplete. God would have all men regard his name with reverence, that that sacred name might have power to help lift men nearer him, and therefore nearer each other. In the Sabbath he established the fact that the only true God was the Creator. All false worship is a departure from the worship of the Creator to the worship of the created. He who worships the Creator only, sees an infinity of beauty which he cannot fathom, in each flower at his feet; and so masked in humility, ever holds himself ready to know more of the infinity, of him who created not only the flower, but all the countless worlds. The happiest family, other things being equal, is one that loves and honors father and mother most. "Thou shalt

not kill," guards the joy of living. "Thou shalt not steal," guards the joy of property honestly earned. "Thou shalt not commit adultery," guards the joy of family relation. "Thou shalt not bear false witness," guards the joy of reputation, also of property and life. "Thou shalt not covet," cuts off the tap-root of sin in the thought, which leads to all transgression. How solicitous our Father is of our utmost possible joy.

The obedience to these principles is happiness and life. It is unthinkable that there could be a time when, or a world where, the disobedience to these principles among intelligent beings, would not constitute misery and death. It is easier for heaven and earth to pass, than for one precept of God's law to change. For the law rests in the infinite love which never changes. This law, when given to man, was not designed to be a dead law, condemning the human heart; but it was a living law, to have the divine, creative power of the gospel in it, to uplift the life - so many divine, creative promises. "Thou shalt have no other God's before me." "Thou shalt not take the name of the Lord thy God in vain." These are promises to the soul which sees them in the light of the gospel, and through faith in Christ rests on them; they will become the everlasting arms of love to uphold and support him forevermore. God requires us to form characters in harmony with his, not simply because he delights in such a character, but because it is the only possible basis of joy and peace. No soul, at last, will be shut out of the everlasting kingdom of joy, by any gate thrust in his face, but rather by his own incapacity to enter there. His life must be built in harmony with the principles of joy and happiness. He must be born again into these principles, and have them developed in his life; else to him the eternal life of the kingdom of joy is an impossibility.

God in Man. - No. 3. J. H. KELLOGG, M. D. (Tuesday Evening, Feb. 16, 1897.)

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I CALL your attention to the one hundred and thirty-ninth Psalm, one of the most beautiful passages in the Bible, and particularly applicable to our subject:-

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou has beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? if I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell
[91] in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

We have had wonderful illustrations of that wonderful thought recently, illustrated in modern science; in what we have read about in the newspapers, and is generally known as the Roentgen, cathode, or X-ray. By taking this little purse which I hold in my hand, you can see the money through that purse. Hold up your hand, and by this ray you can count the bones. A bullet may be seen in the body and thus located. If Garfield were living to-day, that bullet could have been located and extracted, and thus he might have been saved. Only a short time ago, a needle, having been located by means of the X-ray, was extracted from the heel of a woman. It is actually possible to see through six inches of solid oak; an inch of brass becomes almost transparent. You can see through iron, or steel, or aluminum, or gold. Aluminum is almost as transparent as glass. This X-ray is different from light, in that it cannot be focused. Light may be focused with a burning glass or lens, but the lens has no effect whatever upon this ray. It passes right through it just as through any other piece of glass or wood. This is not light, but it is something by which you can see that which is invisible, occasioned by the intervention of an opaque substance. Thus we are enabled by this new discovery to see hidden things. It is no longer necessary to search a thief in order to know what he has in his pocket. So with a person in a pest house, it is not necessary to take his clothes off to see him. The blackest garment is just as transparent as gauze, or as glass, by means of this new

ray. We find it of assistance in examining an abscess. By holding up the hand, it is possible to see just where to cut and to let out the pus. So that recent experiments by Edison show that it is possible to examine the heart, look into the brain, and thus see these organs at work. Go into a dark room, cover your head with the darkest cloth, and you can see by means of this ray.

Eld. Lane. - What is it?

The X-ray.

(A voice) Is there any electricity in it?

No.

(A voice) Is there any light about it?

No, there is no light about it. It accompanies the production of electricity, but it has none of the properties of electricity, and is without sensation. I only mention this as one of the illustrations of the power that is beyond our comprehension.

God just gives us a little insight now and then into some of these wonderful things in nature. A little discovery over in England shows us that the light of the glow-worm is produced in the same manner. The glow-worm, in order to look into a tree, has a light of its own, to help it to look in under the bark? I do not know whether subsequent investigations will establish this point or not. By means of the X-ray, we can see through a big rock, five or six feet thick. A photograph of a man was taken the other day, with an oak partition six inches thick between the man and the ray. A perfect photograph of the bones, ligaments, etc., of the foot, showed it to be out of joint. We have been getting all sorts of inventions for the purpose of looking inside of the eyes, into the ears, into the throat, into the abdominal cavity, etc. I was interested in examining a little girl one evening, and I desired to have her open her mouth; but when I approached her, she tightly closed it; and when her mother asked her why she would not let the doctor look into her throat, she whispered so that I could hear her answer her mother, "Mamma, I am afraid he will see what is down in my stomach." Now here is an apparatus by which we can look into the stomach, and see what is there. You do not need those complicated machines to see it, but hold this simple apparatus before it, and look, and you can see everything in the body. As the apparatus becomes more and more perfected, it is possible to discover more and more of the minute structures in the body.

Now the X-ray is one of God's agents. God has a sight vastly keener than any of these agencies. By these various agencies, God is able to see everything in the universe; and so we have abundant basis for what he says.

If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee: for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in
[92] secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them!

It seems to me the most precious that we can conceive, these thoughts of God; that God himself is in us, and right about us, in every living thing; for -

If I should count them, they are more in number than the sand: when I awake, I am still with thee. Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know my heart; try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.

Now, this is a most beautiful Psalm which I have read, and we find all through the Psalms such statements. I think the Psalms contain such beautiful thoughts, and they seem to open to us the character of God more perfectly than any other book in the Bible. We have his person there revealed so beautifully.

Now I want to give you to-night, if I can in a rapid way, something of an idea of what we have revealed of God in the human body. Let us begin with the skin. We do not take much note of it, because it is common. We think the eye is a more wonderful thing than that, but we find that the skin is one of the most wonderful things in all

the body. In fact, the skin is a great eye. And it is something more. When we come to study the matter, we find some animals who have no eyes, and they can recognize light all over their bodies. Now with us, the work is divided a little. The eye recognizes what we call color. Color is made up of vibrations, and the eyes recognize these vibrations; but when you get down to vibrations less than three hundred and fifty trillion per second, then the eyes do not recognize these vibrations any longer, but the skin does, in what we call heat.

Now, heat and light are just the same thing, only the vibrations are a little more rapid for light, and not quite so rapid for heat. We always have it where there is light. But we have a recognition of heat all over the body, so that this skin which seems to us to be such a coarse, rough, simple structure, is really as delicate an organ as the eyes - it is more delicate than the eyes, because it has a great many other functions besides that of recognizing temperature. The eyes recognize only two or three different kinds of vibrations. They recognize vibrations between four hundred and fifty and seven hundred trillion vibrations per second; but the skin recognizes a far greater range of vibrations, because it recognizes all sorts of temperatures. It recognizes temperatures from down below freezing, to several degrees above that of the body. There are perhaps seventy-five or eighty different degrees of temperature that the skin is susceptible of recognizing; it recognizes the twentieth part of a degree of temperature. It is the greatest sense organ of the body. When we get into a room, for instance, and the temperature falls one degree, the skin has to be regulated to fit that fall of temperature. If the temperature rises, it has to be regulated for that; and not only that, but the whole inside of the body has to be regulated at the same time. The organs inside the body will have to relax if the temperature falls, and they will have to expand if the temperature rises. And if they relax, of course that takes a little more blood from the external organs; and so every organ in the body changes its size, every single organ in the body recognizing the thrill when there is a fall of one degree of temperature, every single fiber of the body responding to that change of temperature. So, when they are exposed to constant changes of temperature, as they are all the time, the whole body is a thrilling machine which responds to all impulses outside of it.

Some years ago I was sitting in my room, and I heard the telephone snapping and cracking, and I went to it, and took it up, and began talking, as I supposed some one was trying to talk to me; and I said, What do you want? But I heard nothing. And I called again, but heard nothing. Just then I noticed from the window a flash of light, a long way off, and soon I heard it thunder. A storm was coming some twenty miles away, and by and by it came nearer, and finally I could hear the thunder roll; and as the thunder-storm came on, the telephone kept snapping and cracking all the time. When the cloud began to pass away, the snapping became less and less; and by and by, as the storm passed on in the distance, the noise of the telephone kept diminishing.

[93] Now, the body is vastly more sensitive than the telephone. Consequently these electrical changes in the air must be affecting our bodies a great deal more than this telephone was affected. And why do we not feel it? - Simply because there is compensation taking place. For some reason we do not feel these changes. It is just as when I lean over this way, and when I lean over here, an adjustment is taking place in my body. When one is walking, he keeps upright because there is a balancing taking place in his body. So we see that our bodies are most fearfully and wonderfully made.

Next, let us look within, and give a little more attention to our body. Look into the stomach for a moment. What is its duty? - It is to take the food that is eaten, dissolve it, so that it can be absorbed, and convert it into blood, and that blood will convert it into material for bones, brain, and muscle, so that it can go out in energy, and work, and usefulness. The stomach does that. It digests all sorts of things sometimes. Some people treat their stomach like a garbage box. I do not know how many people quote the text, Eat everything that is set before you, asking no questions for conscience' sake. I say for stomach's sake, ask a few questions sometimes.

Here is a wonderful thing. Why does not the stomach, which digests everything that is put into it (and it will digest cheese, horse-radish, lobsters, rare-bits, and all other things of that sort), - why does not the stomach digest itself? The stomach will dissolve anything alive. But why does it not digest itself? There is a living miracle right there. Nobody can explain why the stomach does not digest itself.

In the stomach we have a most beautiful illustration of industry in what is taking place there. You look at the mucous membrane of the stomach, and suppose we cut off the edge of it, and there are found little pockets which are lined with cells, and these cells are hard at work making pepsin, and gastric juice to dissolve the food. Now every one of these little cells is a living thing. It is just as much alive as a bird, a horse, a fish, or a cow. And every one of these little cells has its work to do, its life to live. It is at work. Each one has its duty to do, - so much gastric juice to make each day, - and it does it. Now, what does the gastric juice do? - It dissolves and disinfects the food.

A man once came to me, and said: If the stomach has to disinfect the food, why not eat cheese, if you have plenty of gastric juice to disinfect it with? But if the stomach makes gastric juice to render wholesome, ordinary food, it ought not to have the extra burden of unwholesome food; and if this be long continued, of course the stomach will thereby be weakened.

Now let us notice a little more closely the action of the gastric juice upon the food that we eat. There was once a patient at the Sanitarium at Battle Creek, who took a test meal. The stomach was examined an hour later, and it was found that every single germ had been killed by the gastric juice. Some time afterward she took another test meal, and she said, I will test that thing; I will see whether meat will increase the growth of germs. And so the day before she was to have the next test meal she ate some meat, and the next morning took the test meal; and it was found that in every ounce of stomach fluid, there were six hundred million germs! Just think of that! Well, she was not quite sure whether it was the meat or not. When we came to examine the fluid, I said, What is the matter with this patient? She is getting worse so very fast that we will have to do something very quickly, and the doctor attending her sent at once to see what was the matter. She confessed that she had eaten beefsteak. For a few weeks she was kept on a proper diet, after which her stomach was again examined, when not a single germ was found. But she insisted on again eating meat, and after doing so, the germs came back again in full force. Now, why was this? - Simply because the stomach is able to make gastric juice enough to render

pure and wholesome natural food; that is, germs do not grow well in fruit.

I often keep in my office a lot of boiled potatoes. They are kept under a glass, so germs cannot get to them. They are covered with this glass, and the potatoes are cut open, and lie with the flat side up. One day a man with a coated tongue came in, and I said to him, You have germs on your tongue. He said, I don't see how that can be. Do you really think those are germs on my tongue? So I simply scraped off a little from his tongue, and planted it on those potatoes. At the end of a week I had him come in, and I took off the cover, and there was the potato coated all over like his tongue; and it had the same odor as his breath. These germs were not only on his tongue, but they were all through his stomach. Now meat, and these
[94] unwholesome things encourage the growth of those germs. The gastric juice of young and strong persons can disinfect the germs; and in the case of the scavengers, as the turkey-buzzards, the hog, and the hyena, they are able to disinfect those things. But after a while a man's stomach will break down - the human stomach is not made to be a scavenger.

Now let us take some of these germs from the tongue, and plant them in fruit juice, for example, and they will not grow. You cannot make them grow in fruit juice, because the acids of the fruit are disinfectants, and will prevent their growth. The fruit of a lemon will kill cholera germs. These fruit juices are nature's disinfectants. And so when a man eats this kind of food, which is his natural diet, the germs cannot develop.

Let us go a little further, if you please, and look at the liver. The liver has for its duty the making of bile; and not only the making of bile, but it has another purpose, which is to purify the blood by taking impure things out of it. Its duty is to destroy poison. God has planted here in the liver little cells that have this as their duty. These are to destroy poisonous things in the blood, just as the gastric juice destroys poisonous germs in the food. That is the natural duty of the liver. These poisons accumulate from the body; they accumulate everywhere. Wherever a muscle contracts, poison is the result. This is what makes the muscles tired. Connect a smoke-pipe with this room, and in a little while the whole room would be filled with smoke, and we would all be suffocated if we did not leave it.

Just so with the body; it becomes poisoned. The stomach, the liver, and the other organs become poisoned. But the liver, as well as some other organs, destroys poisons, and if it were not for this we would die. Some people continually put into their stomachs things that decay. If a person has boils, bilious headache, it may be the result of things that have been in the stomach for weeks. They decay there, make poisons, and these are carried to the liver; the liver becomes clogged, and does not work properly, and these poisons are distributed throughout the body, and we have to take drugs to stir up the liver. Notwithstanding this, we throw upon that liver enormous quantities of food that it ought not to have anything to do with.

Look at the heart, and see what it is doing - beating regularly seventy times a minute. Get up quickly and start off on a run, and the heart beats from one hundred and twenty to one hundred and sixty times a minute. Often the heart beats as high as three hundred times a minute. What was it doing? - It was running away, - running away because something was out of order. The heart beats incessantly, and yet it rests all the time. One part of the heart rests and then another part; it takes turns resting and beating all the time. The heart of the average man does work amounting to the lifting of one hundred and twenty-four tons every day. Where does it get this wonderful power, strength to do this work? There are in the heart little nerve cells that keep it continually at work.

One time I was down at Key West. Passing a butcher's shop I saw a man carrying a tray of meat. I noticed that he kept pushing something back on the tray. I looked again, and I saw that the meat seemed to be wriggling off the tray. I said to myself, what does that mean? It was the most ghastly sight I ever saw. I went into the shop, and there I saw the meat moving and wriggling about. On one side there was a heart beating right along as it did in the animal's body. I said, What kind of a place is this? The butcher said, You are in a turtle market, not a beef market. The turtles had been cut up alive, their muscles moving, the hearts beating right along. This is an illustration of a fact that there are nerves in the heart and muscles keeping them at work. How does the heart know enough to keep on contracting. It is an intelligent power that keeps it in action.

I will not stop to tell you in regard to the lungs, but I want to tell you a little about the brain. Examine it with a microscope, and you

will see that it is made up of cells. Some look like spiders, some like tadpoles. Some cells have one tail, some two tails. Some have a number of extensions or legs or openings, and some are very long, and run their hands into the spinal cord, and out into the arms and legs, terminating in the skin and muscles and every part of the body. By means of these groups of cells in the brain, every muscular fiber is contracting, and every one of these fibers has one of these little nerves. When a muscle contracts, there is a little explosion that takes place, something like that which takes place at the pulling of the
[95] trigger of a gun. That is taking place all the time in the body.

How is it that we breathe when we are asleep? When we are awake we can take at pleasure a deep or shallow breath, but when we sleep the lungs keep on breathing. But every time the lungs act, every time the heart beats, there is a message sent down to these nerve cells which control these organs. Every time the lungs expand there is an order to inflate, and when they are inflated there is an order to empty. Now suppose here is a little bellows working all by itself. You would say that is a wonderful thing, and I suppose people would come from all parts of the world to see such a bellows; but that is just what the lungs are doing all the time. At the base of the brain there are some groups of cells that send down their branches to the internal organs to control them, and they have them under absolute control. There is one branch here that sends orders to the muscles, and they are all under general control there. Then there are cells in the upper portion of the brain, and these are connected with others in the spinal cord, and from that to the different parts of the body. Thus every organ of the body is performing its orders under order of the nerve cells. Here is a nerve cell of the brain. It does not touch any other nerve cell. There is a little space around it, filled with fluid. Here is another nerve cell, and it has a film running over here in the spinal cord; and here is another cell that comes down into that cell - it does not touch it, but it spreads out its arms around that cell. I want my arm to move. There are some cells up here in the upper portion of my brain. They send the order to the lower brain, and then to the spinal cord, and from the cells of the spinal cord to my arm, and cause it to move.

But how does that message get from that cell to this cell? They do not touch each other. We have no complete nerve connection.

It is a marvelous thing that physiologists cannot explain. They cannot explain how nerve energy gets into the brain - cannot explain intelligence, the action of the will, or volition, or how the energy of the nerve cells originates, or how the message from the brain gets down into the muscle, for it does not cross that open space. No one can explain that; it is absolutely impossible for any one to make it clear except with the understanding that God does it. It is God in the cells that is thrilling over these nerves that leap over this distance from one cell to another.

Now these fluids of the brain are clear and transparent when active and healthy and full of energy. When a man has jaundice, he is jaundiced all over, and not merely in his skin. He is all yellow. He has been stuffed with food until he has jaundice. His system is all filled with poison. His muscles, his stomach, his brain, has jaundice. I do not say but that he thinks jaundiced thoughts, for his brain is yellow. This is also true when a person has a dingy skin or sallow complexion. It means a dirty skin; it cannot be washed clean, for it is more than skin deep. It is in the skin, muscles, brain, nerves, everywhere; the whole body is not full of light, but of dirt. Now the whole body when it is healthy is absolutely transparent, and that is why the X-ray is useful. When parts are diseased, the X-ray shows it up because it has lost its transparency. When it is absolutely healthy, you cannot see it any more than you can see water or air; but you can see the diseased portions, for it then becomes opaque to the ray.

Now I would like to give another illustration: The brain has a fluid surrounding it. The skin might be considered a sac full of water, and the various cells and organs of the body as submerged in the water. We think under water. Suppose we see a fish swimming along in the water, and the water becomes turbid, and we cannot see the fish any more. Now the same thing is true of the cells that live and act in the body. Suppose a person's stomach is absorbing poisons, and these poisons are becoming absorbed in his blood, this fluid which surrounds these cells of the brain becomes contaminated, and the nerve cells are consequently submerged in an impure fluid that poisons them and paralyzes them so they cannot do their work properly. And these cells cannot communicate with others, because the nervous impulses cannot well travel across this impure medium. That is the reason why one feels as he does when he is bilious. He

is bilious because he has something decaying in his stomach, and that poison in his stomach poisons the blood, and the blood poisons the brain cells, so they cannot properly perform their functions. It is only when we keep the body pure, clean, and wholesome, that it can do its work properly. The stomach must be treated properly, so that it will not take poisons in; the liver must not be overtaxed, but kept in a condition to do its work of destroying poisons; the heart must be treated reasonably, so it can do its work; and God has pledged
[96] himself that he will keep all these organs intact, and in proper order, if we will co-operate with him by obeying the laws of nature.

Now, my friends, when we look at the fact that man is the masterpiece of God; that when God made him, he pronounced him very good; that after he had made everything else - the earth, the world, the animals, everything - he said to his Son, Let us make man in our own image; - when we think of that, that God has taken clay and animated that clay, put into that clay his own self, put himself into it, so that he has made in the mass of clay a godlike man, absolutely put divinity in the earth, and has given man a will, and has made himself a servant of that will, we see that God is man's servant. God has said, I will obey your will to a certain degree. He has put a certain amount of divine power under man's control; so man can control his eating, and the condition of his stomach, and his liver, and the condition of his body, and can control his muscles.

And since God has trusted us in this way, has given us this good gift, the highest thing that he ever created, his own masterpiece, and put it in our charge, ought we not to care for it? A great many people are actually trampling their stomachs under their feet, and tearing their livers to shreds, and abusing their lungs.

If a friend should give you a beautiful house, you would keep that house in good repair, in good order. You would not think of doing otherwise, out of respect to that friend. Now, here is a house God has given us in which to live, and he wants us to take the best possible care of it; but we see a great many people who actually sit down, and complacently see themselves go to pieces day by day. How? - By neglecting exercise. Exercise is just as necessary to keep the body clean and pure, as it is to keep water pure. Here is a brook coming down the mountain-side. It is as pure as a crystal. The water is bright and sparkling and clean. It goes down the mountain-side,

and there on the plains it becomes nothing but a stagnant pool, all covered with slime and filth, with the frogs croaking there. Foul odors arise from it.

Now, that rushing mountain stream represents the living, acting man, because the body is simply a form through which a stream of matter flows; and the rate at which this matter flows depends upon our activity. A man sits down and eats, and he is pouring a stream into his body; and unless he exercises, this matter is not properly cared for, and not properly worked off. There should be activity. The water is kept from being stagnant by its activity; and so it is with the body. If a person is inactive in his habits, this rubbish accumulates in his whole body.

(To be continued.)

Editorial Notes

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marcusstop AMONG the recent arrivals we have noticed R. H. Brock, of Oklahoma; J. B. Fortner, Kansas City, Kan.; C. Santee, of the Iowa Conference; Dr. Paulson, Dr. A. B. Olsen, and M. E. Olsen, of Battle Creek, Mich. The California delegation is looked for soon.

WE were much pleased to greet in our midst on Tuesday Mrs. A. S. Steele and daughter. Mrs. Steele is a lady prominent in philanthropic work. Along with other work, she has succeeded in establishing and building up an orphanage in Chattanooga, Tenn., in which a large number of helpless colored children have found refuge and a Christian home.

IT is noticeable to all that there is at the present meeting a marked absence of the spirit of personal criticism, that so often mars similar public gatherings. On the contrary, the feeling of brotherly love and fellowship is expressed and manifested on all sides. The universal kindness on the part of those whose duty it is to help provide for and entertain this large company adds greatly to the comfort of the occasion.

THE California delegation arrived Wednesday evening in good order, and was warmly welcomed. It consisted of N. C. McClure, M. H. Brown, M. C. Wilcox, C. H. Jones, Dr. W. H. Maxson,

and Dr. G. A. Hare. At about the same time Allen Moon, from Washington, D. C., arrived. Since we last reported there have been numerous additions to the congregation, some from near and some from far; some whose faces are familiar, and some who have not been with us before. We welcome them all.

IT is said that a strong impression of the heel when walking indicates firmness of character. There is a lot of firmness exhibited in the uncarpeted corridors of North Hall. Those who took up the carpets to save them knew what to expect from a company of such firmness, and they acted accordingly. But, brethren, can we not leave the sign of our firmness at the door? This suggestion is, perhaps, too public, but it is about the only means we have of making a general
[97] appeal, and nothing short of this will reach the case.

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A Letter to the Conference. [1]

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Sunnyside, Coorangbong, N. S. W., Jan. 10, 1897.

GREETING TO THE CONFERENCE: I am praying for you, that the enemy will be defeated. The Lord would have his people labor for unity, and to answer the prayer of Christ. Here is our greatest hindrance. When we read, "The whole multitude of them that believed were of one heart and one mind," we understand that the agency of the Holy Spirit was doing its work on human hearts. Until the Holy Spirit is accepted and allowed to do its office work upon the heart, each individual will strive to become a center of influence for himself. But we know in our experience, that harmonious subordination to the Spirit of God is rest, and peace, and joy. Then think of the positive necessity of coming under this molding, transforming power, in order to enjoy heaven in this life, and eternal blessing in the future life.

We are never to get above the simplicity of the work. It is a power in its simplicity. A consistent life, a fervent zeal, a meek and quiet spirit, mingled with a heart overflowing with love for perishing

souls, is Bible religion. We cannot but speak the things which we have seen and heard. The Lord help us all to follow Jesus. He will teach us the art of overcoming obstacles, of supplanting rivals, and winning hearts. I am sure we need Jesus at every step.

I am sure Satan with his hellish agencies, is striving his best to dishearten and discourage; but we must not be discouraged, neither must we fail. We must suffer loss and be spoken against; and have false witness borne against us, and take it patiently, for Christ's sake. One thing is sure - God is true. We may lean heavily upon him, and we shall not become confused amid the Babel of voices. We must put the armor on, and keep it on. Then what? - Fight manfully the battles of the Lord, and having done all, stand ready for another conflict. We must keep in harmony, taking the whole armor of God. We must have increased faith, and move forward, carrying this banner of truth - the commandments of God and the faith of Jesus. We must not think that we are the generals, but that we are under the mighty General of armies. O let us pray as never before. Let us believe with heart and soul the words of John, "Behold the Lamb of God, which taketh away the sin of the world." It is a poor time when in the fierce conflict, to show one particle of cowardice. We have a General who never lost a battle. Have faith in God, and we shall gain the victory.

Our Saviour is the Restorer. How he longs to gather his children together as a hen gathers her brood under her wings. "O that his people had hearkened unto him, and Israel had walked in his ways." It is blinding unbelief and self-sufficiency that will not permit those that are in error to know him. Then they would not crucify to themselves the Lord of glory, and put him to an open shame. We must cultivate faith. We must believe at every step, and talk courage and hope. Light, precious light, is for the people of God who will see it. In love, E. G. WHITE.

"For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." [98]

God in Man - No. 3. J. H. KELLOGG, M. D. (Continued from page 96.)

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WHEN a man is training for a prize fight, he is very careful of what he has, and his trainer will not allow him to eat anything that will in any way impair his body. His skin is white, clean, and pure. His eyes are bright, his nerves strong, and ready to respond to every impulse instantly.

How many people are there in that condition? A man who has anything to do with preaching the gospel, in fact any man that wants to be of much account anywhere, has to train himself like a prize-fighter. Are we not fighting for a prize? Are we not training for something better than any prize-fighter ever trained for? Why should we not exert ourselves in the same way? A prize-fighter is so particular about what he does, and he trains every day, so that his nerves and his muscles can act well. Have we not something better than the prize-fighter has? He simply wants a splendid body. The ancient Greeks used to say, A sound mind in a sound body. You cannot have a sound mind without a splendid body, You cannot have a clear head without a clean body, and you cannot have a clean body without obeying nature's laws.

It is our duty to exercise every day, and to take enough exercise to induce vigorous perspiration; for this is one of the most important things that we have to do to keep ourselves well.

One word about diet, and that is, to eat little and chew it much. A good rule is to take about half what you want, and chew it about four times as long as you want to chew it. A good way is to take your food dry. Now, I will tell you a good formula to proceed with. If you have a coated tongue, for example, and you feel sort of bilious all the time, and you do not have very much appetite, and feel sort of wretched, I will give you a prescription that will cure you in two weeks' time. If you have a coated tongue, live on fruit for two days. It will not be a very great hardship for you to do this. Eat all the apples you want. Sit down at the table with a peck of apples, and eat all you please. Eat them two or three times a day. Four times a day is not any too often, if you eat nothing but apples.

(Question) Are apples hard to digest?

No, not if eaten alone; but if you eat apples and beefsteak together, they are hard to digest. The Lord never intended apples to be eaten in that way. The simple foods that God has given do not have poison in them, whereas the things that God has not given us

permission to eat, do have poison in them. Let us turn our faces to the best way, not the tolerable way that God will tolerate in us, but the very best way. If we appreciate that God is in us, and that he is trying to make the very best he can out of us, why should we not co-operate with him?

If you have a coated tongue, and you try a fruit diet for two days, I am sure you will find it will help you. Then begin taking along with the fruit some dry food - zwieback is very good, or granose, or some such preparation as that. And when you get your appetite once in subjection, then stick to it, and keep it there, and after awhile you will find that the things you ought not to eat will be disgusting to you. If you add a few nuts to the fruit and dry bread, you will find that you have an ideal diet. We eat too much of mushes and soups; these give a great many people dyspepsia. Eat dry food that you must chew.

Now, you do not need to go to the extreme. Find out what fits your stomach; that is a good thing to do. Sometimes you will have to select one kind of fruit, and sometimes a grain that you can eat, and that agrees with you. You may be sure that there is some good wholesome food such as God has given to be eaten, that will fit your particular stomach. It may be that you cannot eat what I can eat, or what another person can eat; but God has not forgotten to provide for you. You may be sure of that.

Now, brethren, it seems to me that we ought to accept this great truth which the Lord has given us, and make the most of it. If we would present ourselves to the world in the right condition in regard to these reforms, we would not be a laughing-stock, I assure you. We would be a people that would be rosy-cheeked, bright-eyed, and more healthy. But instead of that, we present ourselves as an army of invalids. How many people are there in this house to-night, who dare put up their hand and say that they do not have a headache, a back-ache, a stomach-ache - I mean that in the larger sense - or pains or illnesses of any kind; that do not have a bad taste in the mouth, - how many people can say that they are perfectly healthy. Now put up your hands, I would like to see. (About thirty held up their hands) [99]

Now, I do not know whether these would all pass the muster or not. I imagine that if we would get them into the examining room, we would find something the matter with them. About how many

people are there in this house to-night? (It was estimated that there were about eight hundred.)

Now there are thirty out of eight hundred; that would be less than one twenty-fifth - less than four persons in a hundred in this room who claim to be healthy. Ninety-six persons out of every hundred in this room do not claim to be healthy. So you see we are an army of invalids. Now is it not time that we were straightening up, and relating ourselves properly to health, instead of seeing ourselves going to pieces, deteriorating day by day, and going down and down and down until by and by we get some fatal disease? Why not begin to work for health, determine that we will have all the help there is for us, that we will be just as clear-minded and rosy-cheeked, as bright-eyed, as strong-limbed and as long-lived as God will allow us to be; and I believe that God will help us to carry out that ambition.

Studies in the Book of Hebrews. - No. 8. E. J. WAGGONER. (Wednesday Afternoon, Feb. 17, 1897.)

No Authorcode

WE are studying God, the power of God. What words in the second chapter of Hebrews have brought this subject before our minds? - "We see Jesus." That covers the whole thing. And in what capacity is he presented there for us to see? - "A little lower than the angels." He is as man. Under what circumstances are we directed to look at him? under what circumstances is he set forth?

(Answered by the congregation) "Crowned with glory and honor."

But before that, what?

In death, crucified. The suffering of death is first. He tasted death for every man, so that in these words, "We see Jesus," we are to see him in the capacity of man. But under what circumstances are we to see Jesus tasting death for every man? When we preach Christ, as Paul says, "We preach Christ crucified." But that expression, "Christ crucified," embraces the resurrection as well; and the resurrection embraces "crowned with glory and honor."

Yesterday we went to the fortieth chapter of Isaiah, and in that chapter we found the message which says, "Prepare ye the way of the Lord" - "All flesh is grass." But that is not all, because if that

were all, it would leave us nowhere. There is another part of it - The Word of the Lord endures forever. And the message then is summed up thus: "Say unto the cities of Judah, Behold your God." And thus: "We see Jesus;" "Say unto the cities of Judah, Behold your God."

The lesson therefore that we are to learn now - and I do not see any use of our going further along in this book at present until we can grasp that lesson, or until we can learn to obey this injunction - is, "Behold your God." Let us look at the fortieth chapter of Isaiah a few moments further:-

The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever. 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 will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

Here is a message that the one who proclaims it need not be afraid to declare: "Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." This last message, then, is to point out God to the people so that they can see him.

It will not be necessary for anybody to point out the Lord when he comes, and tell people to see him. They will see him without his being pointed out. "Every eye shall see him." It will not be necessary then for you to call some one's attention, and say, Behold your God, because they who know the Lord will be looking for him, and they will know him. It will not be of any use then to say to sinners, "Behold your God," for it will be too late. Therefore this message, "Behold your God," is to be proclaimed before the Lord comes; so that when he does come, his people will know him, and they will [100] say, "Lo, this is our God, we have waited for him." It would not be right to say to those who knew not God, "Behold your God," for he is not then their God. Every man in the world has made gods to

himself, has served gods of his own, but the Lord knows that we are ignorant, and he has compassion upon us even though we have said in our hearts, We do not want the Lord. We have said by our actions, We do not care to have him over us. Our works have denied him, but God does not take us at our word. He says, They are poor, ignorant children. They do not know what they are talking about. The Son says, I will go and declare thy name unto my brethren. "And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee." Psalm 9:10. Every one who knows the Lord must trust him, must love him, because he is trustworthy and lovable.

Now as the message to be proclaimed for these last days is to prepare a people for the Lord when he shall be revealed, and every eye shall see him, we know it will be right to say, Behold the Lord. The work of those who profess to give the message or accept the message is to say to the world, Behold your God, and to give the message to all. Has the Lord cast off all the poor, ignorant weak people in the world - the heathen - whether in this or some other country? - No, he loves them and counts them still his children. You know the story in the fifteenth chapter of Luke. The prodigal son took his father's goods, and went off and wasted them. The father did not cast him off; but that he loved him and longed for his return is shown by the fact that when he saw him afar off he ran to meet him, and said, "This my son was dead, and is alive again. He was lost and is found." So all the time he was gone he had never forgotten him; he still regarded him as one of his children, and longed for him to come back. Now this is the way the Lord looks at all the people on the earth. He calls them his children, and he longs for them to return and to learn of him.

The devil has deceived the world. He has borne false witness against God, and he has made all, to a greater or less extent, believe that God is unjust and overbearing, and that he does not concern himself particularly with the affairs of men. Now we are to go to the world and say to them, Behold your God. But before we can do that, it will be necessary that we ourselves know him. Suppose I go out with that message, and say, Behold your God, and some one asks, Where is he? but I do not see him, what shall I do? We must be able to show God. Where can we see and learn of God? - In the

things that he has made. His eternal power and divinity are seen in the works of his hands. So when we learn to see him in his works, then we can say to the people, Behold your God.

But God is revealed in Christ. Because all these things that were made, were made by Christ the Word. Very well, but Christ as he is present before the world, is presented as Christ crucified and raised again. He is the One of whom we are to say, This is our God. We must cause the people to see him crucified for them, and risen again for their justification. Just as we have read in Romans 10:6-9. It does not say, Who shall go up into the heavens, to bring Christ down to us that we may see him; it does not say, Who shall go into the deep to bring Christ up from the deep, that we may have the benefit of his sacrifice; but, The Word, Christ, the Word of faith which we preach, is nigh thee.

Have we not an illustration of that in the sermon of Paul before the Athenians? They were groping after God, feeling after him in their ignorance. He said, God is not worshiped with man's hands. He is not far from every one of us. Did he mean by that that he was a little way off? - No; in him we live, and move, and have our being. Then he is so near that he is identified with us. God, the Lord, the Word that was made flesh for us, has identified himself with man so closely that the bonds can never be broken, never be dissolved; he is one with human flesh, and will be through all eternity.

Now I say that when we can see that this is a living reality to us, there is courage and strength for us. Why, here I am, a sinner myself. I want to put my sins on the Lord, I want to be led of him; not only the sins that I have committed, but this sinful disposition. How am I going to do it? - "Cast all your care upon him." How are we going to cast upon him all our care? This is a practical question.

How many actually know how to cast their cares upon the Lord? Shall I try to gather them all up in a bundle, and throw it on the Lord? - No, we cannot do that. If we remember the first words that we learned in the book of Hebrews, we have it - "upholding all things by [101]
the word of his power." He bears all things. All things are included. Sin is included; yes, he bears our sins; he bears all the sorrow and infirmities of the world. But suppose I do not believe that fact, - and there are many who do not, - does that make any difference? Now, there is the statement: He bears all things by the word of his power.

But if I do not believe that, will that make any difference with the fact? God is true, though every man is a liar. Who is the liar? - He is a liar who does not believe the Word of God. That is the liar always, because whosoever does not believe God, makes him a liar; that is, whosoever does not believe the Word of God, virtually says, God is a liar. When any one says, God is a liar, what is he doing? - He himself is lying. And who is it that says, God is a liar? - Every one that does not believe.

Let us see. There is a word here in the first epistle of John, second chapter, and twenty-first verse. It will come right in here very well: "Who is a liar, but he that denieth that Jesus is the Christ?" Well, now, it is easy enough to say that Jesus Christ is the Son of God; but it is one thing to say it, and another thing to know it, to believe it. What is meant by that, that he is the Christ? - The Anointed, the Saviour. What is his work as the Christ? - It is to save, to come into personal touch with the individual, to bear sins; yes, to bear *our* sins. How many sins does Christ bear? - The sins of all. You have that in the first part of the second chapter: "He is the propitiation for our sins," - and then we forget the rest of the verse, very likely, - "and not for ours only, but also for the sins of the whole world." John said, "Behold the Lamb of God, which taketh away the sin of the world," literally, "that beareth the sins [plural] of the world." What brought death? - Sin. He tasted death for every man. Therefore, how many sins did he have upon him? - The sins of every man.

Now we are coming to the same thing again. He bears the sins of every man. That is a fact. Now, I hope it is a fact that we have believed that so much that we have been content that he should bear them, and not we. Does it lessen the load in the least if we continue to bear them all? - No, he bears them anyhow. If we deny this, there is no faith in Christ at all, because there is the simple statement, He was manifested to take away our sins. He takes them away by bearing them away. He hears them, and takes them away. If we do not consent that he shall bear them, if we are not willing to acknowledge that he does bear them, but allow them to be upon ourselves, then, of course, we make him a liar, and that makes us liars, and we get no practical benefit of the arrangement.

But now he bears the sins of the world. Take ourselves, even before we were converted; did he bear our sins then. - Yes. Well,

did you ever commit a sin, or have a sin or a sinful habit that was somewhere off away from you? If that sin had even been one foot away from you, if there was a clear space between you and the sin, you could have gotten along pretty well. The trouble was the sin was right in you all the time. And because we were sinful, there was sin *in* us, and we ourselves were sin. We had the burden of it; but all the time what was true of Christ? - He was bearing our sins. Where was he, then? - In us; he was living in us - not in a general way. Christ is not in us in a general way, but personally and individually.

We must find out for ourselves whether we believe the simplest things which the gospel presents. Christ bears the sins of the world, and he has done so from the beginning. You have heard the story often about the man who was going along the road with a bag of corn on his shoulder, and a neighbor came along with a wagon, and asked him to come and ride. So he got up and sat in the seat behind; and pretty soon the driver looked around and saw the man with the bag of corn still on his shoulder, and he said, Why don't you lay that down? - O, it is too much for the horse. It is enough for him to carry me without my load.

Now, if we carry our sins, does that lessen the load from the Lord? - No; he still carries them. This is no speculation. We are trying to come to practical facts, and if we believe them, and do not hold them off, we will find all the good there is in them. He bears the sins of the world. But now there are many people who never become rid of their sins. There may be some here. If there is one here who has never known what it is to get rid of his sins, then I hope this lesson will help him to see clearly and understand how to let the sin go, and get rid of it; because I have no message whatever to the people to say in a general way, Come to the Lord and accept him as your Saviour, and let your sins be on him, and he will save you. It is easy to say that, but people do not understand it. Where is [102]
he, that I should come to him? Where can I find him? They do not see that. Poor people by the thousands, who are honest, and earnest, and eager to get rid of sin and to live righteous lives, accept him; they think if they will believe something, why the Lord will bless them - and he does. The Lord in his infinite mercy takes the slightest whisper, the slightest impulse, even the thought that is afar off, and meets it, and works on account of it. But yet we know - I know, and

you know from your own experience - that there are many people who confess Christ, profess to be Christians, who have no clearly defined idea what it is to come to the Lord, to find the Lord, and to know him, and to be personally acquainted with him.

Now what we want is to stop trifling. If the Lord is so near, and to be found, we want to find him; and he says: Seek ye the Lord while he is near. While he may be found, call upon him. While he is near, O, so near that you do not have to go across the room; you do not have to go anywhere at all but here; he is within you. He was so near me all those years that I did not know anything about him, and he was bearing my sin. Why? - Because the Lord Jesus is in everything that he has made. He upholds all things, because he is in them. He is cohesion even to inanimate nature. It is the personal, powerful presence of God that keeps the mountains together, and the stones from crumbling to pieces; because God is there with his personal power. And we saw yesterday about the grass, and the trees, and the rootlets, - that they take up the nourishment that is adapted to them, and leave to one side that which is not fitted for them. That fine discrimination which takes what is necessary for them, and leaves the other aside, we saw was nothing but the power of God doing for them just what we say is instinct in the animals; and when it comes to man, we call it reason. That is God's personal presence. Now if we acknowledge that he is in us, that we are as grass and plants, and acknowledge that as truly as the grass itself does, then this power of God will lead us to make just the same right choice as does the grass, the rootlet, and the tree, in choosing that which is necessary for them.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness." But the trouble is, people will not acknowledge this. They are not willing to acknowledge that they have no power, and so reason that they do not need the Lord, and do not let the Lord take possession of them. In the first chapter of Romans, after stating that that which may be known of God, his eternal power and divinity, is manifested since the creation of the world in the things which he has made, we have this:-

So that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened.

Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

They (the heathen, the people) became vain in their reasonings, and their fleshly heart was darkened. And so we read in 2 Corinthians 10:4, 5, -

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

This means that what we deify as human reason, is simply folly. "Professing themselves to be wise, they became fools." So that deified human reasoning, apart from the Lord, is simply folly. If men would reason rightly, they must leave themselves in the hands of God, whose power works in them, for him to be their reasoning: for he chooses for them. The word "heretic" means one who chooses for himself. Now that does not mean that the man who does not choose the thing which I say, is a heretic, - that the man who does not choose for himself aside from the church, is a heretic. No; the whole church may be heretics, yet they may be orthodox according to the creed. The man is a heretic who chooses for himself, instead of letting God choose. When we believe that all flesh is grass, we simply allow God in us to choose for us as he chooses in the rootlet and the plant, to select that thing which is necessary. The rootlet will go a long distance in search of what it needs, and will find it every time. It will go a long distance to find moisture, and leave the dry place alone. It is passive in the hands of the Lord, and the Lord chooses for it, and it is simply right.

We are to learn this truth, to behold God in the things he has made. Thus we are to behold God in us. In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh. Then if we believe the Word, we must [103] believe that the Word is flesh. And that truth which, accepted, will lift sinners out of sin, and put them up on high, is a recognition of the simple fact that God is in them; that he is their life, he is their strength; that nothing is apart from God.

Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. Isaiah 43:24.

It fills me with shame and regret, and at the same time, with a most wonderful love for the Lord, to think that in all the sins I have been committing all those years, I was making the Lord bear them: that I was worrying him with them. Because he does not love sin. It is distasteful to him; it is disgusting to him; and yet he allowed his life to bear these sins, and was worrying with them. But it should fill everybody with love to think of his long-suffering, that in order to deliver us from these sins, he is willing to stay with us year after year, with these things that we are piling upon him, and still remain there, waiting and waiting for us to recognize that fact that he is here, so that we will let him bear them, and we be freed from them. Now take the fourth chapter of Ephesians. We will begin with the fourth verse:-

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.

The best Greek translation, if I remember correctly, leaves that word "you" out, and reads, "Who is above all, and through all, and in all." Suppose we take it as it reads, "Who is above all, and through all, and in you all." There is not half of you here that believe it even that way because we have that miserable Pharisaic idea, that God is in us as soon as we are good enough for him to come into us, - God is in us because we are not like those sinners. Is that not the Pharisaical prayer? - Yes. As Christians, we believe that Christ comes to dwell in us, and yet we think of it as in a sort of general way afar off. But here he is above all, and through all, and in you all. Is it true? - Yes; the spirit of God standing here and speaking to this congregation says, "And in you all." He is not in us all because we are good, because we can thank God that we are not as this poor sinner. He is above all, and through and in all.

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. (Now that he ascended, what is it but that he also descended first into the lower

parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) Verses 7-10.

We here have the death and resurrection of Christ brought to view. The same thing that we have before us all the time. Now while it is a fact that God, yea, the Lord Jesus Christ, is in all things, he does not *fill* all things yet, because men are fighting against, and holding down, and opposing the truth. But the purpose of God, in the crucifixion and the ascension, is that he might fill all things as in the beginning, absolutely fill them. But because of man's sin, God does not absolutely fill from creation, and the fullness of God is not seen. In the beginning, the absolute perfection of God was seen in everything he had made. Now it is not. But God's purpose is that they shall be restored, and he ascended on high so that he might fill everything. Now going back to the third chapter:-

For this cause I bow my knees unto the Father of our Lord Jesus Christ, ... that Christ may dwell in your hearts.

Thus we see that Christ may dwell in our hearts. But in the tenth of Romans the words are addressed to those who do not know the Lord, but who are groping about, and asking, Where shall we find him? "The Word is nigh thee, even in thy mouth and in thy heart." Then why did the Spirit, through the apostle Paul, pray that Christ may dwell in the heart? When speaking to sinners, he says, The Word, Christ, is in thy heart. But Paul prays that Christ may dwell in your hearts *by faith*. There is a difference, and that is a great difference. Before, Christ was in my heart, and I did not know it. Christ was in my flesh, he was my life, in him I moved and had my being. It was his power that caused my blood to circulate; his life was all that I had, but I did not know it, I did not care anything about it. But do you not see that as soon as a man recognizes that fact, believes that fact, and lives in daily conscious recognition of that fact that Christ is in him, that Christ is his life, that he has no life or power whatever but the life and power of Christ, it makes a vast difference with that man's life? He will say, O, I do not belong to myself at all; I thought I had a right to do as I please, but I have not; [104] this is not my power or strength.

God is the only one who has a right to control a man. And when Christ dwells in the heart by faith, then the petition will be fulfilled: "That ye, being rooted and grounded in love, may be able

to comprehend with all saints what is the breadth, the length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Instead of repressing him, with unrighteousness, and simply allowing him to give us enough of his life to sustain our daily physical lives, we will take enough of his life to keep us going, and allow him to fill us with all his fullness. There is a vast difference. Crucified and risen in the flesh, in every man's flesh, I carry to the people that message, Behold your God, crucified and risen, not far from you, but in your mouth and heart; believe that he is your life, that he was crucified and has risen to deliver you from death and sin. When we recognize that, then he will fill us. If we do not, then the Scripture is fulfilled, "Man that is in honor, and understandeth not, is like the beasts that perish."

But God has made man for a higher position than that of the beasts. If we simply allow him to live in us this physical life, we get no more from him than the beasts get. But God did not make us to be beasts; he made man for his own companionship. He made men to be like him, because they are like him. We are his offspring, his children, made to be associates, friends, and to be associated with him, - I do not know how to express it so that you will not get a wrong idea, - but it is to be on terms of equality; and although he is so far above us, he does not make us feel that he is coming down or condescending to talk with us; and when we get into heaven, although we may recognize to all eternity that he is infinitely beyond every other being in the universe, we will feel no more restraint in coming into his presence than we would to go into the presence of our earthly parents. We will be as a child coming to its father, without any reserve or restraint. That is what he made us for.

Now if you are content that he should give us no more of his life than he gives to the beasts, then our reasoning faculties become like those of the beasts. Those men who, when they knew God, glorified him not as God, did not honor him, but became vain in their reasonings, and became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man - they forgot God, and they worshiped the idols of their own hands. And the one hundred and nineteenth Psalm says of these idols and these men, "They that make them are like unto them." So that when

these men became vain in their own reasoning, they became like the gods they worshiped. It has been a wonderful help to me to think that there is not a thing that touches humanity - there is not a thing that touches me, there is not anything that I feel, that oppresses me, that hurts me, or causes me pain, physical pain, or any other kind of pain, - there is nothing of which I am conscious, or that affects my system that I am unconscious of, but that it touches the Lord Jesus Christ. If I am sick, every pain that racks my body touches the Lord, and he feels it, because if I were not alive, I could not feel it. It is my sensitiveness, it is my sensibility, my nerves, the life that is in me, that feels that pain. He is my life. He feels it. There is something in this that can lift a man up, and enable him who is weak to become strong. As Paul says, "When I am weak, then am I strong." The sin that I have committed, he felt it more than I did, because I enjoyed it, and he did not. I loved the sin, but he did not love it; it was disgusting to him, but he felt it all. Then I say, Lord, I have done this thing; if you will bear this thing, and you do bear it, just take it. Let it drop on him; he will carry it. He came in the flesh in the person of Jesus of Nazareth, to show us how perfectly in the flesh he could resist sin.

Now it does not mean anything in this world to me, or to anybody else, to look at him, and see *how* he does this, if he does not do it in me. Suppose we look to him for an example; but if Christ is simply an example for us to look at, and we see Jesus of Nazareth, how good he was, how kind he was, how wise he was, - if that were all, I would have no hope. It would be only discouragement; but when he says, Behold your God, where are we to behold him, afar off? - No, right here.

One Being from the beginning to the end allowed God to perfectly fill him. That is the reason why he was so prudent, and did just the right thing, and thought the right thing. He always knew when to answer questions, and when not to say anything. He was just right because God filled him, and that is an illustration of just [105] what he can do. Now, he says that same power is in my flesh. "The Word is in thee, even in thy heart." All right. I have seen what he can do. Now, I will simply believe, and let him do that in me; and then Christ dwells in my heart by faith - and faith is the taking and appropriating of the thing; it is not professing to believe to-day, and

doubting to-morrow. The just shall live by faith. We would not live very long if we breathed to-day and stopped breathing to-morrow.

List of Delegates

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THE following is the list of delegates that answered to roll call on the assembling of the Conference Friday morning; a few others came in later:-

Arkansas - J. A. Holbrook.

Atlantic - J. E. Jayne, T. A. Kilgore, Allen Moon, A. F. Ballenger.

Australia - W. C. White, M. C. Israel.

California - A. J. Breed, N. C. McClure, M. C. Wilcox, C. H. Jones, M. H. Brown.

Central Europe - H. P. Holser.

Colorado - N. W. Kauble, G. W. Anglebarger, Geo. O. States, Watson Ziegler.

Dakota - N. P. Nelson, G. F. Watson, C. P. Frederickson, Valentine Leer.

Florida - L. H. Crisler.

Great Britain - H. E. Robinson, E. J. Waggoner, J. N. Loughborough.

Illinois - S. H. Lane, W. D. Curtis, E. A. Curtis, G. A. Wheeler.

Indiana - J. W. Watt, W. A. Young, H. M. Stewart, S. S. Davis, F. M. Roberts.

Iowa - C. Santee, C. A. Washburn, J. S. Hart, C. F. Stevens, J. W. Adams.

Kansas - W. S. Hyatt, D. H. Oberholtzer, E. L. Fortner, R. H. Brock, C. A. Beeson.

Manitoba - J. C. Foster.

Maine - H. C. Basney.

Michigan - I. H. Evans, S. M. Butler, A. O. Burrill, Eugene Leland, J. D. Gowell, W. R. Matthews, B. F. Stureman.

Minnesota - N. W. Allee, J. J. Graf, C. M. Everest, W. A. Alway, Fred Johnson.

Missouri - W. A. Hennig, W. B. Tovey, H. K. Willis, W. T. Millman.

Montana - J. R. Palmer.

Nebraska - W. B. White, Victor Thompson, Fred Anderson, C. N. Harr, A. J. Howard.
New England - H. W. Cottrell, C. H. Edwards.
New York - A. E. Place, J. W. Raymond.
North Pacific - W. M. Healey, G. E. Henton.
Ohio - I. D. Van Horn, W. H. Saxby, C. A. Pedicord.
Oklahoma - J. M. Rees, E. T. Russell.
Pacific Islands - J. E. Graham.
Pennsylvania - R. A. Underwood, K. C. Russell.
Quebec - J. B. Goodrich.
South America - W. G. Kneeland.
South Africa - G. B. Thompson.
Scandinavia - J. C. Ottosen.
Southern Mission - G. A. Irwin, R. M. Kilgore.
Tennessee River - F. D. Starr.
Texas - C. McReynolds, C. B. Hughes.
Upper Columbia - R. S. Donnell, G. F. Haffner, E. A. Sutherland.
Vermont - P. F. Bicknell.
Virginia - W. A. McCutchen.
West Virginia - D. C. Babcock.
Wisconsin - Wm. Covert, O. A. Johnson, G. M. Brown, W. S. Shreve, Ida Thompson.

Delegates at large - O. A. Olsen, J. H. Durland, W. W. Prescott, Harmon Lindsay, G. C. Tenney, A. F. Harrison, J. H. Morrison, W. H. Edwards, H. Schultz, F. M. Wilcox, F. L. Mead, W. C. Sisley, J. I. Gibson, A. T. Jones, L. T. Nicola, E. M. Morrison, G. W. Caviness, F. W. Howe, J. H. Haughey, W. T. Bland, E. B. Miller, J. W. Loughhead, A. B. Olsen, G. E. Fifield.

The Opening of the Conference

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THE Conference was called together at nine o'clock in the morning of Friday, Feb. 19, for a devotional meeting. The most of the delegates were shown the seats assigned them by the committee appointed for that purpose. The services were led by the president of the Conference, O. A. Olsen, who in a few well chosen remarks expressed his impressions of the solemnity and importance of the

occasion. God is waiting to guide and direct in our councils, and he is present in our midst. He hoped that there would be freedom in all our meetings. There should be liberty in prayer and testimony.

Hymn 11 was sung, and prayer was offered by several, after which the remainder of the hour was devoted to testimonies and experiences. Every minute of the time was filled with ready and earnest remarks, only a moment being occupied by most of those who spoke; and there was a universal testimony of a deep experience already gained. A spirit of courage, and unity in Christ was expressed by all who spoke, and was sensibly felt by all. Testimonies were given by Brethren Santee, States, Ziegler, Basney, Hyatt, McReynolds, Foster, Covert, Lane, Allee, Fifield, Babcock, Kauble, Robinson, Roberts, Thompson, Underwood, Everest, Anglebarger, and a few others whose names we did not obtain. The meeting closed at ten,
[106] when an intermission was taken.

CONFERENCE OPENS

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At 10:15 the Conference was called to order by the president, and the roll was called by the secretary, W. H. Edwards. The list is given elsewhere. Hymn 501 was sung. W. W. Prescott read an impressive Scripture lesson from Psalm 106. J. N. Loughborough offered a touching and appropriate prayer.

W. C. White, of Australia, presented the request of the New South Wales Conference to be admitted to the general organization. A statement of the laborers and number was given, and upon motion of R. M. Kilgore, seconded by S. H. Lane, the conference was admitted. Delegates from distant countries bearing greetings were called upon. J. N. Loughborough, from Scandinavia, presented greetings from Sweden and Norway. He also read a telegram to the Conference, just received from Christiana, directed to the Conference, which read: "2 Peter 1:2." "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus, our Lord." Brother Loughborough spoke feelingly and encouragingly of his tour in those countries.

W. C. White responded for Australia, speaking of the great privilege it was to him to be again in our midst, after an absence of

five years. He brought greetings from Honolulu, and news of the progress of the work there. Brother White also called at Samoa, and brought individual greetings from the workers there. From Auckland he brought greetings from Elders Haskell, Farnsworth, Teasdale, and others. The coming of Elder Farnsworth to New Zealand has sent a thrill of joy and courage through that cause. He spoke also of the great benefit derived from the labors of Elder Haskell. Most of the laborers of Australia and New Zealand were mentioned by name with greetings. Many words of encouragement concerning the progress of the work in those countries were spoken, including recent experiences in connection with the "Echo" office of publication. The blessing of God which has rested upon his mother during the past year was dwelt upon, and all that was said was received with intense interest and the deepest feelings of grateful joy. The letter given elsewhere was read at this point.

G. B. Thompson, from South Africa, spoke of the work and workers in that country, in terms of hope and encouragement, extending greeting from the workers there.

The chairman read greetings from G. H. Baber, Valparaiso, Chili; and W. C. Grainger, Tokyo, Japan.

The president stated that it was customary for the presiding officer to present a formal address at this time; but as he contemplated the great work before us, he shrank from attempting to present it in any adequate measure. The purpose of the chair was simply to present a brief outline of the situation. The president's address that appears elsewhere, was then read. At the close of the reading the chair announced that the usual appointment of committees was not yet ready, but would be given later.

A. J. Breed, chairman of the program committee, being called upon, presented the schedule of exercises arranged by the committee. For better consideration it was decided to print and circulate the same for consideration and correction before final publication.

The President's Address. O. A. OLSEN. (Friday Forenoon, Feb. 19, 1897.)

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TO DELEGATES COMPOSING THE THIRTY-SECOND SESSION OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS:-

DEAR BRETHREN: Holy and beloved in the Lord, and partakers of the heavenly calling in Christ Jesus, I extend to you a hearty greeting, and bid you welcome to this most important Conference, earnestly praying that the Master of assemblies may himself preside in all our councils, and clothe our work with the divine credentials.

It cheers and encourages my heart to meet so many of my fellow laborers, representing different parts of the great harvest field. In the seemingly short time since we last met in a similar capacity, two precious years of probationary time have passed away. These, though brief, measure a long step in the short journey between us and the close of our work. While our hearts perceive with joy the increasing tokens of the dawning of that better day, it should be to us a solemn and impressive thought that of the very few years that remained to us at the time of our last meeting, two of them are now in the past. Their opportunities are gone. We then felt that we had need of greater earnestness than ever before; but as the days and years go by, the demand is constantly increasing upon us for greater devotion and earnestness in the work of God, which is soon to close
[107] forever.

THE WORK IN GENERAL

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Leaving superintendents, secretaries, and the representatives of various fields to present in detail the progress and aspects of the work in their respective fields or departments, I shall content myself with a brief review of the cause at large, and a glance at our present situation. References to the universally prevalent “hard times” have become so common as to be almost tedious. It would seem that in a cause so sacred and so important as that in which we are engaged, these circumstances should have the least effect of anywhere; and I am glad to say that while the financial depression has had a little effect to retard our work, and has brought many perplexities upon those who bear responsibilities, yet by the grace of God, the cause has all this time made rapid advancement, and

all its various branches have had a most encouraging growth. The stringency in money matters need not be considered an unmitigated evil. It has given an opportunity for the exercise of faith, and has taught some valuable lessons in economy.

The General Conference Committee, Foreign Mission Board, and General Conference Association have put forth untiring efforts in caring for the various needs of the work, sending out laborers, distributing funds, and starting enterprises of different kinds. As chairman of these boards, I feel it my privilege to express, in their behalf and my own, heartfelt thanks to our conference presidents and people generally, for their forbearance in our mistakes, and their ready co-operation in furnishing laborers and means to answer the different calls. The judgment alone will reveal the final result of our united labors to advance the Lord's work in the earth. We take pleasure now in laying off our responsibility, and turning everything over to the General Conference assembled.

Our ministers and workers in general have enjoyed good health, yet death has entered our ranks, and borne away some precious fellow laborers. Prominent among those whose loss we have to mourn to-day, are Elder John G. Matteson, known so well to nearly all of you, and especially dear to our Scandinavian brethren, to whom he was a father in the faith; Elder P. H, Cady, a pioneer in the work in Wisconsin; and Elders W. N. Hyatt, C. L. Kellogg, E. S. Griggs, J. J. Devereaux, and John Fulton. Our mission on the Gold Coast has recently lost a faithful laborer in Brother G. P. Riggs. Though lost to the work, and for a time lost to our sight, these precious souls are safe in Jesus' keeping. Their work is done; for them is rest; to us remains the toil. We extend to these sorrowing families and friends our hearty sympathy.

OUR HOME WORK AND INSTITUTIONS

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Our conferences have been able to carry forward their work, and to preserve their credit unbroken, and show a substantial growth in numbers and strength. The various institutions have also preserved their credit unimpaired, while many others have gone down to ruin. Our schools are growing in importance, and are furnishing laborers

for the different branches of the cause. Our printing houses have all had an excellent run of work. Our sanitariums are continually widening and increasing their field of usefulness, attracting a larger patronage, and accomplishing a correspondingly larger amount of good.

THE WORK IN OTHER LANDS

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In the prosecution of our missionary operations in distant fields, we have not been compelled to withdraw our workers, nor materially to restrict them in their plans and operations, as has been the case with some other missionary boards. But we have been able to send out many additional laborers from time to time, either to new fields, or as re-enforcements to missions already established. Since our last meeting more than one hundred and fifty laborers have gone out from this country under the direction of the Foreign Mission Board.

In those countries and provinces that are contiguous to the United States, the work has been successfully prosecuted since our last meeting. In Manitoba, on the north, we have two ministers, three Bible workers, and several canvassers. They have found a field ready for their labors. The work in Ontario is still being carried forward by the Michigan Conference, and there are in that province at the present time two hundred Sabbath-keepers. In Quebec a conference has been established for some years, the president of which is now with us. In the Maritime Provinces and Newfoundland the work is being carried forward by five ministers, assisted by other workers. These labor under the auspices of the General Conference.

In Mexico, on the south, our work is still being carried forward as
[108] rapidly as the circumstances will admit. There are many prejudices to overcome, many obstacles to meet; but steady progress has been made. The cause has been firmly established in Guadalajara, and has been also started in another station. A convenient building is approaching completion, in which to carry forward the medical missionary work in the city of Guadalajara.

In the West Indies the work has been strengthened by the addition of a few laborers. Elder E. W. Webster has gone to Trinidad, Elder E. Van Deusen, to Barbados; and Elder C. A. Hall, to Jamaica; also

Brother W. W. Eastman, to Jamaica and Grand Cayman. All these laborers find fruitful fields of operation, although they have their peculiar difficulties with which to contend.

Since our last meeting the work in South America has been more firmly established, and beginnings have been made in various localities. During this time the work in Chili, on the west coast, has been opened up. We have been surprised at the rapid development of the work in South America. For many years the Lord has been preparing the way, and hearts are ready for the reception of the truth. We now have in British Guiana, two laborers; in Brazil, five; in Argentina, ten; in Chili, three; and all have prospered in their work.

As the United States becomes filled up, and its most desirable portions are occupied by the everflowing tide of immigration, the attention of the countries of Europe is turned to the southern continent, and these nations are now pouring their overplus of population into these vacant and waiting plains. With the associations of the Old World broken off, these people are now ready to receive and to obey the truth for this time. The calls for additional help for this part of the world are still urgent, and the prospect would seem to warrant our doing all we can in that direction. I have spoken more fully of the work in South America, because there is with us no representative from those countries, except Brother Kneeland, from British Guiana, who will speak for that field.

AFRICA

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Since our last meeting, missions have been established in Matabeleland and on the Gold Coast. You have been kept familiar with the progress made by our fellow workers in those countries, so I need only to refer to the faithfulness and fortitude of those to whom these difficult fields were assigned. In the constant presence of death and danger, in the midst of suffering and darkness, they have striven to carry forward the genuine work of the gospel in presenting a practical knowledge of Jesus Christ to the helpless natives. May God still bless and preserve them, and give them much fruit of their arduous labors.

INDIA

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Recently our fellow laborers have gone to this most important field. There are at present in Calcutta twelve workers of various classes. It is their aim to establish medical missionary work in the city, and perhaps in the hills, in such a manner as to benefit all classes, both poor and wealthy, high and low. Although the work is in its infancy, enough has been seen to assure us that if we closely relate our work to God, he will greatly bless it, and make the truths we hold a blessing to the people of that needy country.

ELSEWHERE

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Elder W. C. Grainger has lately gone to Japan, in company with a native brother who was returning home. He has succeeded in obtaining a location in Tokyo, the capital of the country. The opening seems to be favorable, although, judging from the experience of others, we may expect to meet obstacles there; and not sufficient time has yet elapsed to determine what measure of success we may anticipate - that is, from the ordinary stand-point of success.

Steadily the work has gone forward in the islands of the sea, being nourished by the visits of the "Pitcairn," bearing laborers and literature to those fields that are waiting for God's law. Others will speak more in detail of this interesting field.

We would gladly speak of encouraging reports we are receiving from other outposts and far distant lands, - from Russia, Siberia, Finland, Western Australia, and Queensland, as well as from those countries where the work is being carried forward under their own organizations. But it is not expedient to consume time in stating that which pertains to others who will report more fully. Glancing over the world we behold the field white for the harvest. Everywhere we are invited with open arms to come with the message of truth. Everywhere we are cheered by striking evidences that we have the
[109] co-operation of divine agencies working with poor instruments of dust. God help us to gird on the whole armor, to stand like faithful men at our posts of duty.

PUBLISHING

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Our offices of publication have, as we believe, through the special care of God, been able to pass safely through the financial crisis thus far, while many similar institutions have been obliged to close their doors and go into bankruptcy. In the face of all difficulties, the sale of our publications is increasing. The circulation of our church paper, the *Review and Herald*, is at the present time at a higher point than ever in its history. The *Signs of the Times* has reached a circulation of over thirty-three thousand, and is still gaining at an encouraging rate. There is a disposition upon the part of our tract societies to renew their efforts in local and foreign work, distributing the literature that is being produced by our presses.

GENERAL CONFERENCE ASSOCIATION

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The General Conference Association has discontinued the work of publishing in this country, turning over to the Review and Herald and the Pacific Press the stock, copyrights, and plates in its possession. The Association is thus relieved of many of its burdens and anxieties, and the Committee is left more free to work in behalf of the spiritual interests of the people. The details of this transfer will be brought before you at the proper time, in the report of the Secretary of the Association.

EDUCATIONAL

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Our colleges and academies have enjoyed a fair degree of prosperity during the last few years. Earnest efforts are being made to bring our educational work into closer touch with the divine plan and idea, and to make practical usefulness in the cause of Christ the principal object to be sought. By the request of the stockholders of the Educational Society, a committee has been appointed for the consideration of this subject, from whom we may expect a report before this meeting shall close. Since the last Conference, the Oakwood Industrial School for colored youth has been established near

Huntsville, Northern Alabama. This is an important move, and deserves attention. The Graysville Academy has also come under the direct supervision of the Conference, and is doing good work.

MEDICAL MISSIONARY WORK

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Advancement has been made along the various lines of medical missionary and Christian help work. The Medical Missionary College is carrying on its second year's work, with every prospect of a successful career. Missions for the poor and distressed have been established in several cities. In many of our churches the Christian help work is being carried forward.

GROWTH OF THE WORK

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Before closing this brief sketch, it might be well to mention a few items showing the outward growth of the cause during the period under review. In the past two years the number of ordained and licensed ministers has been increased by fifty-eight; the number of churches has increased two hundred and fourteen; the number of members has increased nearly ten thousand; the amount of tithes has increased by over twenty thousand dollars. While the total amount of offerings was $27,866.20 less for the past fiscal year than for two years ago, it was $8,618.21 more than for one year ago; and the receipt of tithe showed an increase for the past year of $32,836.00, making a total of $41,654.21 over the preceding year.

Our state conferences have generally followed an aggressive policy, and have pushed the work vigorously in their respective fields. The same is true of the General Conference. In the Southern States and the British and Maritime Provinces where it has had general charge of the work, the number of laborers has been more than doubled in the last two years.

I am well aware that these figures and facts present no adequate idea of the real progress of the work of God, for this cannot be shown by any statistics that human wisdom can devise. God works by means of which we have no knowledge. He works upon the hearts

of individuals, and of the actual amount of genuine heart-work we can form almost no conjecture.

THE OUTLOOK

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We turn from these interesting particulars to contemplate, for a moment the present outlook. In order to take these things in their true light we must see them as God sees them, and not as they appear to our natural sight. When God has shown us our true condition, it only remains for us to recognize the truth, and see ourselves as he sees us. I do not need to rehearse in your ears the heart-searching truths to which we have listened since coming to this place. We acknowledge these truths. As we in the light of the Holy Spirit [110] look into our own situation, we see the need there is of a genuine reformation in heart and life. Failures and mistakes in the work of God may generally be attributed to defects of character, or to a lack of that knowledge of God's will which it is our privilege to possess. These things show us our need of seeking good with all the heart; and this necessity does not exist in one or any few to the exclusion of others; but it is a universal necessity with us, if we shall continue to be bearers of the vessels of truth.

The financial stress has been alluded to, but worldliness and covetousness, not scarcity of money, are the real hindrances to the advancement of God's work. God calls upon us to be a peculiar people, and to shine as lights in the world, in the midst of a crooked and perverse generation. If our experience and faith are genuine, they will shine brighter as the surrounding darkness increases. But it pains the heart to see how far we come short of the high standing which God has set up for his people. Let us seek the Lord in earnest, humble our souls, break off the ties that bind us to the earth, and fix our gaze heavenward. "Speak, Lord, for thy servant heareth." This should be the language of every heart. Our needs at this time are many and great; but the greatest of all is the need of the power and blessing of God.

WORK OF THE PRESENT CONFERENCE

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It is not in my mind to outline the work to be done at this Conference. I do not hesitate to recommend that much time be spent in prayer and heart-searching. Let us stand in the attitude of listeners, harkening unto the voice of His Word; but let us not neglect to perform our God-given duties. I would not counsel inactivity, or shrinking back, at this critical time. Surely that were wholly out of place. But we want more of God, and less of the human. We must have divine leadership. This is God's work; we are only humble instruments in his hands.

This Conference will be called upon to lay plans that are broad and deep. The third angel's message is to encompass the world; therefore it is highly important that efforts should be made wisely to distribute the responsibility connected with such work, in order that every part may receive its proper share of attention. This is a time to go forward, and not backward; it is a time to enlarge on every hand. The inspired words of the prophet. "Lengthen thy cords, and strengthen thy stakes," - this should be our motto. God is ready to co-operate with us, to unite his infinite strength with our weakness. It remains for us to take hold of the everlasting arm, and press forward with new zeal and energy. Strong hope and fullest confidence in God and in his work should characterize every move.

My earnest desire in reference to the work we have in hand at this important meeting, is, that we may so relate ourselves to God that he will be our sole guide and teacher; that from this place, made holy by his presence, we may go forth in his counsels, guided by his unerring Spirit.

Very important and sacred duties will devolve upon the various committees, and upon every member of this assembly; but if we seek and obtain the divine illumination, we shall be able to accomplish, through him, all that God intends with us.

May this work go on to a glorious triumph, and may we all be faithful to our trust, and finally triumph with it, is my prayer.

Sabbath Services

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LAST Sabbath's services at College View were of unusual interest. The day's privileges began at 9 A. M., when the delegates met in the College Chapel for the study of the Sabbath-school lesson. A much larger number than on the previous Sabbath met together, and all engaged with zest and deep interest in the study of the Word. While this school was in session the regular English, German, and Scandinavian Sabbath-schools were being held.

Elder A. J. Breed preached at 10:30, a report of whose sermon will appear in another column.

In the afternoon the large congregation was divided up into sections for prayer and social meetings. The German brethren occupied their quarter, the Scandinavians theirs, the resident brethren and sisters of College View, with the visitors to the Conference, met in the church, while the delegates, with the various Conference workers present, met in the College Chapel.

All of these meetings were of unusual interest, the last one named especially so, bringing together as it did, representative workers throughout the entire field. Elder J. N. Loughborough, assisted by Elder C. McReynolds, conducted the services. Prefacing the [111] opening season of prayer by reading Hosea 10:11, 12, a few well-timed remarks showed the application of the text to this time, and the necessary work to be done before the reign of righteousness could be received.

Great freedom was manifested in the social meeting, the great majority of the two hundred present participating, there being several on their feet at once. The following excellent thoughts were emphasized by some of the leading brethren who took part:-

H. P. Holser: I am glad that, while the Spirit reproves, it also comforts. I have resigned all to him, and, as some versions render the text read by Elder Loughborough, I hope to plow differently in order that a different and better harvest may be rendered the Lord.

A. T. Jones: I am glad that God has fixed it so that we may know the way. If we know him, we shall know the way.

O. A. Olsen: I wish to express praise to God for his wonderful blessings and favors to me. I can say from my heart as never before,

God is good for his mercies over all his people. I want my heart plowed, and I desire God to plant therein the principles of his eternal truth.

M. C. Wilcox: I am glad that I can see in the reproofs which the Lord sends the way of life. I never had more confidence and trust in God, and in his work, than now. If the ship of Zion seems tossed, we may rest down in confidence that Christ is in the boat; and if Christ is in the boat with us, no harm can come to us, if we but trust him. God is at the helm; the cause is his, and we are his.

R. A. Underwood read an encouraging paragraph from a testimony, showing the wonderful love of God, and that in wounding he stands ready to heal the hearts of his people.

H. W. Cottrell read 1 John 1:9, 10, remarking that he found great consolation in the comfort of that scripture.

Allen Moon spoke of the application of Revelation 3 which has been made by the Spirit of Prophecy to us at this time, and of the knocking at the door of our heart as manifested in the appeals of God to us to turn more fully to him. He rejoiced that the feast to which Christ invited us was one of joy, peace, faith, temperance, etc.

H. E. Robinson: While others may not have heard my name mentioned in the testimonies of reproof, I have heard it many times. The sermon last night was of great help to me. I know that if I know Christ, I shall know the way.

E. J. Waggoner: I love the Lord, because he hath heard the voice of my supplications. Often-times in the past, when God has sent us reproof, we, like Adam, have desired to hide from the Lord. This is because a look from the Lord consumes sin, and in our love for the sin, we do not wish it to be separated from us. I long for the gaze of God upon me, that I may be separated, pure and holy, before him.

Luther Warren: I have learned one precious lesson - that when God reveals my faults, it is my privilege to run toward him, instead of from him.

Geo. E. Fifield: All the honor, all the righteousness, I want in this world, is to know Christ, and have the privilege of preaching his unsearchable riches to others. There is comfort in the thought that the Father is at the helm. He will guide us through. I desire a heart so deep, so tender, so sympathetic, so moved by the impulses of his

Spirit, that it will respond in sympathy to the cry of every troubled soul.

O. A. Johnson: The Lord has come near to us, and I have heard his voice. I respond to its pleadings. I have learned more than ever before to trust God.

C. L. Boyd: The thought that we constitute the cause of God has impressed me deeply. I am thankful that I am a part of that cause. We cannot bear the fruits of the Spirit, unless the seed of that fruit - the Spirit itself - dwells in us.

W. C. White: I have found in my experience that we always receive at Conference that for which we look. In the past I have attended the Conference to have a part in the business. This time I came to be fed, and I am receiving that for which I looked. Precious instruction has been given; and if I cannot see its application to-day, I trust the Holy Spirit may help me to see it in the future, and apply it, if not in my time, then in God's.

P. F. Bicknell: I found in the first meeting the tender spirit of Christ present, and I rejoice in God that Christ is our Rock to-day.

G. A. Irwin: The testimony states that before our organization can become effective, we must be organized as individuals. Organization, to my mind, means submission to God.

A. F. Ballenger: We will never give up our way and our plan till we are convinced that God's way and plan are better than ours. I am convinced to-day that I want his way instead of mine. I desire [112] carnality to be changed to spirituality.

David Paulson: I have had my heart laid open since coming to this meeting as it was never open before, and I wish to thank God for it.

W. S. Hyatt: In the past reproof has brought to me discouragement; but I have learned the Lord better. He points out sin in love, not in hatred. And when we say, "We have sinned," God says, "Thy sin is taken away."

I. D. Van Horn: I have taken hold of the Lord's hand never to let go. There is victory for every one who will keep hold of the Saviour; joy for every one who will stand by his side.

J. M. Rees: I never felt so little in my own eyes as I feel to-day. This is truly God's people. Their God is my God. I shall live for him as never before.

C. H. Jones: I have been studying the testimony of God to see what he has for me. I find in myself much sin, but I am thankful that where sin abounds, grace doth much more abound.

W. A. McCutchen: I am glad that I have a part in these times, and in the work of God in these times. That will triumph, and I am determined to stay with it till the end.

W. M. Healey: As a man soweth, so shall he reap. But I rejoice in the fact to-day that, while the plant appears soon after the sowing, the harvest is deferred. If we have sown wrongly, we may root up the fallow ground and sow again.

A. E. Place: I am thankful that as the Spirit of God brooded over the chaos in the beginning, so now it broods over the chaos in every human heart. There is comfort in the thought that God will not count as enemies any sinner who has not his weapons in his hands. I have surrendered my weapons, and am at peace with God.

At the close of the meeting Elder O. A. Olsen exhorted all to a continuance in earnest prayer in connection with the business of the week.

While so many testimonies were borne at this meeting, there was a marked individuality in each testimony, showing that God was giving to each one of his servants an individual experience. The same fervor and devotion was manifested in the other social meetings held in the place. On the whole, it was a blessed day for the General Conference.

"As many as I love, I rebuke and chasten: be zealous, therefore, and repent."

Editorial Notes

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THE morning services in the North Hall have been extended to the half hour from 6:15 to 6:45. The first bell rings at 5:45. The meetings are held in the parlor on the first floor. They are good and valuable seasons, and there is room for others who may desire to attend.

MANY interesting items of the exercises on Sabbath and Sunday are necessarily crowded out of this issue. The meetings are increas-

ing in interest and power, and the same good spirit that characterized their opening continues to be manifested.

Ohio Reunion

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A PLEASANT Reunion of Ohio people assembled at the home of J. T. Boettcher evening after the Sabbath. There were present, R. A. Underwood, I. D. Van Horn, W. H. Saxby, W. H. Cottrell, W. S. Stone and wife, J. W. Collie and wife, L. H. Crisler, Geo. A. Irwin, and wife, E. T. Russell, G. W. Anglebarger and wife, A. O. Burrill, D. C. Babcock, C. W. Irwin, and wife, W. T. Bland, M. W. Lewis and wife, C. A. Pedicord, Hattie Andre, Estella Houser, Mrs. Brugert, Mrs. Pebbles, and Dr. G. A. Hare.

CALIFORNIA

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If You Are Going There,

by all means inquire about the Burlington Route Personally Conducted Excursions to San Francisco and Los Angeles, which leave Chicago every Wednesday, with a Pullman Palace Tourist Car through to destination. The route is via Denver, the Denver & Rio Grande Ry. (Scenic Line) and Salt Lake City. The Cars are fitted with carpets, upholstered seats, mattresses, pillows, blankets, bed linen, berth curtains, toilet rooms, heat and light, and, in fact, all the conveniences of a standard Pullman Palace car; they lack only some of the expensive finish of the Pullmans run on the limited express-trains, while the cost per berth is only about one third of the price.

Write for full particulars to T. A. GRADY, Excursion Manager, C. B. & Q. R. R., 211 Clark street, Chicago, Ill. [113]

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Christian Help Work. J. H. KELLOGG, M. D. (Wednesday Evening, Feb. 17, 1897.)

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ONE of the most wonderful chapters in the Bible, one of the most precious ones, is the twenty-fifth chapter of Matthew. It tells us, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." What was it that they did not do? - "I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: sick and in prison, and ye visited me not." These are the things that they do not do - hungry, and was not fed: thirsty, and nobody gave me drink; stranger, and nobody took me in; naked, and nobody clothed me; sick and imprisoned, and nobody visited me.

This is a portion of a description of the judgment. The King says, What did you do? The question is not, What did you say or preach or read or profess to be, but what did you actually do to help somebody? Now that is a very solemn question. I am afraid there are a great many of us that think some way there is a mistake. But this is only a partial statement of what is required. But a man cannot do this work unless he has the Spirit of Christ in him. If we do not do this freely, "Then shall he say also unto them on the left hand,

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." That is a terrible condemnation. Another verse: "I was an hungered and ye gave me no meat." Let us ask ourselves the question, How many people have we fed? But you will say, I gave something to a poor beggar who came along the other day. Did you have anything less because you fed him? You had an abundance, and so you did not share anything with him. The poet has expressed this thought in a very beautiful way, thus:-

Not what we give, but what we share,
The gift without the giver is bare;
Who gives himself with his gift feeds three -
Himself, his hungry neighbor, and Me.

We must actually give something that deprives us of some of our living. We read in Isaiah about the fast that was required by the Lord. It was not simply to go hungry, but to feed some one else. Not simply that when we have found an abundance to eat we abstain from that food. That is not fasting. Not that we should go hungry one day and make up for lost time the next day by eating a double portion, but to divide with some one else who has not so much as we have.

I saw an illustration of that some time ago in Chicago, in connection with our medical mission work there. We had an audience of about 700 beggars, and I do not suppose that one of those men had a dime in his pocket. They came to get a bowl of soup and a crust of bread for a penny. As the soup was being brought up to those who had tickets, one fellow who was poorly clad, with his coat collar turned up around his neck because he had no shirt, and he had no overcoat, and he had been out in the cold, - he came to me, and said with trembling lips, "Can you not manage some way to get me some soup? I have not had anything to eat since day before yesterday, and I have not a penny to pay for a bowl of soup."

I thought I would see what the men in the room would do, so I said, "Silence, a minute. Is there a man here who is willing to share with this poor man who says he has not a cent? Is there a man here who has two cents, and is willing to give one to this man? Forty men [114] put up their hands, and one man said, "I have two cents, and he shall

have one." Now that man gave away half of what he had. He gave something. It was not simply a gift, but he gave himself, too; for he knew he had nothing else, and he must go hungry. We serve only one meal a day, and he knew he would not get anything to eat till the next day, and he took one bowl, and the other man took the other.

The other night in Chicago I went down to the police station, and found one hundred and twenty men who were sleeping on the cold, hard stone floor. The men were packed in like sardines in a box, heads one way and feet the other, just as close as they could lie edgewise. I looked into that pen, and the odor that poured out was so perfectly horrible that I could not endure it. I hastened back to get a breath of fresh air. Then I returned, and there was a long row of them, and I had to get back again to get a fresh breath. I returned again with tears in my eyes. What could we do? We had room for only forty men. So I ran up to the door and shouted, "How many men are willing to work to-morrow for their lodging to-night?" And if you could have seen what followed, you would have thought of Ezekiel's account of the valley of dry bones; for those men sprang on their feet instantly, and made a scramble for the door. At first I saw twenty, then forty, then fifty, and I said, "We have only room for forty, except on the floor." And they said, "Well, we are willing, so that we can get out of this foul air, and off from this stone floor," and so they came. They had good air, and they did not have to sleep on a criminal's floor in a pen, where they were locked in behind iron doors.

A night or two since, one of our nurses went over to the station to take the men out. They were packed like pigs in a pen, as they have to go in there to keep from freezing. Sixty men came to our place with hands and feet frozen in the cold spell that we had a short time ago. They were crowded in the station to save their lives. After the nurse had taken out all there was room for, forty men, there were three poor old men who followed to the mission; and as he opened the door, the nurse said, "Here are three poor old men; is there any one here who will give up his bed or his chance?" and instantly half a dozen hands were up. Just think of those men going back to that dismal floor, letting those old men sleep in a good bed! That is charity. I took pains to inquire into these cases, and we did not find a drunken man among them all; and we found only one man addicted

to smoking. We did not find a single man but that was willing and anxious to work.

Now, my friends, there are thousands of beings all around us that are just in that situation. There may be somebody right here in College View, some poor, desolate, miserable person. I was thinking as I came here, and bowed upon my knees, I have done nothing here in this place for any one in need. I must do something for some one before I leave College View. Everywhere you go, you will find some one who is in need. You may think that this is superfluous work; you may think that since you go to meeting or Sabbath-school, it is all that is required; but while that is all right, wherein are you better than the Pharisees? The Lord does not ask us about those things, because he supposes that we will do them anyhow. If we have enough love in our hearts to do the things which he does talk about, it is specifically certain that we will have enough Christian brotherhood to do the other things.

Would we dare to turn a poor man, a poor human wanderer, out into the cold? And yet some do it, expecting that he will find lodging somewhere else. But he is compelled to find lodging, perhaps in somebody's barn, in some haystack, or climb in a hole somewhere, like a bird or beast. One of our nurses found a person living in a coal hole under the side-walk. He had been at the Working Men's Home, and one of the nurses had gone out to find him, to give him some treatment, and found him in that place. He was suffering with rheumatism. He was very happy there, because he said it was better than the place he had had before. He said the place he was in before had no boards in it, but this one had two boards which he could lie on, instead of lying on the wet, dirty earth. Also he had to go through a basement to get into the other place, and the owner of the house used to swear at him and beat him. He was a colored man. Now when this brother went down there, he must have looked like an angel from heaven; and I believe that an angel from heaven did go with him.

I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not.

Now we do not imagine as we read that text, that if one of the Lord's servants were arrested for bringing in some firewood, [115] or splitting some kindling, or doing some other kind of work on

Sunday, and put in prison, that we should forget to go to him and comfort him. No; everybody remembers him. It cannot be that this is the man particularly referred to in the text. But it is the men who are put into prison because they belong there. Some of the sanitarium boys have been going down to the county jail, at Marshall, Mich., for some months back, to visit the prisoners there. They have a prayer-meeting there every Sabbath regularly, and the prisoners are glad to see them. At first they laughed at them, and made all sorts of fun: but when they found that they had a real love for them in their hearts, that they inquired with interest into every particular case, and did not content themselves to come once and exhort them and never return again, - when they saw that this was the character of those who came, they were glad to be helped. And the fact is, that when they came out of that jail, some came to Battle Creek, and entered our little mission there for helping such persons. We found that some of them were really splendid men. One especially, that I remember, got into jail, not that he was generally bad, but he had stumbled into an immoral slum, being led into it by temptation; and that man was so glad when he got out of there, that when he came out, he immediately seized upon Christianity. So the Lord may send some persons to jail in order to evangelize them, and save them. But how many are ready to do that kind of work? Is there a prison house here in Lincoln? Undoubtedly there is. And how many have been up there to pray for prisoners? But when we look at these men, there is the image of God, defaced, deformed; but the divine power is still in them. Now, if God cares enough about these men to keep their hearts in operation, their vital functions at work, is there any person so high up in purity, in spiritual development, that he is above helping them? Is there any one who has reached such a dignified position? If we would look upon humanity from the moral distance that God is from us, do you think there would be any observable distance between the worst man in the world, and the best man? The difference is so small that it would be insignificant. I do not mean that God looks with any degree of allowance upon sin, but when God keeps the poor sinner alive by keeping his heart beating, and all the functions of his body in action, why should we not take an interest in his spiritual life, in his eternal salvation?

Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

That does not say the best of these, the purest, the most holy, the most spiritual, the most self-sacrificing, and the most exemplary; but the very "least of these." Look at a passage in the second chapter of James:-

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Verses 14-17.

What are the works? - The works of God. And what are the works of God? - Just what Jesus Christ did when on earth. He went about doing good not to himself, but to others. Now when a man is simply moral, a morally good man, doesn't do anything bad, he is patient, sweet, very exemplary, doesn't use tobacco, goes to meeting, always speaks in meeting, makes prayer when the opportunity offers, is good at home in the family, is known as an honest man in all his deal, - when a man is that kind of a man, we say he is a very exemplary man. He is good to himself; he has a good home, has all he wants to eat and wear in the world. But Jesus Christ did not have a place to lay his head, was not good to himself, did not look out for his own interests. He was berated, was opposed, was despised, was not appreciated; one of the disciples even rejected him, and Judas went with him right up to the very last hour, and Christ knew his heart all the time. But his course of action toward Judas was such that Judas never suspected that Christ knew anything about it. He knew Peter was going to deny him, but he did not say any *hard* words to him about it. He did not turn Peter out of the church; he did not turn Judas out of the church, although he knew that the one would deny him, and the other betray him. He allowed Judas to carry the purse, to act as church treasurer. Now I do not intend to say anything about church discipline at all. But I do not believe

[116] in punishing anybody. I believe in correction, but I do not believe in any human being punishing another human being. God only has the right to punish any human being, for God's image is there; God made him, God dwells with him, and may endeavor to correct him in many ways, but he does not punish arbitrarily. There is a difference between punishment and correction. Punishment is that which is administered arbitrarily.

I might mention a case, - the case of one of my little boys. He does not like to have me tell this story, but he is so far away that I presume he will never find it out. He used to be very forgetful. He was very observing, and would frequently run into the house, and tell his mother what he had seen. But he had this serious fault: he was careless as to where he left his hat and coat. The first mode of correction tried, was to set him in a chair, and have him sit still. We do not beat our children. We have twenty-eight in our family, and I do not think any one of them has been beaten. For the first offense the little boy had to sit in the chair half an hour. The next day he made the same mistake, - he came running in, and threw his hat and coat into the first chair he came to. This time he was compelled to sit in the chair one hour; and at one time he had to sit for half a day. But all this did not help him a particle. Next day he came in, threw his hat and coat down.

Being baffled in this, we concluded to try entirely another plan. He was required to put on his hat and coat, and to walk up and down stairs, and then take them off, and then hang them up again. He had to do it ten times. Then he did not forget it for ten days; but when he forgot it again, he had to do it fifty times; and once he had to do that for a whole half day. This broke him of the habit, because he became so accustomed to the act of hanging up his hat when he took it off, that whenever he came in and took off his coat or hat, he would simply walk up there, and hang them up. It became natural, a sort of second nature. This method cured him, because there was a natural relation in it to the wrong doing. He did the right thing so many times that he formed the habit of doing right. This is the difference between punishment and correction. We have no right to correct, unless it is of such a nature that it has some relation to the wrong. Thus God leads us back to the right way.

One more thought: In what does this work consist, that we ought to be doing for one another? It does not consist merely in feeding the hungry, or clothing the naked. It is to do it in a Christ-like way. Then we will give him something besides bread. We will do something that will inspire his heart to look up to the great Father, who will always feed and clothe him.

I had an illustration of that a few days ago. I heard of an evangelist over in the west side of Chicago, who was having wonderful success. He started five different missions. He was said to be the best evangelist in Chicago. I said, I want to go over there and see what he does, and how he does it, - how he manages to reach souls so successfully. I went down, and saw the audience.

There was a very plain looking man, an Irishman with curly hair; but he had the love of God beaming in his face. And he talked to those men in such a straightforward, simple way that he reached their hearts, and they seemed to be flocking to the Saviour. I thought there was something familiar in his face. It seemed to me that I had seen him before. And, upon inquiry, I found that that man was one of the drunkards that had eaten soup at our penny-dinner luncheon three years before that. I asked him how he had such success. He said, I never tried to preach a sermon in the world. I simply talk kindly to them, and try to hold up a little sunshine to them, and point them up to the better way - point them to the Saviour. It was not of much use to talk to them *about* the love of God. You have to *show* them the love of God. Teaching them by object lessons is the best way. [117]

Well, at first one of our brothers there in the mission simply gave him a bowl of soup; and his heart was so touched that he finally became converted and went to work. Before that time, he was known as the greatest ruffian in Chicago. They called him “Curly,” because he had curly hair. And when, in one of our meetings, he put up his hand because he wanted to serve God, his coat was so ragged that it simply fell above his elbow. Some one behind him said, “Look out, Curly,” and he said, “You just watch me; I am in earnest about this thing.” He went to the altar for prayer. He did not want to be a low ruffian, and to continue to drink, so he went up there and asked the Lord to take away the appetite for strong drink, and the Lord took it right away. Then he went to work there in the west side of Chicago;

and thus many have been converted by that one bowl of soup. You cannot tell how much good it did me to go over and see him.

It is not simply the giving, but the spirit in which it is done. Unless the giver gives himself, unless Christ is in his heart, it does no good. Do you give simply because it is your duty to give? How many people give systematic benevolence, or pay tithe, or make donations, simply because it is duty? Not a particle of blessing do you get, if you do. It is the greatest privilege in the world to give. We must give, but we must give ourselves. He that watereth shall be watered.

We get so accustomed to working for number one that we forget number two, number three, number four, and number five. We are trained in school that way. The little boy is taught that he must get ahead of the class, and he is ambitious to get ahead of everybody else. This is not right; this is not the Christian spirit at all. Society, schools, and everything is all wrong. We are just going backward all the time instead of going forward. The thing to do is to help men instead of trying to climb upon their backs, and treading them down. And if you get to doing this work you will be amazed to see how it will help you.

A man said to me the other day, I must go to Chicago; I must try to do some personal work; I must have some experience, and I must go there in order to get this experience. I thought to myself, What a pity! Down in Chicago, among the slums where those poor, half-witted fellows are, they are so poor and so overcome with evil habits that they know nothing else but to stay there, - that is the hardest place in the world to do personal work. The easiest place to do personal work is to your next-door neighbor, if you have it actually in your heart. If you want to try some new machine that you have gotten up, you want to go away off among strangers. But the best place in the world, if you want to work with the spirit of Christ, is with your next-door neighbor, or in your own home.

It is astonishing how ready people are to be led to Christ. I must state to you two or three instances, so you can see how ready men are to be led to Christ; how people are yearning for something we have to give them. One of our young men some time ago, down in the slums in the city of Chicago, was doing some work among the poor fellows that he met on the streets. He found a poor man there,

and the young man asked him about religion. And he said, You need not ask me about religion. But the young man said, Now, wait just a moment; here is a verse I want you to think of; and so he gave him the verse and hurried on.

Three days afterward the young man was passing along that same way, and he saw a man running after him; and it being rather a rough place, he did not know whether it was safe to let the man catch him or not, and so he hurried on, as he was going to meet an appointment; but the man kept running after him, and he finally caught him, and the young man saw that it was the same man. The man said to him: "Do you not know me?" "Why," the young man said, "I remember you now; I gave you a text." And he said. "Yes that text has converted my soul; that text kept ringing in my ears, and finally I got down on my knees and asked God to forgive my sins. I stopped smoking and drinking, and I am going to try to be a better man." The young man went on, and got aboard the street car. A woman of fine appearance came in and sat down beside him. She was richly dressed, and appeared to be a cultured lady. Now, as he was getting on the street car, he said in his heart, O Lord, give me a chance to do something for some soul in this car; he just looked to God, and asked him to help him, to open the way for him to do something, because he had been reading in the Testimonies that if we would have our hearts right, we would find people by the wayside that we could save; and he asked the Lord to show him somebody there whom he could help. He entered into conversation with this lady. She saw him with the Bible in his hands, which he had been reading, and said to him: "Do you ever talk to people about their souls?" He said: "Yes, that is what I am doing all the time; I am always glad to talk to people about their souls." And he told her he would be glad to talk with her about her soul. And she said to him that she had not read her Bible for five years; she had been a member of the church in the city there, but she had not been to church for five years. The young man called on her the next day, and found that she lived in one of the wealthiest houses in Chicago. She told him that she used to belong to the church, and the ministers came to see her, and talked to her about all they could talk to her about, - church affairs, etc., - but that they did not talk to her about her soul, and so did not do her any good; and she made up her mind that religion was [118]

all hollow, that there was nothing in it. The young man held a Bible reading with her, and she begged him to come again. He promised her that he would do so.

We have a class of about two hundred and fifty in Battle Creek, who are engaged in that kind of work. Their work is that of rescuing souls. We are organized into what we call the "Life-saving Corps." In Chicago we have sixty young men and women who are all working in that way. I will give you a few miscellaneous experiences in regard to their work. For instance: There is an engineer down stairs; he thought at first he could not do anything at all; but his heart was so full of interest in the work that he managed to get out of the back door and look up and down the alley. And one day he saw a man going along there with a vegetable wagon, and he persuaded him to go into the basement to warm himself, and the consequence was the man got his heart warmed also; that man actually got converted right there. The man had never heard of the gospel in the world. He did not know that God was willing to notice him, a poor vegetable man. He did not suppose that the Lord had a care for him any more than the rich people cared for him. He had never heard that God was willing to save him, and when he found it out, he was only too glad to lay hold of the Lord. The man was helped right there. And so the engineer went on from day to day in doing such work as that. He would get any man he could to come in with him, and there on his knees would pray with him and try to help him to the Lord.

We had a poor colored boy with us, and he at first thought he could not do anything to help any one; but he was encouraged to try. One day he started down town, and the first colored man he met he stopped and talked with him. The band has weekly meetings, and so the next week when the colored boy came in to report his experience, he brought this man with him. He was the first man he had interested in Christ, the first man he had helped to find the Saviour. And when the boy was asked for his report, he said, "This man will report for me."

The man then said, "This boy found me on the street the other day, and he looked up to me and said, 'My friend, are you a Christian?' And I said, 'No, I am no Christian.' And he looked at me again very earnestly, and said, 'Why not?' That struck right into my heart, and I asked myself at once, Why not? My father is a Christian,

my mother is a Christian, why am I not a Christian? and I could not say a word. And he gave me some texts, and pretty soon I began to feel as though I wanted to be saved; and I asked him how I could be saved, and he said, 'Come right along, and I will tell you.' And we went down the alley, and sat down behind an ash barrel, and there we talked together, and on our knees we asked the Lord to bless me. And I gave up my sins, gave up my tobacco, gave up my whiskey, and I believe the Lord has converted me." I believe the Lord did convert him. He has started on the way, and the Lord has hold of his heart, and he has made the link that has bound him, and the Lord will lead him.

I must tell you one quite remarkable experience of a little boy who had been sick in the mission. He was twelve years of age, and he attended the work of the life-saving class; and he was so interested in it that he thought he must do something, and so he went to the teacher, after his class was over, and said to him, "Tell me how I can do something for somebody." And the teacher said to him, "You learn this text: 'Thou shalt love the Lord thy God with all thy heart.' And you tell that text to somebody, and see if God will not bless it. You go on your knees, and ask God to bless that text, and you give it to somebody, and see if that text will not help him." It is not man that saves, it is not the preacher that saves; it is God's Word that does it. Some people imagine that they are going to use God's Word as a tool to save somebody with. You cannot do that; it is God's Word that is using you.

That little boy started out on Cottage Grove Avenue, and he looked into the stores as he went by, and at Thirty-ninth Street he saw a shoe-maker sitting on a bench all alone: and he said, "There is that man all alone." And he felt impressed to go in there, and so he went in. He laid his hand on the man's shoulder, and looked into his face, and said, "Sir, do you know that you have committed the greatest sin in the world?" The man dropped his tools, and said, 'Why, my boy, what do you mean? I never murdered anybody." "No, but you have committed the greatest sin in the world." The man was greatly astonished at having a little boy come in and speak to him in this way, and he said, "Why do you say that to me?" "Why," he said, "the Bible says, 'Thou shalt love the Lord thy God with all thy heart,' [119] and this is the greatest command of all. Did you ever do that?" - "No,

I am afraid I never did." "Then that is the greatest commandment in the world, and if you have never kept the greatest commandment in the world, you have committed the greatest sin." The man said, "I never thought of that before." He said, "Tell me something more about that." So the little boy gave him some texts, and the man got so earnest about it that he and the little boy went back into the next room, and there they talked together, and the boy prayed with him, and there the man gave his heart to God. Now that man to-day is a Seventh-day Adventist. That happened two months ago. That man was so impressed by this thing, and to know about this thing, that he came over to the mission and inquired, and there he learned more. He found when he got over there, and began to study, that the seventh day is the Sabbath; and he said, "I am going to keep it. I have given myself to God, and have decided that I am going to be a Christian; and I have to do exactly what God says. The Lord says that the seventh day is the Sabbath, and so I am going to keep it." That man is about ready to unite with the church, I understand.

Now I might tell you scores of cases of this sort. So if you have a heart to save somebody, God will use you. And I would say to any of you, and to everybody, if you want to do something to save somebody, God will go right with you if you want to go. Now, is not that the greatest thing in this world, to go out to save sinners? to help save sinners, to be used of God to save other men, - is not that the greatest thing in all the world? I hope the Lord will impress that thing upon our hearts and minds, that the greatest thing in all this world is to be fishers of men.

Sunday's Meetings

No Authorcode

IT has been decided to open each day's exercises with a half hour's devotional service, from 9 to 9:30 o'clock. The meeting on Sunday morning was led by W. A. Young and D. C. Babcock. After a short season of earnest prayer, the meeting was given to the relation of experiences. The time was filled full of brief testimonies. These were expressive of confidence in God and love for his cause, with unity and love for the brethren.

One brother related a circumstance that occurred when he was a boy with his father at sea. During a severe storm the ship approached the land of their destination, a dangerous coast. They were in imminent danger of destruction, and ran up the signal for a pilot. With eagerness they watched for a response. He remembered climbing the rigging, and watching with anxiety until a little boat was seen coming over the billows, when a glad cheer went up from the crew, and soon the pilot was aboard, and then in the harbor safely at anchor. From this an impressive lesson was drawn, relating to the present situation. A. T. Jones read, with a few suggestive remarks, the following scripture:-

God is not a man, that he should lie; neither the son of man, that he should repent: hath he not said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Numbers 23:19-23.

It was a beautiful thought that notwithstanding the rebellious and perverse course of the people, it is declared that God "hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel."

The first meeting of the sixteenth session of the Sabbath-school Association convened. The president, C. H. Jones, was in the chair, with M. H. Brown as secretary. This was an interesting meeting, - the president's address, the treasurer's report, the corresponding secretary's report, the appointment of committees, and announcement of future exercises.

The International Tract and Missionary Society held its first meeting at 11:15. The president, O. A. Olsen, occupied the chair, and in the absence of the regular secretary, M. E. Olsen was chosen. The president presented his address, and other exercises followed as outlined elsewhere. Upon the adjournment of this meeting the chair appointed standing committees for tract society and conference business. These are given elsewhere.

It was announced that a meeting for the informal consideration of matters pertaining to the work be held daily at five o'clock; and
[120] H. P. Holser was chosen to have charge of these meetings.

The subjects to be considered will be assigned to those who will present their views in brief essays, and then discussed by the meeting.

A snow-storm prevailed in the afternoon, but the services went on as usual. Elder Waggoner conducted the study on Hebrews at 3:30; W. S. Hyatt presented some phases of local missionary work at five o'clock. A discourse by R. A. Underwood of Pennsylvania closed the day's exercises.

International Tract Society Proceedings

No Authorcode

THE first meeting of the International Tract and Missionary Society was held Sunday morning, Feb. 21, at 11:15.

The meeting was called to order by the president, O. A. Olsen, who stated that the secretary of the Society, A. O. Tait, would not be able to attend the present session; whereupon, M. E. Olesen was chosen to fill the place. H. P. Holser led the meeting in prayer, and the reading of the minutes of the last session was waved. The president then read his biennial report, which appears elsewhere. Opportunity was given for verbal reports of the work of the Society, from its representatives from distant fields.

H. P. Holser responded from Central Europe. He stated that on account of the variety of languages in use, the work in his field was complicated, and from the first the Tract Society had been employed as the principal instrumentality in carrying it forward. The work of publishing has been carried into all the principal languages of Europe, and into many of the minor tongues.

Of late an effort has been made to emphasize particularly the missionary features of the work, and the distribution of reading matter has been considered as auxiliary to that. The speaker believed that more and more we should act the part of true missionaries, and related some circumstances of interest to illustrate the success of this kind of work.

J. C. Ottosen, of Denmark, spoke of the interests of the Society in the Scandinavian countries. In all these countries branch societies are formed, and the work is carried forward on the same lines as in this country. Their field includes Finland, and in every church in those countries there is a local society formed. They have seen much to encourage them.

Dr. Ottosen related the case of an Icelandic nurse whom he saw in Copenhagen, who was an earnest seeker after truth, and became interested in our work. Later she fully accepted the truth for this time, and communicated the same to her friends at home, and three members of her family in Iceland are now keeping the Sabbath. She desired him to speak a word for Iceland to the General Conference, if he had the opportunity to do so. The Danish conference will send a missionary to Iceland in the spring. Other interesting instances of the remarkable workings of the truth on the hearts of individuals were given.

W. C. White then spoke of the interest of the Society in Australasia. He was glad that through help rendered by the General Conference they were enabled to sell the *Bible Echo*, their Australian paper, for a penny. It is a peculiarity of the English money that anything that can be bought for a penny goes readily; and thus they were enabled to dispose of many copies of the paper in a way that did not burden the Society. The sales of the *Echo* on each issue average three hundred papers to every one hundred of the membership. In every thousand of the people of that country, one receives the *Bible Echo*. There is still room for work, but what is being done is working like leaven. He wished that there could be one hundred times as much leaven as now. The speaker related the details of the work, and showed how a weekly call at the house of the people gave a good opportunity to enter into Christian intercourse with them, and to do them good in many ways. The canvassing work in that country was also spoken of, and its remarkable success alluded to. There is no country on earth that has been so abundantly supplied with our books as the colonies of Australasia.

Some have thought that about all that could be done in that line had been done, but we have seen that this is not the case; for never since the hard times came on has the canvassing work been prospering as now. The workers have learned better how to do their

work. First, they do not introduce points of doctrinal teachings which they have not time to stay and follow up. They take time to talk on Christian experience. They take time to help and comfort those who need it. A trail of light follows our canvassers.

The hour for the meeting being far spent, the chair announced that these exercises would be resumed at some future meeting. An-
[121] nouncement was made of a meeting to be held daily at five o'clock for the consideration of various subjects of interest, and H. P. Holser was chosen to lead these meetings. The meeting then adjourned subject to call of chair.

The committees of the Conference and Tract Society were then announced as published in another place.

President's Address. A. O. OLSEN

No Authorcode

THE International Tract Society has carried on its usual work in the last two years. The blessing of the Lord has attended our efforts to spread the light of present truth by means of the printed page, and the results have been encouraging.

Our operations in foreign lands have been conducted on as large a scale as the funds of the Society would permit. We have sent out millions of pages of books, tracts, and periodicals, to India, China, Japan, South America, the Islands of the sea, Africa, Iceland, and other countries. This literature, we are glad to say, has met with a cordial reception, and the effort has not been wanting in gratifying results. The Spirit of the Lord has gone out before, and has impressed hearts with a desire to get additional light and truth. Thus the way has been opened for the work to move forward with success.

The correspondence connected with the sending out of these papers and other literature has been of a very interesting character. Our secretaries have written to a large number of missionaries of other denominations; also to consuls and other officials, as well as to private individuals. It is very gratifying to note the large number of favorable replies that have been received, Many people are eager to read our literature, and study the truths it contains. Others, while not feeling any special burden to obey the truth themselves, are glad to

co-operate with us in circulating our various publications, believing that their general influence is good.

SHIP MISSIONARY WORK

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Excellent results attend the labors of our ship missionaries in Liverpool, New York, and Hamburg. We have recently furnished our missionary in New York harbor with a steam launch, which is a great help to the work. This branch of the missionary work should be carried on to a larger extent than it is at present. There are a number of large and important harbors where no effort in this line has yet been made.

FOREIGN FIELDS

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I cannot stop to mention all the countries where the Society is working, but will speak briefly of a few of them:-

Iceland seems to offer excellent opportunities for work with our missionary papers. The inhabitants are enterprising and intelligent, and apparently desirous to walk in all the commandments of God. We are sending, weekly, quite a number of copies of our Danish-Norwegian paper to interested persons in this country, and expect to see favorable results.

Considerable literature has been sent to Newfoundland, with varying results. Some of the recipients seem to appreciate it very much; others again have shown indifference.

Greenland is a country which we should enter with our literature. The inhabitants are largely of Danish origin, and would no doubt be glad to read our tracts and papers in this language.

South America, with its millions of Spaniards and large influx of Europeans, has peculiar advantages as a field of operation for missionary work with our literature. But in order to supply the demands made upon us by this continent, we must have a larger variety of books and tracts in the Spanish language. Brother Baber and other of our missionaries are calling loudly for Spanish tracts

and leaflets, and a Spanish paper. These wants we must seek to supply at the earliest possible date.

China and Japan should receive our early attention. Tracts and other literature must be supplied to the inhabitants of these countries, in their own tongue, and that without delay.

India makes demands upon us, which we have not yet been able to meet. The Bengali language is spoken by over seventy-one million persons; and yet thus far we have almost nothing to offer these people in their own tongue.

These calls for literature are urgent. We cannot afford to slight them. In many cases they are of long standing, and should have been attended to years ago; but we have been so slow. The Lord's providence is a long way ahead of us.

Our friends will readily see that in order to move forward and meet the demands, the International Tract Society will need a generous supply of funds. There will be considerable expense connected with translating literature into these various languages, and having it
[122] printed.

In this connection it may be well to state that the International Tract Society is no longer engaged in the publishing work, that branch of activity having recently been turned over to our publishing houses at Battle Creek and Oakland. Hence the Society has no sources of revenue aside from the donations made by our people, and the membership fees paid by those who join it from time to time. This will tend to curtail our operations unless the donations materially increase, which we hope they will. The Society is certainly carrying on a very important work, which merits the favorable recognition and hearty support of every believer in the third angel's message.

THE HOME WORK

No Authorcode

The International Tract Society has been very active in the Southern field. A very large amount of reading matter has been circulated through the medium of the Religious Liberty Association. The Society has also kept up a vigorous correspondence with its local branches, the different State societies, and these have very generally

manifested a good interest, and have taken hold of the work with energy. Letters have been sent to conference presidents from time to time, and also to our ministers and workers generally. Our aim in carrying on this correspondence has been to keep the tract and missionary work continually before the minds of our people, and to have ministers and workers agitate the matter of circulating our literature wherever they go.

In a general way the results of these efforts have been satisfactory, though we would be glad if still greater success could be reported. Our State conference and tract society officers have manifested a commendable interest in tract and missionary lines, and their hearty co-operation has contributed greatly to bringing about the results which we see.

In spite of the hard times our books and tracts have had an encouraging sale, and our periodicals were never enjoying a wider circulation than to-day. Special efforts have been put forth in behalf of the *Signs*, and as a result the circulation of this paper has very largely increased in the past few months. Our thanks are due the Pacific Press Publishing Company for the efficient help which they have rendered in this connection, and which has largely contributed to its success.

METHODS OF WORK

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The plan of selling the papers from house to house is proving to be a good one, and their use in reading-racks and in connection with missionary correspondence should not be neglected. One of the representatives of the International Tract Society while on a recent journey, saw several passengers take back copies of the *Signs* from a little rack in a railway station, and read them attentively. But it is so seldom that we find these racks. There ought to be hundreds, yes, I was almost going to say, thousands of them, where there is only one.

Another excellent plan of using the papers, which has been followed to some extent, is to send them in clubs to public institutions, such as prisons, hospitals, reform schools, asylums, poor-houses, soldiers' homes, etc. We hope that greater efforts will be put forth in this direction, and that soon all such institutions will be liberally

supplied with our literature, and especially with the *Signs of the Times*.

Most of our tract societies have done something in these lines, but really we have only made a small beginning. This is true of our work generally. We have only begun. The International Tract Society has a field of usefulness before it that is all but unlimited. This is a reading age, and the printing press is one of the mightiest forces at work in molding public opinion. The opponents of truth recognize this fact, and fear nothing so much as our literature. But the honest of heart, and true seekers after light, are everywhere eagerly calling for our literature, and wherever it goes a favorable impression is made, and a good work accomplished.

We long to see our brethren and sisters everywhere awake to a sense of their responsibility as co-workers with Christ. Our tract and missionary organization opens the way for every believer to engage directly in the work of spreading the light of present truth. The Lord would see his people alive and earnest in these troublous times. Souls are longing for the light and encouragement which our publications could give them. Then shall we not renew our efforts to circulate them?

The Psalmist says: "The Lord gave the Word; great was the multitude of them that published it." May this be true of Seventh-day Adventists. As the Lord gives us words of light and truth, let the whole multitude of the people publish them to the four corners of the earth. This is what our tract societies have been organized for. As they prove true to their calling, the Lord will surely bless and
[123] prosper them.

Second Meeting of the Conference

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THE second meeting of the General Conference convened in the Tabernacle at 9:30 o'clock. A hymn was sung, and W. C. White offered prayer. A. T. Jones offered some pertinent suggestions in reference to the duties of delegates to act the part assigned them in the fear of God, as men, as Christians, as brethren, as delegates. The secretary read the minutes of the first meeting, which were accepted.

The following additional delegates were then enrolled as having arrived since the previous meeting: M. H. Gregory, Kan.; P. A. Hansen and W. B. Everhart, Iowa; C. J. Hermann, Wis.; H. D. Day, P. M. Howe, E. J. Hibbard, Mich.; Dr. W. H. Maxson, Cal., delegate at large.

The treasurer, W. H. Edwards, being called on for his report, presented the figures already published in the *General Conference Bulletin* for the third quarter of 1896, on pages 715, 716, 718. Summaries only were submitted, accompanied by instructive and appropriate remarks. As these interesting statistics have been published, we give herewith only a portion of the totals:-

REPORT OF GENERAL CONFERENCE TREASURER

No Authorcode

To total Receipts	$66,716 33
Cash on Hand July 1, 1895	18,210 41
Total	$84,926 74
By Cash to Laborers, etc.	$58,507 75
Tent for Wyoming	125 00
Splice for Cumb. Mission Tent	62 50
One half Rent of Hall, N. Y. City	387 49
Moving Canvassers	115 73
Loss for Eleven Months on “Signs”	1,748 14
Total Disbursements	$60,946 61
Cash on Hand July 1, 1896	23,980 13
Total	$84,926 74

STATEMENT

[1] Abstract of discourse preached at Y. M. C. A. Hall, Lincoln, Neb.

[1] Abstract of discourse preached at Y. M. C. A. Hall, Lincoln, Neb.

[1] (Read at the opening meetings.)

Gross Receipts of Tithes for Year Ending June 30, 1896	$62,514 32
Gross Receipts of Tithes for Year Ending June 30, 1895	43,173 44
(Donations not included.) Increase	$19,340 88
Cash on Hand July 1, 1895	$18,210 41
Receipts above Disbursements for Year Ending June 30, 1896	5,769 72
Cash Balance July 1, 1896	$23,980 13

As treasurer of the General Conference Association, Brother Edwards called attention to the following statement:-

REPORT OF GENERAL CONFERENCE ASSOCIATION
For Year Ending June 30, 1896

No Authorcode

RESOURCES

Real and Personal Estate	$157,170 61
Notes due Association	110,565 68
Office Fixtures	1,806 30
General Conference Association Fund (donations and legacies overdrawn)	10,164 13
Review & Herald	2,020 99
Pacific Press	4,791 01
Tent Factory	8,412 57
Huntsville (Ala.) School	7,667 22
General Conference Publishing Co.	7,000 00
Toronto Branch Office	10,630 59

Texas School	2,195 79
Walla Walla School, Wash.	34,133 86
Milton Academy, Oregon	7,900 55
Washington, D. C., Church	1,260 00
Vicksburg, Miss., Church	25 00
Atlanta, Ga., Church	400 00
Boulder Sanitarium, Colo.	29,644 40
Lincoln Sanitarium, Nebr.	1,500 00
Portland Sanitarium, Oregon	2,531 45
St. Helena Sanitarium, Cal.	2,583 80
Personal Accounts	522 34
Cash	111 20
Total	$403,037 49

LIABILITIES

Notes owed by the Association	$210,663 11
N. Y. Pacific Press	195 53
Sanitarium	214 06
South African Branch Medical Missionary and Benevolent Association	5,192 36
$100,000 Fund	1,913 00
Personal Accounts	11,211 42
General Conference	4,539 70
Foreign Mission Board	19,376 77
Stock (present worth)	149,731 54
Total	$403,037 49

In connection with the above treasurer's report the secretary also presented the following recapitulation of statistics:-

DIS-TRICT.	Minis-ters.	Licen-tiates	Total labor-ers.	Churche	Mem-ber-ship.	Tithe.
1. At-lantic	46	29	75	219	6,305	$ 49,067.55
2. South-ern	18	11	29	41	1,158	8,805.48
3. Lake	64	32	96	310	11,857	77,096.20
4. North-west	52	56	108	338	11,752	68,186.95
5. South-west	38	41	79	221	7,628	39,822.96
6. Pacific	45	26	71	147	6,834	53,905.31
7. Aus-tralasian Union	13	9	22	30	1,511	12,790.47
8. Europe	34	22	56	108	4,171	24,011.05
Mis-cella-neous	26	11	37	25	986	8,292.40
Grand totals	336	237	573	1,439	52,202	$341,978.37

Comp. of previ'us yr	326	257	538	1,131	47,680	$309,142.76

Increase of ministers	10
Increase of churches	308
Increase of members	4,522
Increase of tithe	$32,835.61
Decrease of licentiates	20

In connection with the above the auditor presented his report, as follows:- *Battle Creek, Mich., Feb. 1, 1897.*

TO ALL WHOM IT MAY CONCERN:-

No Authorcode

I have audited the books of the General Conference Association of the Seventh-day Adventists for the biennial period from Jan. 1, 1895, to Dec. 31, 1896; comparing the vouchers with the books of original entry, and the entries in these books with the ledgers. I have also examined carefully the bills payable and bills receivable accounts, and verified them by taking trial balances of each. I have checked the bank account, and find that the balance standing at the credit of the Association on Dec. 31, 1896, agreed with the bank ledger. The trial balance for the month ending Dec. 31, 1896, which I have compared with the ledger, shows that the books are in balance; therefore, -

I hereby certify that, to the best of my knowledge and belief, the books which I have examined present a correct showing of the financial standing, and of the assets and liabilities of the General Conference Association of the Seventh-day Adventists on the 31st day of Dec. 1896. The books are accurately kept.

JNO. I. GIBSON, *Auditor.*

The foreign mission secretary, F. M. Wilcox, was called on to present his report, the reading of which occupied the remainder of the time till eleven o'clock. This most interesting document will be given to our readers.

A recess was then taken for fifteen minutes. Upon the reopening of the meeting, S. H. Lane offered prayer. A. J. Breed, chairman of the committee on religious exercises, presented a printed report. The chair called upon the committee to appoint a time and place when they would meet those who have changes to suggest. The appointment was made. The chair stated that the forenoon meetings would be divided by a brief intermission which would be taken without formal adjournment.

Reports of district superintendents being in order, G. A. Irwin, of District 2, first responded, giving the report which will be given in another place. This district is known as the Southern field, and embraces the States south of the Virginias and the Ohio River, and east of the Mississippi River, including Louisiana.

The report of W. C. White, of District 8, which includes Australasia, was next presented. This report was partly written and partly *extempore*. It will be published. The time for adjournment arriving during the presentation of the report, its completion was postponed, and the Conference adjourned.

Sabbath School Work

No Authorcode

THE first meeting of the sixteenth regular session of the International Sabbath-school Association was held at 9:30 A. M., Feb. 21. After the opening song and prayer, the president, C. H. Jones, briefly reviewed the work of the Association for the last biennial term. We present the address nearly entire, as given elsewhere.

The treasurer of the Association next presented his report, as follows:-

BALANCE SHEET INTERNATIONAL SABBATH-SCHOOL ASSOCIATION

No Authorcode

For Year Ending December 31, 1895.

	BAL-ANCES	IN-VEN-TORY.	Loss & Gain	Re-sources	Lia-bili-ties		
	DR.	CR.		Loss	Gain		
Sur-plus	....	1058 69	....	....	....	.....	.....
Re-view and Her-ald .	105 19	.....	....	....	....	105 19	.....
Pa-cific Press	369 66	.....	....	....	....	369 66	.....
S. S. Sup-plies	90 56	.....	166 40	....	75 84	166 40	.....
Furni-ture and Li-brary	158 00	.....	142 35	15 65	....	142 35	.....
Postage & Sta-tionery	100 35	.....	9 00	91 35	....	9 00	.....

Ex-pense	316 30	.....	....	316 30	....	.....	.....
S. S. Worker	.....	901 89	30 00	93 07	....	.....	994 96
Story of Pit-cairn .	443 24	.....	....	443 24	....	.....	.....
S. S. Lessons	.....	511 20	....	....	511 20	.....	.....
Tithe	.....	380 63	....	....	380 63	.....	.....
Dona-tions	.....	30 95	....	....	30 95	.....	.....
Gen. Conf. Ass'n ..	76 84	.....	....	....	....	76 84	.....
Int. Tract Soci-ety	50 01	.....	....	....	....	50 01	.....
State Tract Soci-eties	868 00	.....	....	....	....	868 00	.....
State S. S. Ass'ns.	241 93	.....	....	....	....	241 93	.....

Other Accts	22 38	.....	....	....	....	22 38	.....
Cash	40 90	.....	....	....	....	40 90	.....
	2883 36	2883 36					
		Net Gain	39 01				
				998 62	998 62		
		Sur-plus Dec. 31, 1895		1097 70			
						2092 66	2092 66

For Year Ending December 31, 1896. [125]

	BAL-ANCES	IN-VEN-TORY.	Loss & Gain	Re-sources	Lia-bili-ties		
	DR.	CR.		Loss	Gain		
Sur-plus	....	1097 70	....	....	....	.....	.....
Re-view and Her-ald .	174 00	.....	....	....	....	174 00	.....

Pacific Press	671 13	.....	....	....	....	671 13	.....
S. S. Supplies	120 84	.....	125 00	....	4 16	125 00	.....
Furniture and Library	212 35	.....	185 00	27 35	....	185 00	.....
Postage	106 70	.....	8 50	98 20	....	8 50	.....
Expense	354 46	.....	....	354 46	....	.....	.....
S. S. Worker	.....	413 37	30 00	353 51	....	.....	766 88
Mdse	.....	1 57	....	....	1 57	.....	.....
S. S. Lessons	.....	462 51	....	....	462 51	.....	.....
Tithe	.....	454 44	....	....	454 44	.....	.....
Gen. Conf. Ass'n ..	26 20	.....	....	....	....	26 20	.....

Int. Tract Society	75 11	.....	....	....	....	75 11	.....
State Tract Societies	655 88	.....	....	....	....	655 88	.....
State S. S. Assn's	114 29	.....	....	....	....	114 29	.....
Owe on Acct.	.....	114 18	....	....	....	.....	114 18
Cash	32 81	.....	....	....	....	32 81	.....
	2543 77	2543 77					
		Net Gain	89 16				
				922 68	922 68		
		Sur-plus Dec. 31, 1896		1186 86			
						2067 92	2067 92

Received for Missions.

	1895	1896	Total

Japan	4609 39	340 28	4949 67
Zambezi	8715 43	474 17	9189 60
Haskell Home	167 32	116 32	283 64
N. Y. Boat	1 00	1 00	
China	5264 12	5663 13	10927 25
Southern Field	10881 22	10881 22	
India	5912 33	5912 33	
	18,757 26	23,387 45	42,144 71

M. H. BROWN, *Treasurer*.

Many interesting inquiries were elicited regarding the report, especially with reference to the money donated to missions. By motion of N. C. McClure, seconded by J. E. Graham, the report was adopted.

The report of the corresponding secretary was presented, but for lack of space in this issue, will be given later. The president being authorized by the constitution to name the usual committees, appointed the following:-

On Nominations - A. E. Place, S. H. Lane, W. B. White, E. A. Sutherland, H. E. Robinson.

On Plans for Work - J. H. Durland, M. H. Brown, W. C. White, J. E. Jayne, W. A. Hennig, L. Flora Plummer, Alberta L. Little.

On Auditing - T. A. Kilgore, J. I. Gibson, W. Ziegler.

To promote greater interest in Sabbath-school work, a list of subjects had been assigned to various workers throughout the field who had been invited to present papers at the present session of the Association. The president read a list of the subjects thus assigned, as follows:-

Mission Fields - What has been accomplished - What remains to be done - How our Sabbath-schools can assist in the work. F. M. WILCOX.

Our Sabbath-school Offerings - How to secure the most liberal donations - How to be used. W. S. HYATT.

Our Home Field - The unsaved around us - House to house visitations - Branch schools. W. B. WHITE.

What can be done to awaken a deeper interest in Sabbath-school Work, and to secure a larger attendance? S. H. LANE.

The Sabbath-school as a means of developing Workers - How can it be made the most effective? J. H. DURLAND.

Our Duty to the Children and Youth at our Camp-meetings - How can we secure the best results? C. L. TAYLOR.

Sabbath-school Conventions - Their importance - How to conduct. M. H. BROWN.

Reverence for the House of God. E. A. SUTHERLAND.

Sabbath-school Lessons - Subjects - Uniformity - Preparation. C. H. JONES.

The Necessity of co-operation among the Officers of the Church and Sabbath-school - How to secure unity in the work. M. C. WILCOX.

Our Duty to the Children and Young People - Special meetings, etc. ALBERTA L. LITTLE.

Proper use of the Lesson Quarterly, Lesson Papers, and Helps. A. E. PLACE.

How to Organize a Sabbath-school - Election of Officers, etc. J. W. COVERT.

Necessary Qualifications of Officers and Teachers. C. P. BOLLMAN.

The Work of the Superintendent. G. W. REASER.

The Work of the Teacher. EMMA THOMPSON.

The Duties of the Secretary. M. H. BROWN.

Review Exercises - How to Conduct - When to be held. L. FLORA PLUMMER.

Teachers' Meetings - Helpful suggestions. E. J. HIBBARD.

Kindergarten Work in Sabbath-schools. L. FLORA PLUMMER.

The Greatest Need in our Sabbath-schools. I. H. EVANS.

In closing, the chairman exhibited a question box, which he desired to see receive many pertinent queries regarding the live issues of Sabbath-school work. Upon motion of W. D. Curtis, the meeting adjourned to call of chair.

The Christian Teacher. [1]

No Authorcode

J. H. HAUGHEY.

(South Lancaster Academy.)

I AM in harmony with the thought that the first essential of successful work in our schools is Christian teachers, - teachers who are unobstructed channels through which the Spirit of God may flow to others. God must be the instructor. He is the real Head of the schools, of the school work, as he is of all his work on earth.

When we read such statements as, "Of all institutions in our world, the school is the most important;" and, speaking of teachers, "They have the most important missionary field in the world;" and then also when we hear the statements which have been read here to the ministers, that they have the most important work that has ever been committed to mankind, it surely seems that we must be very close brothers after all. We are all laborers together with God; and when all the workers reach that point where they will recognize the fact that every part of God's work is all-important, and that he is able to work through his chosen ones in every department, then will
[126] come in that spirit of union and harmony, and confidence in each other, and faith in God, which will result in a more rapid spreading of the gospel of the third angel than we have yet seen.

The prevailing spirit in a school will determine the character of the work done. If the Spirit of God directs, controls, reigns supreme, the work will be wrought in him. The nature of the work depends upon the amount of consecration on the part of the workers, on the part of the students, on the part of all. Our students enter the schools to obtain culture; and that which is most important, and which should receive the first attention, is the heart. "My son, give me thine heart."

I wish to read a few quotations from an article received from Mrs. E. G. White, entitled, "The True Higher Education." I have taken this instruction to myself, and have endeavored in all my work to realize more than ever that God is near, and that his angel is constantly by my side taking note of all that I say or do.

There is need of heart conversions among the teachers. A genuine change of thoughts and methods of teaching is required to place them where they will have a personal relation to a living Saviour. It

is one thing to assent to the Spirit's work in conversion, and another thing to accept that Spirit's agency as a reprover, calling to repentance. It is necessary that both teachers and students not only assent to truth, but have a deep, practical knowledge of the operations of the Spirit.

Again:-

Teachers should walk circumspectly. Those who are often with God in prayer, have holy angels by their side. The atmosphere that surrounds their souls is pure and holy, for their whole soul is imbued with the sanctifying influence of the Spirit of God. They should be learners every day in the school of Christ, that they may be teachers under the great Teacher. They must learn of Christ, and become one with him in the work of training minds, before they can be efficient teachers in the higher education, the knowledge of God.

On another page I find this:-

Those who are under the training of the Holy Spirit will be able to teach the Word intelligently. And when it is made the study book, with earnest supplication for the Spirit's guidance, and a full surrender to be sanctified through the truth, it will accomplish all that Christ has promised. The result of such Bible study will be well-balanced minds; for the physical, mental, and moral powers will be harmoniously developed. There will be no paralysis in spiritual knowledge. The understanding will be quickened; the sensibilities will be aroused; the conscience will become sensitive; the sympathies and sentiments will be purified; a better moral atmosphere will be created; and a new power to resist temptation will be imparted. And all, both teachers and students, will become alive and earnest in the work of God.

When you sanctify yourself through obedience to the Word, the Holy Spirit will give you glimpses of heavenly things. When you seek God with humiliation and earnestness, the words which you have spoken in freezing accents will burn in your hearts; the truth will not then languish upon your tongues.

Eternal interests should be the great theme of teachers and students. Conformity to the world should be strictly guarded against. The teachers need to be sanctified through the truth, and the all-important thing should be the conversion of their students; that they may have a new heart and life. The object of the great Teacher is the

restoration of the image of God in the soul, and every teacher in our schools should work in harmony with this purpose.

Teachers, trust in God, and go forward. "My grace is sufficient for thee," is the assurance of the great Teacher. Catch the inspiration of the words, and never, never talk doubt and unbelief. Be energetic. There is no half-and-half service in pure and undefiled religion. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The very highest sanctified ambition is demanded of those who believe the Word of God.

Teachers, tell your students that the Lord Jesus Christ has made every provision that they should go onward, conquering and to conquer.

These words have been of great encouragement to us in our work the present year; and we have endeavored to profit by them, as far as we understood how. Instead of doing as we once did, - deal with the students in such a manner as to cause them to feel that the star of hope was not still shining, - we endeavor to come close to them by personal, private work. We talk kindly with them, and pray with them; and thus our hearts and lives are wrapped up together, as it were, and our love goes out toward them as it otherwise could not possibly do. In looking back over my past experience, I am not able to find a single case where a student was dealt with harshly, that it ever did a particle of good, ever worked transformation of character, but frequently the opposite. I am astonished more and more to see the coldness of heart that has been manifested in my relation to students; and by coming close to them in personal work, I find that we are enabled better to realize that even those students who are full of defects, can be reached in this way.

We believe, in harmony with the instruction which has been received, that the Word of God should receive more attention than any or all other subjects combined. I will read a few sentences on this point:-

It is impossible to study the Bible with a humble, teachable spirit, without developing and strengthening the intellect. Those
[127] who become best acquainted with the wisdom and purpose of God as revealed in his Word, become men and women of mental strength;

and they may become efficient workers with the great Educator, Jesus Christ.

The same writer has said:-

By obtaining a knowledge of God's Word, and giving heed thereto, men may rise from the lowest depths of ignorance and degradation to become the sons of God, the associates of sinless angels. - Christian Education, 37.

He who guides the planets in their courses, and upholds the worlds by his power, has made provision for man formed in his image, that he may be little less than the angels while in the performance of his duties on earth. - Gospel Workers, 170.

Man, although the most helpless of God's creatures when he comes into the world, and the most perverse in his nature, is, nevertheless, capable of constant advancement. He may be enlightened by science, ennobled by virtue, and make progress in mental and moral dignity, until he reaches a perfection of intelligence and a purity of character but little lower than the perfection and purity of the angels. With the light of truth shining upon the minds of men, and the love of God shed abroad in their hearts, we cannot conceive what they may become, nor what great work they may do. - Testimonies for the Church 4:93.

We can testify to the truthfulness of these statements, from experience in connection with the work. A number of times it has been my privilege to be present when God has revealed his manner of working in our schools. On one occasion during this school year the Lord was pleased to take the work out of our hands, and to give us a day's instruction in heart culture. The spirit which was manifested on that occasion was expressed by one who entered school that day. He said, Heretofore on the first day of school my anxiety was in regard to my mind culture, but to-day it is in regard to my heart culture. I am certain that the Spirit of God, working in the soul, arouses all its activities, and thus gives a discipline which cannot be obtained in any other way. God speaking by his Holy Spirit through his Word to his children is the great Teacher.

Educational. [1]

No Authorcode

W. T. BLAND.

(Graysville, Tenn., Academy.)

PROFESSOR BLAND spoke briefly of the Testimonies and the desire on the part of all the teachers to fall into line and make our schools just what the Lord wants them to be. The Lord has spoken plainly in this matter, and if the instruction is faithfully carried out, ultimate success will be the result.

The speaker took as the foundation of his closing remarks the study of a few words that are continually met by every teacher. One word that every teacher, and in fact every parent, must daily meet is "discipline." While the bare word seems hard, and oft-times even cruel; yet if it is always met with wisdom from above, and a heart warmed with the love of Christ, much of the harshness is removed and the desired good accomplished. The more we study this part of the training and education of the youth (and it is a point that cannot be ignored), the more fully we are convinced that this is one of the most delicate and most necessary parts of the teacher's work.

Another word that deserves careful study is "courage." The Lord in speaking to Joshua, just before the crossing of Jordan, as he had taken command of the people preparatory to entering the promised land, entreated them again and again to be "strong and of good courage." Now the root of this word is *cor*, meaning *heart*. So the Lord wanted Joshua and his people to be of good *heart*. He also tells us to *encourage* one another; in other and more direct words, to *give heart* to one another. In doing this we are practically living out the religion of the Master, who came to this earth to bind up the broken-hearted - the *discouraged*.

No matter whether we are in the school-room, the home, or out in the field at large, this great principle of the teachings of the Saviour must and will be carried out by his followers. Sometimes we think the minister in the field and the teachers in the school are the only ones who are to do this work of encouraging; that this is their business; but not so, for this is one work in which *all* may engage. The Saviour said, "All ye are brethren;" all have a common Father, all are laboring in a common interest, therefore one is no better than another. He may be older or stronger, but the younger is his

"little brother," and so must be treated with greater consideration. It seems only sad that we so often neglect these things, and by so doing wound and crush the hearts of those whom we otherwise should help.

May we not all learn some lessons in the great school of Christ; and whether teachers or ministers, or whoever we may be, let us not forget that we are all *brethren*. Christ said he "was not ashamed [128] to call us brethren." Let us so act toward his brethren that he may not be ashamed to own us. What a wonderful lesson for his people to-day, - the spirit of criticism gone, all coldness and harshness fled away. May it not be that a better day is dawning, when the church shall be flooded with the sun-light of love; when we shall see eye to eye, work shoulder to shoulder, and with hearty cheer press on till the victory is won?

The Working Committees

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THE following committees have been appointed for the Conference and International Tract and Missionary Society:-

FOR GENERAL CONFERENCE

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On Delegates and Credentials - S. H. Lane, J. M. Rees, H. C. Basney.

On Nominations - R. A. Underwood, R. S. Donnell, N. W. Allee, A. T. Jones, W. S. Hyatt, J. W. Watt, F. D. Starr.

On Plans and Resolutions - H. P. Holser, W. C. White, A. E. Place, E. J. Waggoner, N. C. McClure, J. N. Loughborough, F. M. Wilcox.

On Ministerial Credentials and Licenses - A. J. Breed, R. M. Kilgore, W. B. White, H. W. Cottrell, W. M. Healey, C. McReynolds, S. H. Lane, Wm. Covert.

On Auditing - General Conference Committee, R. A. Underwood, L. H. Crisler, C. H. Jones, I. H. Evans, W. S. Hyatt, N. W. Allee.

On Distribution of Labor - General Conference Committee, I. D. Van Horn, D. C. Babcock, J. E. Graham, J. C. Ottosen, G. B. Thompson, P. F. Bicknell, D. T. Jones.

On Education - W. W. Prescott, J. H. Kellogg, W. C. White, J. C. Ottosen; H. P. Holser, G. W. Caviness, E. B. Miller, F. W. Howe, E. A. Sutherland, C. B. Hughes, O. A. Olsen, J. H. Haughey, J. W. Loughhead, W. T. Bland.

On Religious Exercises - A. J. Breed, I. H. Evans, W. S. Hyatt, J. H. Morrison, G. A. Irwin.

On Financial Management - G. A. Irwin, N. W. Kauble, C. H. Jones, J. H. Morrison, N. P. Nelson, J. E. Jayne, C. Santee.

FOR TRACT AND MISSIONARY SOCIETY

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On Nominations - R. S. Donnell, N. W. Kauble, S. H. Lane, H. E. Robinson, M. C. Israel.

On Plans of Work and Resolutions - W. S. Hyatt, C. H. Jones, H. W. Cottrell, W. C. White, H. P. Holser.

Editorial Notes

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THERE is a great amount of work to be transacted in the brief two weeks over which the session of the Conference extends. It seems probable that the latter part of the program will be very much congested.

WE are pleased to learn that the attendance at the evening services in the Y. M. C. A. Hall is very good, and a deep interest is being awakened. Elder Fifield, by special invitation, addressed the Young Men's Christian Association on Sunday afternoon.

IT is a matter of universal and deep regret, that R. C. Porter and wife have been compelled to withdraw from the meetings, and to return to their home in Missouri on account of poor health. Sister Porter had a severe attack of *la grippe* or similar difficulty, and for a time was seriously ill. They have our sympathies and prayers.

THE number of delegates comprising the present Conference is one hundred and thirty-three, representing thirty-eight conferences (a

few delegates represent more than one conference) and five mission fields. Of course this number does not include the laborers and other visitors who do not hold credentials but help to make up the congregation.

CALIFORNIA

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Write for full particulars to T. A. GRADY, Excursion Manager, C. B. & Q. R. R., 211 Clark street, Chicago, Ill. [129]

February 24, 1897

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Educational. [1]

No Authorcode

F. W. HOWE.

(Healdsburg, Cal., College.)

THE sincerity of the statement on our part that we accept the instruction that has been given us in reference to education, must be proved by the willingness we show to apply these principles in our personal work. The principles have long been before us; what we have failed to do, is to make the proper application of them, until our school work has come into that state where it should be manifest to all that changes must be made in it. We may not yet understand exactly what changes are necessary; we must begin by recognizing the fact that they are necessary. The time has certainly come for such reforms as may be required to enable our schools to do the work God designs to have accomplished through their agency.

I am greatly interested and heartily in accord with the subject of industrial training. The idea of industrial schools perhaps suggests the thought of reform schools. For years our schools have published

in their annual calendars, a statement to this effect: While we are glad to receive as students all who come with the purpose of doing their best, this is not a reform school, etc. It is time to stop advertising the fact that ours are ot reform schools, - time to declare positively that in the best sense all our educational institutions are reform schools; but it should be declared not so much in the calendar, as in the actual daily work and spirit of the school itself.

Realizing something of this necessity, we have been endeavoring during the present year in the Healdsburg College to work out still further than formerly the problem of educational reform. We have always sought, as I believe all our schools have, to adapt the training and instruction to the special needs of those who shall be workers in the Master's harvest field. During the last vacation, particularly at the time of the California general camp-meeting, an opportunity was found to take an expression from the state conference in regard to our school work, especially concerning particular lines of study.

This expression was later formulated and developed into a "general course" designed to embrace all the practical branches of study needed for the education of field workers. Thus what has heretofore been known as the "special course," has now been amplified into our "regular" course; while the particular studies which formerly distinguished the "regular courses," are now taught as so many "special" studies for those who need more than is given in the "general course."

As in all our other schools, we have always endeavored to make the Bible the principal study. This year, on the recommendation of the California Conference Committee, we require all our students to take at least one regular class in the study of the English Bible. This requirement is in addition to the use of the Bible as a reading text by those who are studying Latin, Greek, German, or Spanish. The work in these languages has been planned in such a way as to give the student the ability to read the entire Bible from the original, before he takes up any other literature study. Various other readjustments and modifications have been made in our internal school work, with the design of making all the studies pursued contribute to a better understanding of the Word of God. We believe this is a great advance upon our previous plans. [130]

But I do not mean to anticipate the report of our college work that would more properly be given later in this Conference; nor do I wish particularly to advertise Healdsburg or California. As a faculty, our teachers do not yet feel so entirely satisfied with our reform efforts that we wish to commend them unreservedly to all our other schools. But we believe God is blessing our work, and while we are anxious to receive good ideas from every source, we desire to be in a position where we can impart to others what God gives us.

I must add that I feel very solicitous that we should not receive or generate any influence that might tend to direct the work committed to us in wrong channels. We all feel that our educational work, as well as the general work, has reached a critical condition, and in our human anxiety to better it, we may be in danger of adopting hasty conclusions. It is comparatively easy to create a stampede when a large number of individuals are gathered together, in a state of expectancy, not knowing exactly what is about to happen. You have all noticed that as we stand about the tables in the dining-room in South Hall, waiting for the signal to sit, it does not matter whose chair is drawn first, the whole company immediately follow. Human beings in a crowd are much like a flock of sheep - or geese. Now, we do not want any such spontaneous movements in our educational work. The Lord does not want us to take any course in which he is not the recognized leader. We must not hastily adopt some one new idea, or local plan, as being the best possible for all our institutions.

During the last few days we have dwelt much upon certain fundamental general principles that should govern in all of our work. I am rejoiced that the Lord has in these revealed his truth so clearly to us. We are all in danger of neutralizing, minimizing this instruction; of contenting ourselves with the thought, Now let us be careful that we don't take some "extreme position" in this matter. I realize that danger. But *is* there any danger that we should rush to some other extreme position? I read on pages 59, 60 of Special Testimony No. 3:-

The Lord is soon to work in greater power among us, but there is danger of allowing our impulses to carry us where the Lord would not want us to go. We must not make one step that we will have to retrace. There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and

wonderful and new; but God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time, which requires to be presented to the mind as free from that which is emotional as possible, while still bearing the intensity and solemnity that it is proper it should bear. We must guard against creating extremes, guard against encouraging those who would be either in the fire or in the water.

Much more in this same connection would very profitably engage our careful study at this time. There is always an infinite number of extreme positions to which we might be led, but the Lord does not design that we shall take *any position*. We are not to be fixed, but to move onward in the line of his leading. With the danger of extremes on either hand, how shall we know how to apply the principles we have accepted? - By counselling and studying together. No one must lead at random by himself, but all be guided by the wisdom of the whole body. I find authority for this in vol. 4 of the Testimonies to the Church, on page 16:-

As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole.

This thought is further developed on page 128, where the various organs of the church are said to be united to the body, so that each can do its "specific work," and thus "conduce to the comfort and usefulness of the perfect whole." By the recognition of this truth, all our schools can learn by careful counselling how to apply the principles that have been presented. It is my hope that this present Conference may give us, as teachers, the opportunity for daily study together, concerning the practical problems of our school work, so that before it closes we may be able to recommend some general plans for the future that will commend themselves to all our people, and upon which we may confidently expect the blessing of God to rest. [131]

President's Address. [1]

No Authorcode

C. H. JONES.

NINETEEN years ago this spring, at the annual session of the General Conference held in Battle Creek, Mich., the organization known as the General Sabbath-school Association, of which this Association is the outgrowth, was effected, and an active campaign inaugurated. Previous to that time there had been no organized effort, and the Sabbath-school work among our people received but very little attention.

The first State association was organized in California in the autumn of 1877, and before the close of the year 1878, twenty associations were formed in as many different States.

In 1886 the work had extended to other countries outside the United States, and in order to have the name of the general organization harmonize with its work, it was changed from *General* to *International*, which name it still bears.

To-day we find ourselves assembled in the sixteenth session of the International Sabbath-school Association; and looking over the past, we feel that we have great reason to praise God for the degree of prosperity that has attended the work during the last twenty years.

The International Association now embraces forty-three regular organizations, scattered over the United States, Canada, South America, Europe, Australia, and South Africa. And besides, we have isolated Sabbath-schools among the Islands of the Pacific, India, China, Japan, and in various parts of this and the old country. Altogether we must have a total membership of nearly 55,000 scholars at the present time.

Since our last session, four new associations have been organized and admitted to membership, as follows; Argentina, with a membership of 287; Brazil, with a membership of 167; Manitoba, with a membership of 127; and Utah, with a membership of 120.

Besides these new organizations, the Association in Australia has been divided, and we now have the Central Australian Association, embracing Victoria, Tasmania, and South Australia, with a membership of 869.

The Conference of New South Wales has recently been organized, and the Sabbath-school work in that district is being looked after by the Field Secretary, S. McCullagh, with Bro. H. C. Lacey

as Secretary. The last report from this field gave a membership of 344.

At the last annual session of the German-Russian Association, a resolution was adopted to the effect that the two fields be separated, and each have its own Sabbath-school association. The report from that field shows the work to be in a prosperous condition. The donations to missions from the German schools the past year amounted to $452.44, showing an increase of more than sixty per cent. over the previous year.

The territory of the South Dakota Association has been enlarged to include both North and South Dakota, and the name changed to that of Dakota instead of South Dakota.

While these new associations have been organized, the older ones have been growing in strength and efficiency. During the past two years there has been an increase in the number of schools, of 197; in the number of classes, 580; and in the membership, 4,196.

According to the report for the quarter ending Sept. 20, 1896, we now have 2,321 schools, with 7,075 classes, and a total membership of 52,045. But two or three associations, together with many isolated schools, failed to report; therefore the actual membership is much larger than the report shows.

We notice by the treasurer's report that there has been a slight falling off in our offerings to missions. This we regret to see, and the subject should receive our most serious and prayerful consideration. For the two years ending 1894, our offerings to missions amounted to $45,797.17. This was by far the largest amount ever raised in two years. For the two years just past, donations to missions have been received as follows: Japan, $4,949.67; Zambesia, $9,189.60; China, $10,927.25; Southern Field, $10,881.22; India, $5,912.33; Haskell Home and New York Boat, $284.64, making a total of $42,144.71. The above donations will go far toward spreading the gospel in those benighted lands; but we wish it were more. The total amount contributed by our Sabbath-schools to missions since the plan was first adopted in 1887, is about $180,000.

The treasurer's report shows the Association to be in a good condition financially, there being over $1,000 on hand at the present time.

The *Sabbath School Worker* has had an average circulation of about 6,000 copies monthly, and, so far as we have been able to learn, has been well received.

Our corresponding secretary, Mrs. Vesta J. Farnsworth, was called to Australia about six months ago, and for some time previous was very busy making the necessary preparation; therefore our schools have been deprived of her valuable labors for several
[132] months. The Executive Board endeavored to find some one to take her place as corresponding secretary, but failing in this, the recording secretary, Bro. M. H. Brown, was requested to take this additional burden until the regular meeting of the Association.

Since our last session, the Executive Board has held twenty meetings. Sabbath-school lessons for all divisions have been secured and examined, and the general work of the Association attended to.

Immediately following the last session, we issued a little pamphlet containing fifteen lessons, for children's meetings, with instructions how to conduct them. This pamphlet has been used extensively, and meets with much favor. It is by far the best series of lessons we have ever published.

About a year ago we issued a little leaflet entitled, "Hints for Field Laborers Concerning Sabbath-school Work." This leaflet gives suggestions about organizing a Sabbath-school, duties of officers, etc. The leaflet has been sent to our workers generally, and is much appreciated.

While we feel encouraged at the progress of the Sabbath-school work during the past few years, yet the conviction forces itself upon our mind that we have reached a critical time, and that unless advance steps are now taken, we will find ourselves growing cold and formal, and drifting toward the world.

In the past some of our good brethren have felt that we were in danger of making the Sabbath-school work too prominent, and giving it too much attention. But when we come to realize its importance, and the good that can be accomplished through this agency for the salvation of our youth and children, the up-building of our churches, and the evangelization of the world, then prejudice will be disarmed, and every honest Christian will take hold of the work heartily, and in the fear of God, to carry it forward to a grand success.

But the Sabbath-school, like every other enterprise, calls for labor - *hard work* - in order to insure success. It would be just as consistent for a farmer to expect a crop of grain or corn without first preparing the ground, as it is for us to expect a harvest of souls without earnest, self-denying labor. While it is true that we are not to be saved by our good works, yet it is just as true that we shall not be saved unless we do work for our Master. We find nothing in the Word of God which would indicate that the Christian is to have an *easy time*. It is *toil, labor, work*, all the way along; after that, the resting.

In the main, our Sabbath-schools are quite well organized. We have the machinery; and herein lies the danger - that of trusting to the machinery and the organization to accomplish the work, and the first thing we know, we find ourselves *drifting*.

Brethren and sisters, you are here as delegates representing all parts of the field. The responsibility of laying broad plans and adopting wise measures, rests with you. We trust that we shall all realize the responsibility resting upon us, and that we shall become so enthused with the spirit of the message that when we go to our various fields of labor we will be able to communicate the good things to others, and that we shall see a general revival of the work.

With your permission we will now call your attention to some of the questions which should receive careful consideration at this meeting:-

OUR RELATIONS TO THE GENERAL CONFERENCE

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It has been our custom to have all resolutions pertaining to our general work brought before the General Conference for discussion and adoption. Thus we secure the co-operation and influence of the Conference. It is understood that the same plan will be followed this year. Our committee on plans for work will frame the resolutions which they desire to have brought before the General Conference, and present them to the committee on resolutions for this body. Other matters which would more properly come before the Association for consideration can be presented in the form of *recommendations* instead of resolutions.

THE SELECTION OF OFFICERS

No Authorcode

This is always an important question, and should receive careful and prayerful consideration. We believe that during the next two years advanced steps should be taken, and you therefore need a strong executive board, the majority of whom are so situated that they can meet together frequently. It would be wise to select persons for president and secretaries who are so situated that they can devote their whole time to the work.

SABBATH-SCHOOL OFFERINGS TO MISSIONS

No Authorcode

We are glad to note the interest that our schools generally are taking in the matter of raising funds for missionary operations. Some are now advocating the plan of allowing all our Sabbath-school donations to go for mission work, and raising the money to meet running
[133] expenses in some other way. Others fear that if this is done it will not only work an injury to our schools, but will eventually lessen the contributions to missions. This is a question that should be studied carefully, and we suggest that the committee on plans for work take the matter under advisement, and present some recommendation.

SABBATH-SCHOOL LESSONS

No Authorcode

No one question has been studied more carefully and more diligently by the Executive Board, than that of securing suitable lessons for all divisions of the schools. We are aware of the fact that the lessons have not at all times been above criticism, but we have done the best we could under the circumstances, and feel assured that in the main they have given satisfaction, and have accomplished a vast amount of good.

Last July we began the study of the gospel of John, in all divisions. This will continue until next July, when we will take up the book of Acts for one year.

In some localities there has been a call for graded lessons on Old Testament history, for children. Perhaps our committee on plans for work will have some recommendation to offer along this line.

THE "SABBATH SCHOOL WORKER."

No Authorcode

Our schools generally have adopted the plan of taking the *Worker* in clubs at reduced rates, and as the result the circulation has remained at about 6,000. We trust that this plan will be continued, and that our leading workers will take more interest in contributing to its columns.

FIELD LABORERS

No Authorcode

Our constitution calls for one or more field secretaries, but none have been employed during the past two years. It would seem that the time has fully come when advance steps should be taken, and the labors of experienced workers would certainly be appreciated. We trust that at this session at least two persons, in addition to the secretaries, may be selected to engage in general field work under the direction of the International Association.

Each State Conference should also be encouraged to employ additional Sabbath-school workers, as circumstances demand and conditions warrant.

WORK FOR CHILDREN AND YOUTH

No Authorcode

Some have thought that when we have had a Sabbath-school of an hour's duration, or such a matter, then our work for the children is done, and so in the carrying out of this idea we see hundreds of our children and youth drifting out from our churches and into the world. What can be done to check this tide of evil? is the question that confronts us at the present time. What can be done to save our youth and children? This question demands our most earnest and serious consideration. Plans should be devised and put in operation

which will enlist their sympathy and interest, and keep them within the fold.

FOREIGN FIELDS

No Authorcode

It is encouraging to note the progress of the message in distant lands, and to see the interest that is taken in the Sabbath-school work. We now have representatives in nearly every nation. New schools are being organized, and plans should be laid by which we can come into closer touch and relationship with them. In behalf of the Association, we would request the representatives now present from these distant fields to be free to offer suggestions, and to aid us in laying plans which will accomplish the desired result.

In behalf of the Executive Board, we desire to thank these delegates and our brethren and sisters everywhere for their hearty co-operation during our term of office. We see many imperfections in our work, and feel sorry that we have not been able to serve you better; but we have tried to do our duty in the fear of God, knowing that we must meet the record in the judgment. We trust that God in his mercy will overrule all for the advancement of his cause and the glory of his name.

Our term of office having expired, the delegates here assembled will now assume the responsibility of laying plans for the future. We trust that the Spirit of the Lord will be present to guide in every plan that is laid, and that all things may be done in harmony with his will.

Health and Spirituality. J. H. KELLOGG, M. D. (Wednesday Evening, Feb. 17, 1897.)

No Authorcode

I BEGIN this evening with a thought which is closely connected with what was said last evening. The one thing that I am anxious to
[134] get before you is that God is in this human form of ours, and that it is our duty, and that of every person that lives, to accomplish the very best purpose with these bodies. I desire to show you how pure blood will affect character through eternity. Suppose a man's blood is impure, then the liquid that bathes the brain cells has poison in it.

These cells are paralyzed. I met a man at the Sanitarium a day or two ago, and I said to him, What are your symptoms? How do you feel? He said, "Doctor, I feel terribly, and sometimes I feel like taking my life almost - it seems as though my life was not worth living." What was the matter? - He was poisoned just as much as though he had taken strychnine or arsenic or some other poison. But these poisons were produced within his own stomach - were produced by that process that causes the coated tongue, that bad taste in the mouth, and he was being poisoned all the time. We sometimes hear of a person suffering from Bright's disease. Such a person is liable to die at any time, and sooner or later he will die. Again, we hear of a person complaining of nervous and one-sided headache. This is only the same thing manifested in another form. The only difference is that one is farther along than the other. One's stomach is in a bad condition, and a man in that condition is laying the foundation for true Bright's disease, also many other diseases, such as rheumatism, insanity, sick headache, nervous headache, and a whole family of kindred diseases, epilepsy, hysteria, and nervousness.

A man suffering from nervousness is simply poisoned, and cannot help being nervous; it is the result of the poison. The great majority of maladies are the result of poisons in the human system. A person whose stomach is poisoned, is not a perfectly sane man; he is living under a cloud, he is in an incubus all the time. He cannot think clearly, cannot be as good a Christian as he ought to be, cannot discern moral principles as well as he ought. The brain is not able to work with great quickness, clearness, and accuracy. Certainly if a man cannot add up a column of figures without making a mistake, he does not have that moral clearness which he ought to have in distinguishing between right and wrong. It is absolutely impossible. If the blood is poisoned, it paralyzes the brain and nerve cells, and we cannot be the men and women we ought to be, because we cease to be as susceptible to the influences of the divine Spirit upon our brains and nerves. Therefore it is very important that we keep our brains in health, in order that we may be able to think the mighty thoughts that God may give us. We cannot possibly indulge in low living and do high thinking. High thinking comes with high living. The man who eats grossly, lives grossly, is certain to think grossly, and cannot possibly be a clear, clean, high thinker.

One point I wish to mention here, and it seems to me to be one of the most important things we have to consider at all: it is that our very characters are born of what we eat. What is character? - It is simply the mode of thinking. A mode of acting is developed as a result of our general habit of living. I met a man not long ago that had come from the slums, and he burst into a perfect torrent of oaths. The night before, he had borne a good testimony in meeting. He said, afterward, Did I swear? And he could hardly be made to believe that he did. The cause of this was that he had formed such a habit of swearing, that he became like the little boy who said he did not lie; it simply told itself. It simply swore itself, it was so easy, so natural an act with him. His tongue uttered the oath before he began to think: there was no premeditation about it. It is this which reveals one's character.

We do a thing before we stop to think. When we do a thing after thinking, it may not be the natural thing; our natural character comes out when we do not think. We think, What would men think of us? What would the Lord think? and we restrain ourselves from doing what we otherwise would do. If we thought we would not receive punishment for an act, we would frequently do it. Just as I heard a man talking about its being enjoyable to commit sin to a certain extent; that it was simply having a good time. Such a man is not necessarily, by nature, more perverse than many others. The man may refrain from doing wrong, from a perverse will, just as much as another does wrong on account of the perverse will. Somebody said that the only difference between a wise man and a fool is, that the fool tells all he thinks, and the wise man keeps it in. The wise man thinks just as much, but keeps it to himself, and does not let other people know what he thinks; but that man is not a truly wise man. The truly wise man is the one who does not think bad things. It requires more than human wisdom, it requires more than human power, to get into that position.

[135] The food we eat, which we take into our stomach, colors, so to speak, our brains and our thoughts. I examined a patient one time. I talked with her about her tastes, examined her stomach, etc. Finally she burst into tears, and began to sob, "Doctor, do tell me what is the matter with me; am I sick or am I wicked?" She said, "I am cross. I scold my husband, I scold my children, I scold my neighbors all

the day long, and I have no occasion for it. Now, am I sick, or am I wicked?" I looked at her tongue, examined her stomach, and found a lot of decayed food there, and her breath smelled of decay, and her stomach was the hold of every unclean and hateful germ. There was abundant reason why the woman should be cross and irritable, for every nerve was just strained to the utmost tension. When anything was going to happen, there was such a tension on her nerves that she would scream out. But this poor woman I made perfectly happy by simply telling her that her case was not a case of total depravity, but a case of total indigestion; and we cured her in a week's time by washing out her stomach, and thus she had a clean conscience. It was all done by simply getting her stomach clean. And so we ought to be able to control ourselves with God's help. She was able to control herself. When she was violating the laws of nature, and eating unwholesome things, she might pray as much as she liked, and the Lord could not give her patience and a clean conscience, because that was not in his order. The Lord could not make her a patient woman, while she was taking a sure course to make herself impatient; but by eating proper food that would give her proper nourishment, she could have a clean brain. That is the reason why God has given us so much instruction about diet, - so that he might by and by say to us, "Here is the patience of the saints."

Now, my friends, if ever we want to get where the Lord can call attention to our patience, where he can say, These people are saints, look at their patience, - there are trials and tribulations coming, - if we ever get the patience that is necessary for that time, we will have to get it *in the Lord's way*. There is no other way we can get it. That poor woman could not be patient to save her life, or to save her soul. She was troubled about it; and there are some of you troubled in that way - because you cannot be patient. That is one of my troubles, too. It is hard to be patient. I am naturally a very impatient person, and it is exceedingly hard to be patient. I have to pray for that more than for anything else. Now I know that I have to live on a plain, simple diet, in order to be the least bit patient, so that any person could live with me. If I lived on the diet that some people live on, I do not believe that I would be patient at all. The Lord will always supplement what we do, but we have to do our duty. Before we can ask God to do something for us that we have not done, we have to

do all we can do. If we try to put it off, try to get rid of it, this way, that way, and the other way, we find that we are losing time. We cannot get goodness by simply praying for it; we have to work, as well as pray. We have to exercise faith, and we have to obey; and it is not only faith, it is obedience as well, that God exacts of us. He exacts of us willing obedience; not simply obedience, but willing obedience. So long as we do a good thing merely from a sense of duty, it will not do us any good.

I believe that a man who undertakes to live out health reform from a sense of duty, will make a total failure of it. He will make a failure of it every time. He will do very much as a man in England did some years ago. Elder Loughborough met a brother, and recommended him to eat oatmeal. A year after that he met him again, and asked him how he liked oatmeal, and he said, "My wife does not seem to like it very well. I like it pretty well myself, but my wife wants to know if it would do to cook it. Do you think it would be proper to cook the oatmeal before we eat it?" The poor man had been eating raw oatmeal all the time, because he thought that was health reform, and he liked it pretty well - from a sense of duty, I suppose. So, as long as we undertake to do things from a sense of duty, we will do just some stupid thing like that, that will upset everything, and entirely negative and destroy all the good our obedience might do us.

Now, if we undertake to go about this thing in a willing way, God will enlighten our minds, and he will lead us into right ways; he will help us, and direct us, bringing the right sort of knowledge to our minds, and will bring us in contact with the people who will aid us in a variety of ways to get light and truth that will help us out of our difficulties, so that we shall know just what to do, and how to do it. I think that people years ago tried to live out health reform from a sense of duty, and just as soon as they would begin
[136] to backslide a little, they would abandon it altogether. We want to be health reformers because it is a privilege, and because God has implanted this in our bodies; and he is trying to work to the best ends for us. What a privilege it is to think straight in that way; and if we do it in that way, we will get a blessing in doing it.

I want to say a word further about the way it affects the character. Here are these poisons in a person's blood contaminating his brain,

so that he cannot think clearly; he cannot be a patient man, he cannot sleep when every nerve is strained to such a tension that it is ready to snap. It would be nothing but a miracle every moment that he should be patient. If he can get in a quiet state of mind, he can control his nerves.

To illustrate that point: I remember some years ago I was in an audience where there was a speaker who was somewhat flowery in his eloquence, and as he swept his hand along across the pulpit, he upset a glass of water, or at least knocked it over, so that it went rolling across the desk. There was a good sister in the audience who saw that tumble and roll along there, and she sprang upon her feet, and screamed, "O!" It made a great deal more disturbance than the glass did. She did not mean it; it came right out before she had time to restrain it. Everybody looked around to see what was the matter with the woman. Now that is the condition of a person who is living in a state of chronic indigestion. He has a lack of self-control, and this lack may be manifested in one way or in another way. It may be in the emotional nature, it may be the excitable propensities of the man, or it may be his lower nature, - it may be any part of the man that becomes excited by these poisons that are found in his body; and he may be led down and down to destruction, to the very lowest depths, to humiliation and debasement. These are all the results of a bad diet.

Now I said that this influence upon the character may have an effect upon the man to all eternity, because day by day we are making our future; our very souls are being molded from day to day. The man's soul is simply his individuality that is wrought out by the co-operation of God's Spirit. It is God working within me, co-operating with his own will, and working out my own individuality; and that individuality depends upon the formation of a man's will. If his mind is bound by disease, so that he cannot act freely, then you can see what the result will be. He will be a poor specimen. Whereas, if the mind and will are free to act, then we have worked out a beautiful individuality, and this individuality when the resurrection comes, is restored in the representation of him again, and that is the resurrection.

I said it affects a man to all eternity, because we are told that we have to begin in the next world where we leave off here. We have to

begin very much where we leave off here. But it may be asked that if we have all eternity to live in, why cannot we learn all there? But you might have been very much further along. Life is one school, and eternity is another school, an extension of this earthly school, and we begin there where we leave off here. Now we want to have a little heaven below, and begin to do the things that we expect to do in heaven by and by; and the Lord demands of us the very same things that he did of Adam, so far as we are capable of doing them. Then why shall we not begin here to comply with those same laws and principles, as far as we can with our limitations? When we get over to the new earth, it is going to be Eden restored; for we read that the lion and the lamb shall lie down together, and the lion shall eat straw like an ox - and that is the one reason why it will be safe for the lamb to lie down with him, because he will eat straw. And a little child shall lead him - a little child can lead him, because the lion eats straw like an ox. The ferocious character that has grown out of their diet departs from them. When Noah brought all these animals into the ark, they were not ferocious. We have no account that Noah took into the ark a whole lot of sheep to feed the lions, or a lot of rabbits for the panthers and bears. He carried in there only the food that God had provided, and it was a natural kind of food which was provided for them, - a food fit for them, the food which God had created for them. So, as I said before, why should we not have a little heaven here below - not simply in the matter of meat-eating, but in everything conform to God's laws as far as we can?

Second Meeting of the Sabbath-school Association

No Authorcode

THE second meeting of the above Association was called at five o'clock P. M., Feb. 22, C. H. Jones, president, in the chair; and M. H. Brown, secretary. The song "Working with Thee" was sung, and
[137] N. W. Kauble offered prayer. After reading of the minutes a communication from the Battle Creek Sabbath-school was read by A. B. Olsen. The communication related to suggested improvements and adaptation of the *Sabbath School Worker*, and other suggestions in reference to Sabbath-school work. After the reading, the docu-

ment was referred to the committee on plans for consideration. The remainder of the hour was given to consideration of special topics. Miss Alberta Little, of Minneapolis, read an able and interesting paper on Our Duties Toward the Youth and Children. This was passed without discussion, and M. C. Wilcox, of Oakland, read an essay written by C. L. Taylor, on The Relation of Camp-meetings to Youth and Children. The reading was followed with remarks from W. C. White on the last topic. He emphasized the necessity of recognizing the presence in children of the law of motion, which is to them the law of life. Arrangements at camp-meetings for children should include plenty of exercise. Short trips into fields or woods, with instructors who would impart wholesome lessons from the book of nature, were recommended as proper diversions from the routine of exercises.

The passing of the hour cut off further consideration of the excellent essays which we hope will be given in our columns.

An Uncertain Sound. A. J. BREED. (Sabbath Forenoon, Feb. 20, 1897.)

No Authorcode

TEXT: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Corinthians 14:8.

The apostle here chooses a familiar symbol with which to illustrate a very practical truth that applies largely to the work of the ministry. Not only in ancient times was the trumpet used in armies for attracting general attention, and for directing general movements, but it is employed in our time as well. It is now called the bugle, and certain notes are given for the purpose of sounding alarm. Other notes call the soldiers together for parade. And so different signals are assigned to the various incidents of army life. Even in the middle of the night, when the bugle sounds "boots and saddles," it means for every man to spring at once to his post of duty. But if the notes of peace are sounded at a time when an alarm is wanted, not one would prepare himself to the battle.

The use of a trumpet in Bible times is explained in Numbers 10, where Moses was called upon to make two silver trumpets, and the sounding of different notes were designated for various calls

and notices that it would be desirable to give the people. Carrying this fact into figure, the Lord through the prophet Joel makes use of the following language: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." But if when the time comes for the sound of that trumpet, it shall be given an uncertain sound, who then would prepare himself for what is coming on the earth.

With these thoughts before us, I would call attention to the following remark in a testimony recently received: "The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound." This message comes to all, but especially to my brethren in the ministry. God has given us a work that is to be world-wide in its extent. That being true, the importance of speaking the truth that is given us in unmistakable language is of the greatest magnitude. Looking back over our past work, can we claim to have done this? If so, why have we received the messages that have of late come to us? We have never before received such words as have been here given to us. There is but one way in which we can give the message of truth as we have received it, and as the Lord would have us give it, and that is by being ourselves true to every principle that God's Word has revealed.

When God's people depart from those principles, they are soon brought into straitened places; and in their past experience they have often been found there. But in the times of the deepest trouble the Lord is prepared to give the greatest victory, whenever his people turn again to him. We think of the prophet Daniel and his experience, as recorded in the ninth chapter, confessing his sin and the sins of his people, and calling upon the Lord for compassion; and then we see how soon the answer came. While he was speaking and praying and confessing his sin, and making supplication for the holy mountain of
[138] his God, the angel Gabriel was caused to *fly swiftly* and to touch him in love; and I believe in my heart that if we here take hold of these things as God would have us, we shall have the greatest victory that has ever marked our history. The word of God came to Daniel at that time, "Thou art a man greatly beloved." He will send us such answers as he sent to Daniel. He is the same compassionate God, the same that he was then.

We have been told that the "people are being led into false paths," and that the present state of things is not in the providence of God. And the Lord, through the prophet, says: "My people are destroyed for lack of knowledge." There is no doubt that we as ministers are in a great measure responsible for these conditions. But the language of the apostle Paul comes forcibly to my mind: "Hath God cast away his people? God forbid." There are yet hearts that are true to God. There are those who keep their eyes on Jesus, and who are living to know and do the will of God. God has promised that if we confess, he will pardon; and when God pardons, we are pardoned. It is true that if we had always followed and trusted in the Word of the Lord, we should have had no trouble. The Lord set the case before his people of old, and when they chose God, God chose them, and he remained faithful to all his promises:-

Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken. Deuteronomy 26:17-19.

In chapter 28 he places before the people the blessings that would accrue to them for obedience, saying in verse 13, -

And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them.

We sometimes talk and read of the failures of Moses - and he had his weaknesses; but I never think of Moses's failures without turning my mind to the mount of transfiguration, where, with Christ and Elias, we see Moses glorified.

The things that happened to Israel in their journeyings were written for our admonition: and when the spies were sent out at the border of the land, they were men of repute, and brought back that which, in many respects was a true report. There *were* giants in the land. There *were* great and walled cities, and Caleb did not deny these facts. But there was no faith in their report, while Caleb

declared that in the face of these difficulties they were well able to go up and take the land. God approved of his spirit, and declared before the congregation that he had another spirit in him, and followed Him fully. To be partial in God's work is not to be in the work at all. And so, in speaking of the work of the gospel ministry, Paul says, "Warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." To present every man perfect means that we shall preach to every man the complete Word of God, slighting no principle that the Lord has revealed to us; that we shall leave no duty undone, but will perfectly instruct the people in the Word of God that pertains to salvation.

The kind of men that God wants in his cause to-day are men who will stand upon every principle of his Word. We have before us in this Conference a work of solemn importance, and those upon whom it devolves will have great responsibilities to bear, and we need to seek God for guidance. The heavenly guide has been pointed out to us, and if we follow him, he will lead us into all truth. "He will take the things of God, and show them unto you." We must each stand in the place where we can consistently say, Speak, Lord, thy servant heareth. Then he will speak to us. It is by dividing the Word that we give the trumpet an uncertain sound, or by discounting his counsels, and saying that the Lord does not mean what he says. It is a time to deal faithfully and truly with the Word of God.

District No. 2. G. A. IRWIN. (February 22, 1897.)

No Authorcode

THIS District is composed of the following States: Kentucky, Tennessee, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, and Louisiana. There are two organized conferences in the District - Tennessee River and Florida.

[139]

TENNESSEE RIVER CONFERENCE

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This conference is composed of the western portions of the States of Tennessee and Kentucky, with general offices at Nashville, Tenn. Four ordained ministers, one licensed preacher, four licensed

missionaries, and thirteen canvassers compose its present corps of workers. It has ten churches, with a membership of three hundred and fifty-six, and seven organized companies aggregating seventy-five members. It has seventeen Sabbath-schools, with a membership of three hundred and thirty-six; and twelve organized tract societies. The total book sales for nine months prior to Aug. 1, 1896, the date of their last annual conference and report, was $1,928.40; the receipts for the same time were, tithes $2,050.08; offerings for home and foreign work, $317.67. The conference owns eight church buildings, with an approximate aggregate value of $2,500. Two tents were operated the past year, and one general camp-meeting was held.

FLORIDA CONFERENCE

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The severe frost that occurred in this State during the last session of this body, was a great hindrance to this young conference. But by commendable perseverance and self-denial on the part of both officers and members, the work was kept going until the tide turned and prosperity is again attending their efforts. Its present working force consists of two ordained ministers, two licensed preachers, two licensed missionaries, and two canvassers. There are nine churches and nine companies in the conference, making, with the isolated Sabbath-keepers, about three hundred. There are twenty organized Sabbath-schools, with a membership of two hundred and seventy-three; seven working tract societies. Tithes for nine months prior to June 30, 1896, the close of the conference year, $1,656.19; missionary offerings from different sources for the same time, $193.44; and $374.00 worth of books was sold. The conference owns three church buildings. Two tent companies were in the field most of the past year; a general camp-meeting was held in Tampa in July, with an attendance of one hundred and eighty-six camped on the ground.

THE MISSION FIELD

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Since our last General Conference laborers have been added from time to time, until at present there are sixty-two persons actively engaged in the work, as follows: ordained ministers, nineteen; licentiates, seven; licensed missionaries and teachers, thirty-six. Fifty persons have been engaged in selling our publications, whose total sales for the past year amount to $15,035.77. There are twenty-six organized churches and seventeen organized companies, whose aggregate membership amounts to a little over 900; fifty-seven Sabbath-schools, with a membership of 1,114, whose contributions the past year amount to $649.81; $290.98 of this was donated to foreign missions, and $68.00 given in tithes to the general association. We own twelve church buildings, - two in Tennessee, five in North Carolina, one in South Carolina, two in Georgia, one in Mississippi, one in Louisiana: with a total estimated value of $5,050. The tithes received during the past year amount to $5,178.68; offerings for foreign missions for the same time from all sources amount to $1,137.42. Nine tents were operated the past season, - two in Tennessee, two in North Carolina, one each in Kentucky, South Carolina, Georgia, Alabama, and Louisiana. At all of these meetings some have accepted the faith, and in several instances churches have been organized. Our general camp-meeting, at which representatives from all parts of the field were present, was held at Chattanooga, Tenn., July 17-26, one hundred and fifty-two being camped on the ground. Union, harmony, and a good spiritual interest characterized the meeting from beginning to end, and its influence has been salutary to the work in this field.

DISTRIBUTION OF LITERATURE

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This work has been carried forward with good success by the Southern Tract Society located at Chattanooga, and the Religious Liberty Association from Atlanta. As the result of the work of the former, new Sabbath-keepers are springing up all over the district, and through the efforts of the latter a change has, for the time being, taken place in public sentiment, so that none of our brethren are under indictment or pending trial for laboring on Sunday.

GRAYSVILLE ACADEMY

No Authorcode

At the regular meeting of the spring session of the General Conference Committee held in 1896, it was voted to purchase the grounds, buildings, and furnishings of the Graysville Academy, and operate it as a Conference school. At the same meeting a faculty [140] was chosen, with W. T. Bland as principal. Later, a course of studies was adopted in harmony with the general plan of our schools, and a neat calendar of thirty-three pages was printed for distribution. Some necessary changes and improvements were made in the Academy building, better to adapt it to the course of studies. School opened Sept. 9, with an enrollment of fifty, fourteen of whom were in the Home; twenty-four more have since been enrolled, seven of whom are in the Home, making in all twenty-one boarding students. There is a good feeling toward the school throughout the district; union and harmony prevail among the faculty and students, and with proper recognition on the part of the General Conference in the shape of financial aid to enable its managers to erect a more commodious and convenient dormitory, this school might soon become self-sustaining, and exert an excellent influence in this field.

WORK AMONG THE COLORED PEOPLE

No Authorcode

Of the population comprising District No. 2, about one-half is colored. Our work among this people can be said to be but fairly begun, although quite an advance has been made since our last session. Then six persons were entirely engaged in this work; now there are seventeen. New openings for labor are constantly seen, and many more consecrated workers could be used to advantage. Experience has demonstrated that education is the ground work of labor for this people; hence a number of church and private schools have been started, and are being carried on successfully. The need of more enlarged facilities led to the establishment of the -

OAKWOOD INDUSTRIAL SCHOOL

No Authorcode

The matter first began to be put in definite shape by the General Conference Association at its fall session of 1895, appointing a committee of three of its members to look up a location, with power to purchase provided they did not exceed $8,000. After visiting a number of places in Northern Alabama, the committee decided upon and purchased the present location, paying therefor $6,700 in cash. The farm is located four miles northwest of Huntsville, Ala., and consists of 360 acres, 300 of which are cleared and under cultivation; the remaining sixty acres being in timber. Full possession of the property was obtained Jan. 23, 1896, and Brother Grant Adkins and wife were placed temporarily in charge. Two teams and the necessary implements and tools were purchased, to begin the work of improving and carrying on the farm. In April Brother Solon Jacobs and family, of Iowa, arrived, and Brother Jacobs took charge as superintendent. Some necessary repairs, and an addition to the main building, 18 x 44 ft., for kitchen, dining-rooms, and sleeping rooms for the girls, was at once begun, and carried forward to completion as rapidly as other duties on the farm would permit. In September ground was broken for another building 20 x 44 ft., two stories high, the lower story of which was to be used as a school-room, and the upper story as a dormitory for the boys. It was thought that this building would be ready for occupancy by the first of October, so a handsome announcement of sixteen pages was prepared, advertising the school to begin Wednesday, Oct. 7. But owing to some unavoidable delay, the building was not completed in time, and the opening was postponed until Nov. 16, at which time the school was formally opened with pleasant and appropriate exercises.

Sixteen students were present at the opening, eight of whom were to attend the regular day school, and eight the night school. The faculty for the present consists of Elder H. S. Shaw and Arthur B. Hughes. Since the opening, twenty-two more students have been added, and quite a number more have made application to come into the Home, but have been rejected for the present on account of lack of room. Thus far $10,167.50 has been expended in this enterprise, including the purchase price.

There have been very many marked evidences of the Lord's guiding hand in this undertaking, and the managers feel confident that if this body could see its way clear to vote a liberal appropriation

to erect the necessary buildings and purchase appliances, to fully make of it what the name implies, it would prove in the hands of God-fearing managers, a potent factor in the enlightenment and Christianization of this cause and people.

While we would have been glad to see more accomplished than we are able to report, yet in view of the fact that we have many things to contend with in this field that are not found in others, we feel to thank God for what has been accomplished, and for the degree of courage manifested by the laborers to continue the warfare until it shall close in victory. [141]

Third Meeting of the Conference

No Authorcode

THIS meeting convened at 9:30 A. M., Feb. 23. After singing, prayer was offered by J. W. Watt. The names of N. P. Dixon, of Kansas, and B. R. Nordyke, of Missouri, were enrolled among the delegates. The minutes of the previous meeting, being read by the Secretary, were approved.

The Chair announced that the hour had been assigned to the consideration of the publishing work. Representatives of the principal publishing houses, the Review and Herald and Pacific Press are here, and the patrons of these institutions are here. It will therefore be proper at this time to bring the work of these houses before this gathering. The business of these associations cannot be legally transacted here, therefore the meetings will be only informal in their character, and the real business will be transacted in their legal localities.

The Chair then called on W. C. Sisley, President of the Review and Herald Publishing House, who stated at the outset that he was somewhat uncertain as to the amount of time to be given to the meeting, or to the character of the matter to be brought before it. In an impromptu manner he gave an outline of the working of the Review and Herald Publishing House for the past year; stated that the work of the association had been prosperous in many respects, especially when the stringency of financial matters is taken into consideration. The amount of work turned out by the manufacturing department has been over $62,000 in excess of that performed the year before. During the year an average of 263 hands have been

employed, and over $90,000 paid out in wages. The accompanying financial statement was submitted in printed form:-

FINANCIAL STATEMENT OF S. D. A. PUBLISHING ASSOCIATION

No Authorcode
For Year Ending Dec. 31, 1896.

	Resources.	Liabilities.	
Real estate	$ 70,326 00		
Personal property	96,244 31		
Notes receivable	61,773 69		
Cash	3,005 69		
Cash in banks	780 92		
Accounts receivable	114,689 48		
Cuts and engravings	4,977 13		
Type	8,564 10		
Material	18,780 89		
Work in progress	10,405 35		
Stock in salesroom	90,192 11		
Fuel on hand	416 00		
Notes payable		$172,575 53	
Demand notes		16,526 47	
Accounts payable		51,102 66	
Capital stock		148,290.00	
Stock not issued		62,802 27	
Donations and legacies		2,738 10	
Surplus	$ 23,041 33		
Net gain	3,079 31		

		26,120 64	
	$480,155 67	$480,155 67	
Capital stock	$148,290 00		
Stock not issued	62,802 27		
	$211,092 27		
Surplus	$ 23,041 33		
Net gain	3,079 31		
	26,120 64		
Present worth		$237,212 91	

The departments have been well supplied with work. Especially has this been true of the press room, which, during the most of the present year, has been operated night and day.

During the present year the liabilities of the institution have been decreased by $50,000, and a similar decrease has been effected in the bills receivable, thus simplifying the accounts and rendering the condition of the company more secure.

Brother Sisley spoke of the religious interests of the hands, and of the efforts that are being put forth to bring about a better state of things, and stated that some degree of success was attending these efforts.

The very small profits attending the work may be explained on different grounds. One is the publication of books and papers in foreign languages, on which there is necessarily a considerable loss because of the small circulation they have. Another cause is the fact that over one-half of the products of the company are sold to branch houses or to the General Conference, on which no publishers' profits are charged.

[1] Abstract of address read at meeting.

[1] Outline of address given before the Conference.

[1] Abstract of an address before the Conference.

[1] Read before the International Sabbath-school Association.

C. H. Jones, President of the Pacific Press, was called upon for his report, but the hour having so nearly expired, it was decided to postpone this report until another occasion.

The Conference then took a recess of half an hour.

International Religious Liberty Association

No Authorcode

THE first meeting of the above Association was called at 11:15 A. M., Feb. 23, President, Allen Moon, in the chair, with A. F.
[142] Ballenger as secretary.

Hymn 847 was sung. R. M. Kilgore offered prayer.

The Chair stated the conditions of membership upon which the people were entitled to participate in the deliberations of the meeting. Upon motion of W. D. Curtis, seconded by the Secretary, it was voted to invite all ministers and delegates to participate in the deliberations.

The President then presented his report, which will appear in another place. He supplemented his address by reference to the National Christian Endeavor Convention, held in Washington last summer, and gave an interesting account of the work done by the Association in connection with that convention and in the national capital.

Powerful influences have been brought to bear upon congressmen, committeemen, and all classes of society, to secure the passage of the pending Sunday bill for the District of Columbia. This bill was favorably reported to Congress by the District Commissioners, but its bright prospects have been overclouded by delay in presenting it to Congress - so much so that it is in nowise probable that it will be brought before the present session, and therefore will perish by default. The Chair stated that he had good reason for believing that the bill was practically dead; otherwise he should not have been here.

The Chair spoke further of the use that is being made of tracts and the *American Sentinel* in educating the minds of the people in reference to the present issues. He was informed by one in a position to know that no paper had ever met a more favorable reception by members of Congress than the *Sentinel*.

J. H. Palmer stated that there had been two Sunday bills presented in the Montana Legislature, and word just received from that State informed him that a vote of thanks was adopted by the legislature for the presence of the *American Sentinel*.

The report of the Recording Secretary, A. F. Ballenger, was then called for and read. It was an interesting document, and will appear in its course. At the close of his report the Secretary introduced a new pamphlet, which the Association desires to give extensive circulation. The title is "Baptist Principles of Religious Liberty." It was stated that it was designed to give out widely to ministers of that denomination. He believed that it was calculated to do a large amount of good.

E. J. Waggoner raised the query as to whether we are laboring to relieve the pressure that is being brought upon the denomination by advertising the fact that we are being persecuted?

The Chair replied that so far as he understood the matter, and was acquainted with the work, we are not. In the work with the North Carolina Legislature, to which allusion was probably made, only the principles were alluded to. No one knew that he represented any denomination, or belonged to one, till a member asked him the question, when he replied that he was a Seventh-day Adventist. Then followed the statement given.

Dr. Waggoner then inquired as to the object of the publication and republication of the instances in which our people have been called upon to suffer, if it was not to advertise ourselves. He thought that all that we had to do was to preach the gospel, and proclaim right principles, and not to proclaim any injustice we might be called to suffer, or to complain of any oppression placed upon us. It is the principles, not the people, that we want to publish.

The inquiry brought out several interesting responses to the same effect as the question, though it was held by some that a publication of the facts in the case is necessary to convince people that there is a necessity for such principles to be proclaimed.

One member raised the query whether it would be right to denominate a man a hypocrite who professed to be a Christian, and was opposed to the principles of religious liberty. This was responded to by Elder Fifield, who stated that the work of those who were opposed to the principles we cherish is of the most seductive character,

and that many thousands espoused it honestly because it appealed strongly to their religious sympathies, and they did not consider the final effect. They might be as sincere in their work as we are in ours.

H. P. Holser stated that he thought too much had been made of the matter of publishing our grievances, and that we are not qualified to judge of the motives of others. We should confine our work to the preaching of the gospel, and talking the principles, and not in judging other men.

A. F. Harrison thought that, these things being true, they should be allowed to work both ways; and that if legislatures thought best
[143] to pass laws favorable to us, we should not seek to hinder them.

A. T. Jones read the following selection from a testimony:-

Already there has been too much printed in regard to the persecution of the Sabbath-keepers in the Southern States, and those who are bitter against the law of God, trampling it under feet, are all the more earnest to make human laws a power. Their religious bigotry would lead them to do any act of violence, verily thinking they were doing God service; for they are in great error. A blind zeal under false religious theories, is the most violent and merciless. There are many who are stirred up by our papers to do just as their neighboring States are doing.

He then said that it was not necessarily judging a man to state the facts in regard to what he had done. It is not denouncing a man to state what he is doing. The most bitter persecutors of the truth are those in whose hearts the principles of truth are at work, and are pressing hardest. They seek thus to destroy the principles that trouble them. So it is the truth rather than the individual that is persecuted. He cited the cases of the Sadducees and Lazarus, and of Paul, to show that persecution is often a fight against conviction.

The Chairman being authorized to appoint the committees, named the following:-

On Nominations - S. H. Lane, M. C. Wilcox, A. E. Place.

On Plans and Resolutions - A. F. Ballenger, G. A. Irwin, C. H. Jones, W. C. Sisley, A. T. Jones.

A canvass of the house for membership dues and fees resulted in bringing nearly fifty dollars into the treasury.

The meeting then adjourned.

Educational Reform. C. B. HUGHES. (Keene, Tex., Industrial School.)

No Authorcode

PRESIDENT CARTER, in an address before the Nebraska University a few days ago, said, "Educational reform and religious revival go hand in hand." This is no new truth, but was given to us by the Spirit of God twenty-four years ago:-

We should work zealously to give the young that education which is consistent with our faith. We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which would call into exercise the muscles. Daily systematic labor should constitute a part of the education of youth even at this late period. Much can now be gained in connecting labor with schools. The students will acquire in following this plan, elasticity of spirit and vigor of thought, and can accomplish more mental labor, in a given time, than they could by study alone. - Christian Education, 22.

We see from the above that before a school had been founded among us, the Lord plainly told us that the religious revival in which we are engaged is so broad that it embraces, among other things, educational reform. God never speaks unadvisedly; and when he called the attention of his people to these things so many years ago, it was that he might lead them into a large place; for the Lord knew that the world is just as ripe for educational as it is for religious reform.

Notice the expression in the quotation, "Systematic labor should constitute a part of the *education*." Just as the Sabbath is primarily for worship and not for rest, so we learn that in connecting labor with schools the principal object to be gained is not that the education may cost less money, but that a better character may be formed, without which all mental growth only strengthens the student to do evil. With this thought in mind, read the following extract from a letter written by a prominent English writer, Jan. 30, to Secretary Olney, concerning an immigration bill before Congress, to exclude immigrants from this country who cannot read:-

If you exclude Italians who cannot read, you will lose the better and most laborious part of the population, and you will admit the

trash of cities. Why should you suppose the power to spell out the crimes recorded in cheap newspapers is any guarantee for either virtue or intelligence?

In Italy the peasantry are almost entirely illiterate, yet they are the only class which can give immigrants of any value. I have had many men in my employ; I have invariably found those who could not read ten times more industrious, temperate, and more honest than those corrupted by the trumpery "education" of schools. Such men you would turn from your shores, whilst you would receive the youth corrupted, emasculated, diseased through cheap journalism, bad tobacco, and the *enforced* physical idleness of the schools. - *State Journal*, Feb. 17.

If the youth can have but a one-sided education, and it is asked, Which is of the greater consequence, the study of the sciences with all the disadvantages to health and life, or the knowledge of labor for practical life, we unhesitatingly say, The latter. If one must be neglected, let it be the study of books. - Christian Education, 19.

We are years behind the providence of God. It almost seems that the world itself discerns the deficiency

[144] *(To be continued.)*

Program

No Authorcode

THE following is the program of exercises as finally arranged:-

FRIDAY, FEB. 19, 1897

No Authorcode

10:00-12:00	A. M.	Organization: Address; Appointing Committees.
3:30-5:00	P. M.	Special Meeting.
7:00-8:15	P. M.	Sermon.

SABBATH, FEB. 20

No Authorcode

10:45	A. M.	Sermon.
3:30	P. M.	Social Meeting.

SUNDAY, FEB. 21

No Authorcode

9:30-10:45	A. M.	International Sabbath-school Association.
11:15-12:30	A. M.	International Tract Society.
3:30-4:30	P. M.	Bible Study.
5:00-6:00	P. M.	Miscellaneous.
7:00-8:15	P. M.	Sermon.

MONDAY, FEB. 22

No Authorcode

9:30-10:45	A. M.	Gen. Conf. Treasurer's and Foreign Mission Secretary's Reports.
11:15-12:30	A. M.	General Conference Rprts of Dists. No.2,7,and 8.
3:30-4:30	P. M.	Bible Study.
5:00-6:00	P. M.	Miscellaneous.
7:00-8:15	P. M.	Sermon.

TUESDAY, FEB. 23

No Authorcode

9:30-10:45	A. M.	Publishing work.
11:15-12:30	A. M.	International Religious Liberty Assc.
3:30-4:30	P. M.	Bible Study.
5:00-6:00	P. M.	Miscellaneous.

7:00-8:15	P. M.	Sermon.

WEDNESDAY, FEB. 24

No Authorcode

9:30-10:45	A. M.	General Conference Association Report.
11:15-12:30	A. M.	Educational Reports from Schools.
3:30-4:30	P. M.	Bible Study.
5:00-6:00	P. M.	Miscellaneous.
7:00-8:15	P. M.	Sermon.

THURSDAY, FEB. 25

No Authorcode

9:30-10:45	A. M.	General Conference, Battle Creek College.
11:15-12:30	A. M.	Educational Work.
3:30-4:30	P. M.	Bible Study.
5:00-6:00	P. M.	Miscellaneous.
7:00-8:15	P. M.	Sermon.

FRIDAY, FEB. 26

No Authorcode

9:30-10:45	A. M.	General Conference.
11:15-12:30	A. M.	Open.
3:30-4:30	P. M.	Bible Study.
7:00-8:15	P. M.	Sermon.

SABBATH, FEB. 27

No Authorcode

10:45	A. M.	Sermon.
3:30	P. M.	Social Service.

SUNDAY, FEB. 28

No Authorcode

9:30-10:45	A. M.	General Conference.
11:15-12:30	A. M.	Publishing Work.
3:30- 4:30	P. M.	Bible Study.
5:00- 6:00	P. M.	Miscellaneous.
7:00- 8:15	P. M.	Sermon.

MONDAY, MARCH 1

No Authorcode

9:30-10:45	A. M.	General Conference.
11:15-12:30	A. M.	Battle Creek College.
3:30-4:30	P. M.	Bible Study.
5:00-6:00	P. M.	Miscellaneous.
7:00-8:15	P. M.	Sermon.

TUESDAY, MARCH 2

No Authorcode

9:30-10:45	A. M.	General Conference.
11:15-12:30	A. M.	International Religious Liberty Association.
3:30-4:30	P. M.	Bible Study.

5:00-6:00	P. M.	Miscellaneous.
7:00-8:15	P. M.	Sermon.

WEDNESDAY, MARCH 3

No Authorcode

9:30-10:45	A. M.	General Conference.
11:15-12:30	A. M.	International Tract Society.
3:30-4:30	P. M.	Bible Study.
5:00-6:00	P. M.	Miscellaneous.
7:00-8:15	P. M.	Sermon.

THURSDAY, MARCH 4

No Authorcode

9:30-10:45	A. M.	General Conference.
11:15-12:30	A. M.	International Sabbath-School Association.
3:30-4:30	P. M.	Bible Study.
5:00-6:00	P. M.	Miscellaneous.
7:00-8:15	P. M.	Sermon.

FRIDAY, MARCH 5

No Authorcode

9:30-10:45	A. M.	General Conference.
11:15-12:30	A. M.	Miscellaneous.
3:30-4:30	P. M.	Bible Study.
7:00-8:15	P. M.	Sermon.

SABBATH, MARCH 6

No Authorcode

10:45	A. M.	Sermon.
3:30	P. M.	Social Service.

SUNDAY, MARCH 7

No Authorcode

9:30-10:45	A. M.	General Conference.
11:15-12:30	A. M.	Miscellaneous.
3:30-4:30	P. M.	Bible Study.
5:00-6:00	P. M.	Miscellaneous.
7:00-8:15	P. M.	Sermon.

MONDAY, MARCH 8

No Authorcode

A. M.	Closing Meeting.

TWO mistakes crept into the last paper: The report given as that of W. H. Edwards, treasurer of the General Conference Association, was miscredited, and pertains to the real treasurer, H. Lindsay, who will report later. On the committee on credentials and licenses for the Conference, the name of A. J. Breed should not have been given. [145]

February 25, 1897

32ND SESSION. - LINCOLN, NEBRASKA, - VOL. 1. - NO. 10

General Conference Daily Bulletin,

No Authorcode

PUBLISHED DAILY BY THE
GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.

Terms, 35 Cents for the Session. JACOB NORTH & CO., PRINTERS, LINCOLN, NEB.

Educational Reform. C. B. HUGHES. (Continued from page 143.)

No Authorcode

We are years behind the providence of God. It almost seems that the world itself discerns the deficiency of the present educational system more clearly than we do. How it must grieve our heavenly Father! It is a fact to-day that the population of the world is rushing to the cities, and despite the fact that they provide better facilities than the world has ever given for educating the mental faculties, the deepest concern is felt for the future by every thoughtful person, on account of the failure of the schools to develop good character. How slow we have been to believe the Lord! To a large extent we have given almost exclusive attention to the study of books, and have neglected that which the Lord told us was most essential. How pitiable it is to hear the world crying out for that education which we might now be able to give them if we had believed God. Instead of Gentiles coming to our light, and kings to the brightness of our rising, we are still groping in the dark ourselves.

Not long ago I read a lengthy editorial in a prominent newspaper, in which the editor said that labor should be made compulsory in our public schools; and that unless students were given employment, our

schools would continue to send forth men and women who would not only be useless to society, but a menace to it.

I had the privilege this past summer of visiting the Texas Agricultural College. The director of the experiment station was much interested when I told him the plan of our school at Keene. He said that he was a member of a committee that had been appointed by the Agricultural Colleges of the United States, to study industrial education throughout the world, and that they would soon have a report prepared. I thought, What a grand opportunity this would be for us if that committee could be able to say, We find that Seventh-day Adventists have been studying this problem for twenty-four years, and that they have successfully solved it. Instead of that, I was compelled to tell him that we had done but little.

In our school at Keene we have furnished students three hours' work per day, and have paid them for it, thus materially reducing their expenses, and giving them the greater good of which we have already spoken. This past year we had a crop failure, but we would still be able to pay our teachers in full if we had not in the past invested quite a sum from our tuition fund in farm improvements, implements, and stock. A strong effort has been made to erect school buildings, and this effort has caused the industrial plan to be neglected. But it can be said to the credit of our Texas brethren, who have furnished more than four-fifths of the means invested, that we now have three school buildings, with only a small indebtedness. So that, doubtless, the industrial plan will soon receive due attention.

The favor with which the world receives the principles of education which the Lord has given us, is illustrated by the following incident: About two years ago the secretary of the Women's Council of Texas wrote to Professor Prescott, requesting him to suggest some lady teacher from our school who would read at their annual meeting during the State fair at Dallas, a paper on "Manual Training in Educational Institutions." This was done; and although the leading ladies of Texas, and some from other States, were present, and read papers dealing with popular subjects, this paper was received with double the enthusiasm with which any other was received. It was only a [146]
simple statement of the principles given us in the Testimonies; and the statement that received the most applause was a direct quotation from them. A cordial invitation was extended by the president of

the Council for the reader to visit Fort Worth, to present the same subject, and a full house was assured. What boundless opportunities are withdrawn from us to-day because of our unbelief.

This is no longer a matter of faith, but of sight; for the world has solved the problem for us. In different places industrial schools are in successful operation. Even the colored people have achieved notable success in this line. When I left Texas, a vigorous movement was on foot to have the State found an industrial school for girls, and among the subjects to be taught I noticed nursing and hygienic cookery. I would not depreciate the importance of having proper text-books and courses of study, but the Lord has said that practical education is more important than the "study of books." The Lord has given us more definite instruction upon this subject than upon any other.

(A voice) And we have done less in this direction than in any other.

Yes, I am sorry to say that is so. Our Saviour tells us that in the day when the Son of man is revealed, it shall be as it was in the days of Lot. Ezekiel 16:49 tells us what was the trouble with Sodom, and it is exactly the situation that confronts us to-day:-

Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

When a student is sent away from home to school, he finds it an excellent place to nurture pride; he has an abundance to eat which is supplied without his having labored for it; there is an abundance of idleness; for a great part of each day and one whole day during the week, besides the Sabbath, nothing is provided for the student to do. And "Satan finds some mischief still for idle hands to do." The student's thought is all of himself, without a thought or an effort to "strengthen the hand of the poor and needy."

Our schools should not be as they were in the days of Lot; and the third message will not be fully proclaimed until they become like the schools of the prophets.

But, says one, tell us how this can be done? - "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. But let him ask in faith, nothing wavering." The trouble has been in trying God's plan

we have asked men how it is to be done; and when difficulties have arisen, one man has asked another, "What do you think about this?" And the other has said, "Why, I don't think it pays." "That's what I have been thinking," replies the first; "let us quit trying." And they quit. Just this word in closing: "Whatsoever he saith unto you, *do* it," and "do it with thy *might*; for the night cometh."

Selling Our Periodicals. W. S. HYATT. (Monday Afternoon, Feb. 22, 1897.)

No Authorcode

THE subject of selling our papers is one that has received considerable consideration the last few years. Many of our brethren have been perplexed to know how to get our periodicals before the public. Our people generally are poor, and able to circulate gratuitously but a few copies compared with the number that should reach the people. There is nothing that we print that gives the message up to date as do our papers. Books soon need revising, and tracts are soon dropped, while others take their place; but our people are dealing with the message as it is to-day. For this reason we should place them in the hands of the people by the tens of thousands each week. But how to accomplish this, is the question that has perplexed many minds. It is well known that the Salvation Army sell the *War Cry* wherever they go. In the old countries, our papers sell quite readily. This led some to consider the propriety of selling our papers in this country; and some have begun the work with more or less success.

Twelve or thirteen years ago there was considerable stir about canvassing for the *Signs of the Times*. At that time the effort was to take short-term subscriptions and mail the papers direct to the individuals. In this way we were able to place the *Signs* in many homes. One brother in Wisconsin took about 100 orders each week. The mistake we made at that time was, we did not make the proper effort to take longer subscriptions, nor to recanvass the field and follow up the interest awakened. For some reason I cannot explain, [147]
this line of work was soon dropped; but the influence of it still lives. The success that was then achieved in New York, Wisconsin, and elsewhere, still slumbers in the minds of some.

Within the last two years the work of selling our papers has been considerably agitated among us. Some took the *Signs* and *Sentinel* on the street, and sold them; but the people were not well enough acquainted with the papers to purchase readily. Doubtless the time will come when this can be done successfully, but at present it appears that we must be content with house to house work.

In one of our large cities several young ladies were doing tract and Bible work. A club of the *Signs* was sent to them to use in the same way they did packages of tracts; *i.e.*, leave them one week and gather them the next, and leave others. They found that the people would prefer to pay for the papers, which they did month by month. After four months' work they had nearly the same readers for the paper, and a good interest was awakened. The workers were satisfied that the paper work was much better than tract work, in that it developed a more healthy interest, and left little or no prejudice.

Believing this work to be a success, it was introduced into the churches. A few began the work, but very cautiously at first. Soon it was discovered that people were glad to pay for the papers, and have them delivered week by week by the same individual. This kind of work developed a healthy-interest, and our people took courage, and with a will began to push the work. The plan adopted was to go to the homes of the people and get them to subscribe for a short period of time. Some took orders for one month and two months, while others took them for three months. After a few weeks' work we were satisfied that it was best to take orders for three months, and our people deliver the papers. Then at the expiration of these subscriptions, the people should be recanvassed, and as many as possible be induced to take the paper for six months or a year, these subscriptions to be sent direct from the office of publication. In this way many permanent readers of the paper may be secured.

Thus we are enabled to get many of our brethren and sisters to carry out the instructions given by the spirit of prophecy, which says:-

Many individuals might be laboring in towns and cities, visiting from house to house, becoming acquainted with the families, entering into their social life, dining at their tables, entering into conversation at their fire-sides, dropping the precious seeds of truth all along the line. - The Review and Herald, July 5, 1895.

As they began the work, many were astonished to see how readily people took the papers. We have been told that we are not doing one-twentieth of what we might do. This has been demonstrated by one person in a church who sold more papers than a whole church could pay for to give away. The persons selling them not only get enough to pay for the papers, but also profit enough to pay for many tracts for free distribution as an interest is awakened. Again, when we sell the papers the people are more apt to read them than when we give them away. By this plan, a church can use hundreds of papers, and place them in the hands of the people, instead of a few dozen as formerly.

How shall we get our people to work? is a question often raised. It is evident that they need good, faithful instructors to help them in getting started. Canvassing for the *Signs* and other papers, like the book canvassing, must be done right, or failure and discouragement will follow. When our people are instructed how to work, they can secure orders for three months readily. But they must have help from competent persons who can and will go out and demonstrate the success of the work to the churches. I know of no men better prepared to take up this line of work than our general and State agents. These men are constantly coming in contact with our churches, and know how to start this kind of labor. If they are set to work, we will see the *Sign's* list reach the 100,000 mark before the year 1898 dawns upon us. By this personal work our people will be blessed and strengthened, and from among these short-term subscribers, thousands will be found who will become regular readers of the paper.

This work must go, for it is of God. A crisis is soon to be upon us, and how are we to meet it? If our people know how, they can place the papers in the hands of the people by the hundreds of thousands. God is turning the hearts of the people toward us, and we should be ready for every emergency. The Lord has told us that "thousands might be getting a practical education in the work by personal labor. Scores of men should be prepared to spring into action should an [148] emergency occur which demanded their help." There is no doubt but that an emergency will come, and we should do all in our power to get our people ready to meet it.

This paper work prepares the way for every other kind of labor; and, as an interest is awakened, should be followed with tract and

Bible work. The paper worker will meet both the rich and the poor. He can do good work by assisting those who need help, and the rich will help him to do so if he properly presents the matter to them. In this way he can make friends of all classes, and thus be enabled to point them to the Saviour. In fact, the paper work is a pioneer work. People will read a good, clean paper when they will not read a tract. We have nothing that will keep up the interest, and develop it when once awakened, equal to our papers. All that is needed to get our brethren to work is to go and show them how. Our people, generally speaking, are willing and anxious to labor, but they must be taught how. And I am sure "the best medicine you can give the church is not preaching or sermonizing, but planning work for them. If set to work, the despondent would soon forget their despondency, the weak would become strong, the ignorant intelligent, and all would be prepared to present the truth as it is in Jesus."

Educational. E. A. SUTHERLAND. (Walla Walla, Wash., College.)

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LET me read to you a statement found in the testimony entitled, "The Essential Education:-

The Great Teacher calls for every youth to learn the true philosophy of education - "What shall I do to be saved?"

We understand from this statement that the true philosophy of education is, "What shall I do to be saved?" This same truth is brought out in the Bible, in the statement that "the fear of the Lord is the beginning of wisdom." It must be evident to all that it is impossible to separate religion and education - I mean education in its broad sense. The one cannot exist without the other. True religion cannot long remain pure while encouraging a false system of education, nor can a true system of education stand if connected with an impure religion. The two will eventually come to the same level. A man's religion is what his education is, - his religion is only his education. When Satan instituted upon this earth his religion, he linked to its side his system of education, not to be beneath his religion or above it, but to be equal with it. The hand of the one cannot be grasped without grasping the hand of the other. Children

educated by worldly teachers will be molded like the world. A person cannot possess a purely worldly education and at the same time possess in his heart the true Christian religion. Light and darkness cannot exist together in the same room. But remember that it is impossible to separate religion and education; the two must go together, and are alike. When our first parents accepted the system of education which God never designed that they should have (the knowledge of evil), they virtually accepted Satan's religion.

But we are thankful that the Great Teacher did not leave man to perish after he had entered the school of Satan. He condescended to come down where man was, and took upon himself his fallen nature, that poor deluded man might be able to see in Christ the grace and power to lift him up to be once more a son of God. God's plan to educate man until the image of his Maker should be reflected in him involved all in the sacrifice. We now see that we have two systems of education; one impresses the image of God, the other the image of Satan, which is the image of the world.

We have been warned not to make an image to the beast. If we study the history of education, which cannot be separated from the history of religion, we will find that the Egyptian pagan philosophy was accepted by the Greeks, from there carried to Rome, Roman education molded France and Germany, together these two nations transplanted Rome into England, and from England it was carried to the United States. In the past, some have prided themselves in taking one of our calendars and comparing it with the calendars of worldly schools. They say: "We have just as good a school as the world, for you can study the same subjects in our schools as they offer. In fact, are not our courses of study like theirs with the addition of the Bible?" Now, brethren, is there danger of making an image to the beast in our schools? We should no more pattern after worldly schools and their methods, than our ministers should pattern after methods of popular theologians. If the world should adopt a principle given to us by the Lord, we need not turn away [149] from that principle; but let us be at the head of the school work, and not at the tail. I will give you an illustration which will show that it is possible for us to be at the head, if we will closely follow the instruction given to us by the Spirit of the Lord.

The children of Israel were brought out of Egypt, a company of ignorant bondsmen. The Lord told them that he would make them a nation of priests (teachers) to all the world. He instructed them for about one year at Sinai. He gave them every principle of truth that the Christian should know. They were themselves to work out the details of these principles. You will find, by studying carefully the instruction that he gave them, the Israelites could have led the world in the science of salvation, political economy, social science, moral science, and mental science. They understood the principles underlying agriculture, horticulture, stock-raising; they understood natural philosophy, physiology, zo-ology, botany, chemistry, etc. They did not exercise faith enough to adhere to these principles closely; consequently, for a number of years they failed to occupy the place God designed that they should fill; but finally, through Solomon, the Lord demonstrated his plan:-

And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

Thus we see that Solomon conquered the nations, not by arms, but by the wisdom of God, and they were willing to pay their tuition in a substantial way. God has said to us as a people that if we would accept without hesitation the light which we have had for the last forty years on education, our light would shine to all people.

The children of Israel failed, but we still have the opportunity even at this late day to redeem the time, and to see literally fulfilled the promise of God. O, let us arise, and awake from our sleep, and move without hesitation, that we may be in that position where God so much wants his people to be. I know from actual experience in our own faculty that the Lord has blessed every effort made to bring the school into harmony with the plain teaching of God.

Brethren, we need your help. As a teacher, I believe that I can truly state for all the teachers, that we do not feel superior to any member in the ranks. We want to be with you, not above you. And when a minister comes to our schools, we want him to be recognized as a teacher called of God. If he is fit to be ordained, he is surely capable of instructing the young, and the youth should be taught to respect the consecrated office of the ministry. Their hearts will

be thrilled with new desires to enter the holy calling when they see the schools respecting the counsels of the ministry, as should be the case. It will also stimulate the minister to improve his language when he finds himself often placed in such a position. When the canvasser visits our schools, we want him to be recognized, for the canvasser is a teacher indeed if he be a successful canvasser.

We want to make our schools training-schools to send out young men and women who have a burden to do the humblest work in the denomination. We must not educate them exclusively in books until they are unfitted for *practical* work, and aspire only to fill positions where they will appear as scholars and men of honor.

Now a thought in regard to how long we shall study in school: The Testimonies tell us that the students should be free to go as far as they please in any truth; but it is not necessary to retain them in school a long time in order to do this. We must teach them how to study. We must give them a start in the different branches, and then let them go as far as God leads them. We must never forget that we are candidates for the university of heaven, that we are only in the preparatory department while in school. We should do nothing to give the impression that we have finished our course of study. Man naturally looks no farther than this world, and when one finishes his school, he has reached the end, and may receive his degree. But in the Christian school, does the little that we may learn entitle us to a degree? Would it not be better to wait until we reach the time when the Saviour shall take us by the hand, and present to us the palm of victory, and write upon us a new name? That degree will mean something. Let us teach our students to be satisfied with nothing but a bachelor's degree conferred by Christ, when we present ourselves to enter the university to take the course leading to the Master's great degree of redeeming love, which will be the study of immortal minds throughout eternity. [150]

It is very true that "when we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular extremists." But that will do us no harm.

We are approaching stormy times, and we want to study the true foundation of our faith. Our people have been regarded as too insignificant to be worthy of notice; but a change will come. The

Christian world is now making movements which will necessarily bring commandment-keeping people into prominence.

Brethren, help us by giving us advice and the benefit of your experience, that we may be able to prepare those in our schools to meet the issues which we are now brought to face, that we all may hear at last from God the words, "Well done, good and faithful servant."

Our Duty to the Young People and Children. [1]

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ALBERTA LITTLE.

(February 22, 1897.)

THIS seems to me a very broad subject, and of course we cannot hope to cover it in one short paper. We can only hope to touch upon a few points. If we could but realize it, our duty toward children and young people is exactly what it is toward every one else in the world, and that is to "make Christians" of them. (See Matthew 28:19, margin.) How to accomplish this is the important question.

1. - *Let us set the example*.

Some one has well said, "He who teaches religion without exemplifying it loses the advantage of his best argument." This is especially true of working for children, and right here is where the greatest failure has been made in their teaching. We tell them that there is rest, joy, and peace in Jesus, and then go about sad and sorrowful, mourning over our peculiar trials until they think it is only a beautiful fable about Jesus being able to comfort. We tell them of the strength of God's promises, and that "all things work together for good," etc., and then fret and worry over every little thing that happens, until they think the promises have no application to the perplexities of every-day life, but must be for some great imaginary trial in the dim, distant future. We continually urge them to give their hearts to God, and continue to pray for the same thing over and over, until they wonder what we mean by saying we believe God will give us the things we ask for, and then keep on asking for the same thing. It might be a good plan for us to turn round and take

a few lessons of the children on some of these points, before we undertake to teach them. A little girl seven years old heard one day at a children's service that the blood of Jesus could cleanse her heart from sin, and was taught to pray, "Create in me a clean heart, O God." She believed it all, of course, and resolved that she would ask God to give her a new heart. So as soon as she went home she knelt down at once, and asked God to take away her old heart and give her a new, clean heart. The next night her mother noticed that she did not use the prayer the minister had taught her, "Create in me a clean heart, O God." She asked her if she had forgotten it. "O, no, mamma," was her answer; "but it wouldn't be right to ask God again for a clean heart, would it? I asked him for it last night, and he said he would do it if I asked him, so I know he has given it to me; for he is sure to keep his promise. He can't say 'No,' can he, mamma?"

2. - *Be interested in them.*

It is not enough that we talk to them in Sabbath-school or meeting; we must show an interest in them at their homes and in our homes. Nothing can make up for a lack of this real personal interest. When the Spirit of God tells us that much has been lost to the cause of God by a lack of attention to the young, it is speaking of this very thing. And it further says that this neglect is a sin in the sight of heaven. But by doing personal work we do not mean "talking religion" with a long face and a doleful air. We mean studying the Sabbath-school lessons with them; talking about their school studies; helping them with their examples; loaning them good books to read; helping them to make scrap-books, missionary gardens, or whatever you can find in which they will be interested, and with which you can help them. By showing them kindness, courtesy, and sympathy in these little things, you will gain their confidence so that they will listen to your words and be saved from many a snare.

3. - *Give them some work to do.*

Every one, whether old or young, should be taught that to become a Christian means to become a worker for God. The Spirit of Christ is the spirit of labor and sacrifice. Every one who is truly converted [151]
feels a desire to do something for some one else. The children and youth should be encouraged to work. Plans should be made to give them something to do. There is work for them in the missionary society, giving away tracts and papers, taking orders for small books

and papers, making missionary visits, carrying flowers to the sick, and cheerfully doing errands for Jesus.

It is not necessary for them to have a juvenile society or separate organization of any kind; they should work in the regular missionary society with the older members, only care should be taken that they are not neglected and given no work to do. Every Christian worker realizes that the greatest privilege God can give to him is that of being a "worker together with" Him. The youth should be helped to realize this by being given work to do. They should be educated to the idea that the work and the life cannot be separated, and that the burden of the work is soon to fall upon them.

4. - *Provide good books for the children, and cultivate a taste for good reading*.

If the parents are unable to provide these, it would be a good plan for the Sabbath-school to have a library of good books on missionary subjects.

Who should do this work? The Spirit of God tells us that there is a great work to be done for the youth and children, and every son and daughter of God can have a part in it, and be partaker of the reward that will be given to the faithful workers. So there is something for each one to do, but the burden of responsibility rests on the parents. To me it is always a sad thing to see the Sabbath-school teacher, or any one else, win the confidence that really belongs to the parent; and still more sad to see the parent willing to give up his place as the child's confidant to some one else. The Bible and the Testimonies abound in instruction on this subject, but in nearly every case they address the parents first, then the ministers and teachers.

SPECIAL MEETINGS

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It sometimes seems as if every idea any one has must have a meeting of its own. We must have teachers' meetings, missionary meetings, Christian help band meetings, mothers' meetings, children's meetings, and many other kinds of meetings, all good in themselves, perhaps, but dividing our energies so that very little is accomplished, and taking up our time so that we cannot do the work that should be done in order to make the meetings successful. What

we need is, not more meetings, but more solid work and everyday religion back of what meetings we do have.

The fact is, as soon as we see that we are failing to accomplish what we ought to in our present organizations, we are apt to turn away from them entirely, and start something new, thinking that will accomplish the work. Instead of this, we should study the cause of the failure, and seek to find the remedy right there. Now, we see that all is not being done, because we do not see them converted: so we are apt to want to get up some new organization or new plan to accomplish this for them. But if the parents did their part in training the children at home, and the Sabbath-school officers and teachers did their part in teaching and educating them in the truth, and the missionary society provided work for them, I see no occasion for anything more. If we would study the object and scope of our present organizations, we should find in them all we need.

Children's meetings have been held with good results in many places, but I have never seen young people's meetings conducted for any length of time without bad results. Anything that tends to separate the interests of the old and young is disastrous. For this reason we have found it better to conduct meetings for both old and young together. This was the Saviour's method. We do not read of his holding any special services for the children, but he certainly interested them in all his teachings. He simplified his language so that the children could understand it. He took a little child and set it in the midst of them, and told them that except they should accept him with the simplicity of childhood, they could not enter his kingdom. He charged the chief apostle to feed his lambs, and he tells us to-day that in every sermon a little corner should be left for the children. From these instructions it seems that instead of having special services for the children, it would be better to make all services interesting to them. I am persuaded that this could be done if the proper effort were made and wisdom sought of God. But let no one imagine that such a service can be successfully conducted if no preparation is made for it until after sunset Friday night. Lack of preparation is the cause for more than one failure to make meetings interesting. [152]

In our State we have tried the plan of holding these services once a month for the children; that is, we call them children's meetings,

but all the older members also are expected to be present. From all reports received, this seems to work very well, the older ones being as much interested as the children. It overcomes the many obstacles and barriers that prevent the holding of separate meetings for the children, and has this feature to recommend it: the parents hear the instruction that is given, and can therefore help the children to carry it out at home.

Our Duty to Children and Youth at Camp-Meetings. [1]

C. L. TAYLOR

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No more important question can now be raised than this: How shall we accomplish the salvation of our children and youth? To answer this query properly, means much more than the writing of an article upon it, or a discussion of it in council.

Undoubtedly our camp-meetings are important factors in the work to be done for our youth. Many are able to look back to some good camp-meeting as the time when their hearts were changed, and they were led to permanency of Christian experience. And yet I am persuaded that in almost a majority of cases, the young people might as well remain at home, not because they are improperly labored for at the meeting, but because the start made cannot prove to be anything else than a failure, owing to certain influences encountered upon their return home. And it is a well established Bible principle that frequent "new starts," followed by continuous back-slidings, leave one in worse condition than though he had not known the right way at all. In nearly all our large churches at least, the children and youth manifest most terribly hardened, calloused consciences as a result of this very thing, and nothing but a miracle of grace will ever bring them to genuine repentance.

Therefore, to properly consider what is to be done at our camp-meetings, it is necessary to go back of this, and inquire what is to be done -

BEFORE THE CAMP-MEETING

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It is perhaps unnecessary to make the statement before such an intelligent body of workers as are gathered in this council meeting, and yet to make clear the point, I will say that parents stand in the place of God to their children. This is not only true of very young children, but to a very great extent with those of more mature years. A thoughtful study of Abraham's care for Isaac will reveal this. The salvation of youth is bound up with that of their parents. We have been shown that it is very doubtful whether parents can be saved without their children, and *vice versa*. The faithfulness of parents will confirm their children in righteousness, while unfaithfulness on their part will, as a rule, undo more in a day, yes, in a few minutes, than has been accomplished by the work of the entire camp-meeting. This being true, it must appear evident to all that the matter of work for the youth at camp-meeting should be brought to the attention of the parents, and that in compassion and love they should be given to understand in no uncertain language, that they must arise and act, or else their children are almost hopelessly lost. They need to be shown again and again that unless there is a reformation on their part, unless they make straight paths for their own feet, if they do not by confession and humiliation make themselves right before God, and regain the confidence of their children, it were better in many cases to keep the children at home and not have them attend the camp-meeting. They should be reminded that the promise of Malachi 4:6 will never be supernaturally or mysteriously fulfilled: God will work only by means with which we are well acquainted. *The heart of the parents is first turned to the children*. By fasting and prayer and confession they correct their own lives, and *then* by living example they are led to see a sure result - their children turned to them and to God.

In the light of this truth, it appears to the writer that in order to make the camp-meeting work a success, a special work for and through the parents should be done at least for a month before the camp-meeting begins. Through the ministering brethren and by correspondence let there be commenced a special work by parents in their own families. And in addition to this more private work, it would be well to have meetings for all, with the special object of bringing into close touch and union all the parents and children of the church. Different methods would undoubtedly be adopted by

[153] different workers, but all should work toward the end of bringing into families mutual, spiritual confidence, - parents trusting their children and children their parents.

AT THE CAMP-MEETING

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If the work suggested to be done before the camp-meeting has been entered into intelligently and heartily by the parents and children at home, one of the greatest obstacles to the success of the work has been overcome. For many know that ofttimes one-half of the meeting is spent in persuading the children and youth that Christianity is really something more than talk and dead theory; in other words, in removing from their minds what are in fact infidel sentiments, resulting from their observation of the every day life of those at home. But now a preparation has been made, seeds of love and confidence have been sown, ready to spring into life through the watering process of the meeting.

Before speaking particularly of methods and plans to be adopted, the writer wishes to mention one feature which should be avoided. It is this: Do not separate too much the meetings for the children and those for the parents. In the world this evil has grown to enormous proportions, and among Seventh-day Adventists it is by no means small. The young people have come to feel that the meetings for the "old folks" are not for them, in fact, that they are not enjoyable; and the result is, that in religious matters there is coming to be a great reticence and unnatural backwardness on their part when in the presence of adults. But this is not as it should be. We are plainly told that God desires to have the children look to father and mother as guides, and to place confidence in them.

The general plan of work which has been followed in years past, at least so far as to have special meetings for the children and also for the youth, cannot, perhaps, be improved upon. In the details, however, I believe we may do better.

The following questions demand thoughtful consideration and wise solution:-

1. Should the Sabbath-school Association officers take the burden of the meetings for the youth and children, or should the conference assume the greater responsibility?

2. What class of laborers should be placed in charge of the youth and the children?

3. What should be the character of the services for each?

4. What is the best time for these meetings? How many may profitably be held each day?

In answering the first question, namely, whether or not the conference shall take the larger part of responsibility connected with the meetings for the youth and the children, it is well to note the comparative importance of these meetings. If it is true that we are to look to our young people of to-day for missionaries for both home and foreign work, that Heaven is especially interested in the young because they are soon to bear the greatest burden of the work of the message, - if this is true, then those who have the oversight of the general work cannot look after the young too carefully, nor make too bountiful provision for them. According to the present plan, the Sabbath-school Association can do but little more than suggest; it cannot execute. This is all right, no criticism is offered. But at the same time, it makes it absolutely necessary in most instances for the conference to lay the plans for the meetings, else they will be illy provided for and poorly sustained. By all means let this matter be agitated. The young should be made to feel that their cause is of sufficient importance to enlist the best talent to be found. Why should not visiting laborers give considerable attention to the youths' meetings? By personal experience and observation I know that this ofttimes awakens deep interest in the hearts, even of the most thoughtless.

Who shall have charge? This has already been partially answered - The very best workers we have, of course. If two men only were to do all the work for both parents and youth, - give the first choice to the youth. Do not put some young, inexperienced man or woman in charge. For the youth a minister, and if possible, one who is or has been a father, ought to be placed over the work. For the children provide, if possible, a good, live, earnest mother, one who loves children, one who is a firm believer in childhood Christianity. The same principle holds good with the youth. Enlist in the work

for them a goodly number of devoted, intelligent parents. Two points will be gained by this: First, it will do away largely with that difficulty already mentioned - the separating of children and parents in religious things; and second, the untiring efforts of such faithful workers will surely be the means of bringing the youth to Christ. It may safely be said that *no one knows how to labor for a* [154] *child as does a God-fearing parent*. And besides these advantages, there is another. The meetings thus become educational in their tendency, and this should *never be overlooked*. One of the most successful efforts ever experienced and observed by the writer was of this nature.

Before passing this point, let me say, Secure a good force of workers in both meetings. If one or two from each church could be enlisted, it would be excellent. Then, after procuring the names of every youth and child on the grounds, give a certain number to each worker, say five or six, who will take a personal burden for them. Not a day should pass in which each one has not had a word for Jesus spoken to him. Storm the enemy's camp. Brethren, I know that God will do something for us when we take hold as though we meant it.

The character of services for the youth it seems to me ought to be largely Bible study, not dry, prosy, Sabbath-school sort of study, but live and interesting. For this reason, it may again be seen that first-class ministerial help is needed. The plan of having lesson manuals prepared may be good for inexperienced workers, but not so for such workers as we ought to have, as we may have. No set line of study can profitably be followed by all. Different meetings with different youth need different instruction. Such truths should be presented as meet the needs of those present. In general, the truths relative to the close of the judgment, the speedy coming of the Lord, the preparation necessary for the latter rain and time of trouble, are the ones which need to be made plain and forcible. What we all need is conversion, deep heart conversion. For the children the same things may be simplified. Could not a manual be prepared for the children, which would enable the laborers in the children's meetings to present these truths in an interesting way? I believe so, and hope it may be done. The Lord tells us that these things are to be studied now.

Aside from the study with the youth; there should of course be time for social worship. These meetings should be made informal, easy seasons, when questions may be asked and answered by all. During these meetings there should be no long exhortations. This will be unnecessary when the work has been faithfully followed up between meetings by the associated workers. Let the one in charge earnestly strive to avoid "ruts." Don't allow testimony after testimony to pass with perhaps only a feeble Amen. Come close to each. By simple yet well directed questions, draw out those who need help, and bring them to define their true position. Gently bring all to decision. *Never leave one in indecision*. I have sometimes taken half of the time of a meeting in thus questioning one, with the result that many were led to yield.

Shall we encourage parents to attend these meetings? - Yes, to quite an extent. If by any means we can overcome the fear of speaking before those older in years, good. This can be done. The eight o'clock hour, when all are rested and fresh, is a good time for the social meeting. The instruction may be given at another time, probably in the afternoon, if no better time can be had.

Now this suggests my closing thought: Why cannot one of the general meetings of the day be devoted to the youth, and called the youths' meeting? This would be an additional help in closing up the gulf now separating the young from the old. No one, I am sure, would be disappointed. The truth is, such a meeting would be one of the most enthusiastic held; and the parents, one and all, would have their minds drawn out toward their children. The preaching or instruction could be suited especially to the youth, touching upon their dangers, their responsibilities, and how they may co-operate with parents in holding up the banner of Christ in the home. O, how much might be done in this way to heal the breaches existing in so many families! With this meeting each day, there would not be so much necessity for multiplying separate meetings for the young people.

The best work will be done by thoroughly organized forces. The planning should all be done beforehand. Then begin work as soon as the camp-meeting begins. A day lost cannot be regained. Preoccupy the ground. Work earnestly. And remember that while the public effort is essential, the private talk, the quiet seasons of prayer, for

and with the lost, are of most consequence. Think often of Jesus and Nicodemus: the wonderful work in the temple could not compare with that lonely visit of the night when they were alone. And again let me say, Enlist the co-operation of the parents, not a few, but of
[155] all on the ground, and take God with you into everything you do.

Studies in the Book of Hebrews. - No. 9. E. J. WAGGONER. (Thursday Afternoon, Feb. 18, 1897.)

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THAT same lesson that we had before us yesterday and the day before we still have: "We see Jesus," or the message, "Behold your God;" and we need to continue it until we do see him. We will read in the second chapter of Hebrews so that we may have this portion of the Scriptures fresh in our minds, and simply branch out to other scriptures to see more clearly the facts.

Now, I take it that all here reverence the Word of God, so that whenever the Word comes to us there is nothing to do but to accept it. But accepting it is not simply nodding one's head and saying, "That is so." That is not accepting it. A person would starve to death accepting food in that way. If one brings me food and puts it on the table, and I say, "Thank you. I believe that is good food. It looks good. It seems to be the finest kind of food. I thank you," - I would starve to death if I never did anything more. That is not accepting it.

Now, the Word of God does not come to us to be looked at, admired, or wondered at; much less, of course, to be discussed and dissected; but the Word of God is life, and it comes to us to be life to us, and we accept it only when we let the life develop to its fullest extent, so that we may have through that life all that God designs for us.

We read the scripture, We see Jesus, who for a little while was made lower than the angels, because of the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. Here we have the whole story of the gospel, - the Word made flesh, crucified, and risen in the flesh. That is the thing. Christ crucified and risen again in the flesh. That is clearly brought to view in that verse. There is no doubt about that.

We all agree that in this we clearly see Christ crucified and risen in the flesh, because we see him a little lower than the angels, that is, as man. That is the Word made flesh. We see him tasting death for every man. That is the crucifixion. We see him crowned with glory and honor. That is the resurrection, the raising up to the right hand of God. He tasted death for every man. Then for how many did he receive the life again? - For every man.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

He is not ashamed to call who brethren? - All he died for. What is the proof that he was not ashamed to call some persons brethren? - Saying, "I will declare thy name unto my brethren;" and the fact that he says, "I will declare thy name unto my brethren," shows these brethren to be in what condition? - Ignorant of his name. They do not know God's name. So Christ in heaven, looking down upon all the poor, debased, oppressed people on earth, who knew not God's name, called them brethren: and in his love and pity he said to the Father, "I will declare thy name unto" them.

In the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same.

What for? - "That through death he might destroy him that had the power of death." It is not enough for him to destroy death. He must destroy him that had the power of death, that is, the devil. And what else? - "Deliver them who through fear of death were all their life-time subject to bondage." A bondage of fear then.

Let us turn to the eighth chapter of Romans, and the tenth verse and onward:-

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the

flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit [what spirit?] of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ.

We are heirs. Mark, there are two different propositions - "Heirs *of* God, and joint heirs *with* Christ." What is the difference of heirship with those who are joint heirs? - No difference. Now there is one of the most glorious lessons in this that the Lord ever told
[156] me. Children and heirs of God! I do not know how many have read that as simply meaning that we inherit God's property. But the text says that we are heirs of God himself. Most of us perhaps have had poor parents; they could not leave us any property at all; but in spite of that, did not they leave us an inheritance? What is the principal thing, the chief thing that we inherit from our fathers?

(Voice.) A name.

Well, the mere title of course is nothing. It is the characteristics, the tendencies, the turn of mind, - that is what we inherit; so that every person in this world has an inheritance from his parents. We have read already in the first chapter of Hebrews, that Christ, the only-begotten Son, has by inheritance a better name than the angels, a shining forth of his glory, and we are joint heirs with Christ. O, we are coming here to the thing, if you will just hold your eyes upon it. That shows us a wonderful possibility. Heirs of God! You remember there is a Psalm which says, "The Lord is the portion of my inheritance." I inherit *him* through the same Spirit of God. Through the eternal, divine Spirit we are made heirs, heirs of God. Then what does this mean? Inherit the characteristic of God? Is that too strong?

(A voice) That is just what it is.

I cannot explain it, because I cannot understand the Spirit of God. I cannot understand God's own existence; but here we have the statement, we are heirs of God, and joint heirs with Christ. Then whatever Christ receives from the Father, that also, when we accept his Spirit, we inherit in him. Therefore whatever characteristics,

whatever disposition, whatever thing the Son inherits from the Father, we as joint heirs, heirs of God himself, inherit in him.

It is a mystery, but yet it is a fact that we have all received certain dispositions and tendencies from our parents. This inheritance is seen outwardly in the color of the hair and eyes, in the features, and in our movements and actions. These are our earthly birthright. Now just as we receive these earthly things from our parents, even so from our heavenly Father through the Spirit we receive his characteristics. That is our heavenly birthright.

We get this lesson in the fifth chapter of Romans: "For as by one man's disobedience [what was the result?] many were made sinners." By whose sin were many made sinners? - Adam's. Then we come into the world sinful, don't we? The inheritance we get from our parents, - their characteristics, their tendencies, their evil traits, - you can see in any child. You can see the father in the child again, and all the evils that his parents committed, not only father and mother, but grandfather and grandmother for generations back. All the evil that they did for generations stamped that impress upon them, and that evil has stamped its impress upon us. We need not argue that. We know it. We all recognize that fact, because it has been discouraging, I doubt not, to many of us; and we have often taken it perhaps as an excuse for a failing, saying, "I inherited it." We say, "I cannot change this, because it is a part of my nature. I inherited it from my father or my grandfather." Take the tendency to drink. It is handed down through generations. It comes often from generations back, but it surely shows itself. Now these things are not fictitious: they are ourselves, aren't they? They are a part of our being, - they make us what we are: and *we* cannot change that. We know that we do not have to try to do these evils. They come out spontaneously.

Now take the whole verse. We have no difficulty with the first part, and if we accept the conclusion, we shall be happy:-

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Verse 19.

How is it that by the disobedience of one we have been made sinners? - We have inherited it. And now, by the offer of one in the flesh, we are to be made righteous in the same way. We have the contrast. Just as we came to be poor, fallen, sinful creatures, even so

we shall be made righteous. What is righteousness? - Doing right. Then many shall do right; that is clear. And how will many do right? - By the obedience of One. Well, then, if I am made righteous by his obedience, if I do right by his obedience, where does he obey? - In me. What am I doing? - Letting him, submitting to the righteousness of God. Now there was read here the other day a few words from a testimony, and I will call attention to one sentence, which is as follows:-

I have the Word of the Lord plain and decisive that all who see the necessity of organization must themselves become an example by being organized.

What now is the first thing for us to consider? We have nothing to do with what others do, or with general organization, but the only
[157] thing that concerns us is our own individual organization.

How are we going to be organized? How is it going to take place? Are we going to do it? Shall I organize myself? - No. It is that same figure that we have already had. I am a living organization, am I not? Is not this body organized? - Yes; the various organs of my body are working together in perfect harmony, and every part is working. That is organization. They are working together perfectly, without any friction, without any lack of harmony, all agreed. What did I do to get myself organized in this way? - I was born so. Then how am I going to get that organization which the Lord wants me to have? - Be born again: become now, not an heir of my earthly ancestors, but an heir of God. That is clear. Is it clear to you? Now, which would we rather have while here studying, - which would you, as a company, rather have, an hour every day spent here in just a pleasant lesson (I do not say that you would get that if I conducted the class), or that as a result of the Bible study we should be organized, made free? Let us see how many there are here who believe that the Lord designs them to be different from what they are, and has something higher and better for them than they have ever received from him, namely, his fullness; who believe that there is a lack; who believe that there is that for us that we have not, the lack of which hinders us in our daily living, and in our work as we may be connected with the cause. Now let us see an expression. How many think that this is so? How many know that this is so? (The larger part of the congregation raised their hands.)

It seems to be quite general. Why is it so? - Because we are not organized. And what are we going to do to get that organization? How are we going to get it? - By yielding to the Lord. How long do we suppose the Lord wants us to wait for that? In other words, is there a point of time in the future that God has fixed when all these blessings, and the fullness of the blessing, will come upon us, so that we must not expect it yet? What time does the Lord give to man? - To-day: now is the accepted time. We shall come across that later, as we study the next chapter of Hebrews. The Spirit says, to-day, *"To-day*, if ye will hear his voice, harden not your hearts." "Take heed, brethren, lest there be in any of you an evil heart of unbelief." Notice, it does not say, an evil heart of stealing; an evil heart of fighting, an evil heart of blasphemy, but an evil heart of unbelief. "But exhort one another daily, while it is called to-day." One day comes after another, but each day as it comes is "to-day," and that is the only time God has given. The glorious fact, therefore, is that even this very day, if we are willing really to hear the voice of the Lord, we may as individuals be organized on the Lord's perfect plan. We read in the sixty-first of Isaiah:-

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Now the Lord speaks that word "liberty," and when the Lord says a thing, what is there? - The thing itself. The Lord says to all captives, "Liberty." Then what has everybody? - Liberty. The chains are broken, and there is nobody that need sit in bondage, because liberty has been given him. Everybody that sits in bondage is, therefore, a willing slave, a willing captive. Nobody need be bound. That is good. The Lord has spoiled principalities and powers; yes, has disarmed them, triumphed over them. He has entered into the strong man's house, and bound him, and spoiled his goods, taken away his armor in which he trusted. Then, when Christ in us obeys, - mark, when Christ *in us* obeys, - how much power has the devil against us? - None. When we allow Christ to fill us through the Spirit, so that we are filled with all the fullness of God, then we have power "over all the power of the enemy." What is our part? - Submission.

Now, that same work of submission is enough for you and me all the rest of our lives. To submit, to give up, and to keep giving up, or rather, to keep *given up*, as new experiences arise, is all we have to do; and it will occupy all our time. There is work enough for us, then, to hold still, and let the Lord fill us with his Spirit, and work us. That does not mean laziness; it is passive activity, if you please; it means being just as active as the Lord himself was; because Christ himself living in us will be just the same as he was when he was here on the earth.

So work. O, there is work enough for us to do. "This is the work of God that ye believe," and believing is receiving: "For as many as received him, to them gave he power to become the sons of God, *even to them that believe* on his name." So that believing Christ is
[158] receiving him. Well, we will go further:-

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

The Spirit of God is poured out upon all flesh just as freely as the air we breathe; but just as people shut the air out of their houses, just so they shut out the Spirit of God. Every man in the world may be filled with the Spirit. The Spirit of God is poured out upon all flesh just as freely, and without measure, for every one. God wishes us to be filled with the Spirit, as our lungs are filled with air. This reference to the air reminds me of the creation of the first perfect man. God made him of dust. And what did he breathe into his nostrils? - The breath of life. Just simply breath. His own breath he breathed into him, did he? - Yes. But what was that breath? - Life. God breathed his breath into man, and man went on breathing. Breathing what? - The breath of life. What was that breath of life, - what do we breathe?

(A voice) Air.

What is air, then? - It is God's breath. If we knew this not only physically, but spiritually, we should be much more alive than we are. Read in Exodus 14:21, of the time when the children of Israel were at the Red Sea:-

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

Moses stretched out his hand over the sea, and what was the result? - The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. Now what a wonderful change there was by a little shifting of the wind. The wind shifted so strongly that night that a thing happened that never happened before nor since. But let us read the inspired words of Moses the next day: "With the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap." Exodus 15:8. So then the air or wind is the breath of God's nostrils. That breath God breathes into us day by day, every minute, yea, many times a minute, - his own life. Very good. When God made that first man, and breathed into his nostrils the breath of life, what kind of man was he? - A living man. Yes, but as to his character?

(A voice) Good.

The Lord God saw everything that he had made, including man, and behold, it was very good. The life that God breathed into man was God, and so long as man continued to acknowledge that his life, his breath, came from God, he remained good. Suppose that at every breath we acknowledged him, then what kind of beings would we be? - Good. We would not say that we were good, but the Lord himself would say that. We can never say of ourselves that we are good, and we do not need to, for the Lord is the only true judge of goodness, and no one is good except whom he calls good.

Now we come to the last part of the text quoted in Isaiah: "Trees of righteousness, the planting of the Lord, that he might be glorified." The tree is organized, is it not, perfectly? Every tree is organized, and all on one general plan, although you cannot find any two alike. It is the infinite variety of God, but it is all perfection. Now we are to be called trees of righteousness, the planting of the Lord, that he might be glorified. In the natural tree we see the manifestation of the life of God, in its selection of proper nourishment. The roots take up that which is good for it, and reject that which is not good. It is a present thing. What gives life to everything on this earth? That is, what is the immediate cause? What is it that all vegetation depends upon? - The sun. Christ is the Sun of righteousness. We are to be

trees of righteousness, therefore the sun that is shining upon us is the Sun of righteousness, and that is not far removed from the sunshine that we see, because that teaches us of it. More than that, it is the glory of God. It is the shining of God upon us. But now we speak simply of light which comes to us in this world. What is it that is the life of the tree? - Sunshine. If light does not shine upon the tree, it will not grow. There will be no life there. So Christ says, "I am the light of the world."

Light is life. "In him was life, and the life was the light of men." His life comes to us now, and life is power. You can see that in the sun; the power of the sun draws innumerable tons of water into the skies every day. Light is life and power in the tree. Why is it that the tree grows, and is just what it ought to be? - Because every ray of light that shines to it is received. This brings the sap, the nourishment, food, to every part of the tree, and causes it to grow.
[159] The tree simply takes every ray of light that comes to it. Suppose we were to do just the same way, then we would grow trees of righteousness.

The tree does not reject the sun nor a single ray of light, but all that comes to it, it takes gladly and absorbs, taking it into itself. That light is life, so that the tree is perfectly organized. Just so with us, if we will simply drink in the light, and that is the life of Christ. Then God will live in us, and will chose for us just the same as in the tree. We do not know anything, but he will think for us. What does he say? - Call upon him while he is near. How near is he? - "In thy mouth and in thy heart." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." If a man forsake his ways and his thoughts, what is there left of him? - Nothing.

What ways and what thoughts, then, are to be ours? - God's. Can I do as God does? - No. Can I set myself to thinking God's thoughts? - No. But he will think in us just what he wants us to think. He will not think for us such infinite thoughts as he thinks for himself, for he has not made us infinite; but he will think in us everything that he desires us to think, and will work in us perfectly to will and to do his good pleasure. Then we will be organized, reorganized,

made new. It is God thinking and acting in us. We read yesterday: "Because that, when they knew God, they glorified him not as God, neither were thankful: but became vain in their reasonings, and their foolish heart was darkened." Romans 1:21. ("For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down *reasonings* and *every high thing that exalted itself against the knowledge of God*, and bringing into captivity every thought, to the obedience of Christ." The wisdom of this world is foolishness with God. Then when men think for themselves, not perfectly submitting to God, that he may think in them, just to that extent they are fools, no matter how learned. But when a man will yield soul and body to God, the Spirit of God will cast down these human reasonings, which are but vain imaginations, and the wisdom of God alone will be manifested. Now if God should think in every one of us assembled in General Conference, would there be any mistakes made? Would there be any hap-hazard work? - No. He would think the same thing in all of us. All are made in different phases. He has made no two trees of the forest alike, and he has made no two of us alike; but coming together with God thinking in each of us, there would not be any human wisdom, but only the wisdom of the Spirit of God. Then everything would be done exactly right, and nothing would be done that ought not to be done. The command to us is explicit: "If any man speak, let him speak as the oracles of God." - When? Is it only when he gets up and gives testimony in meeting? Is it not just as well when he engages in business? - Certainly; for there is no limit. Then of course we must speak differently from what we have been speaking, for we must confess that many things have heretofore been spoken at random. How often we hear the brethren say, when they are not sure about some action or suggestion, "We have acted according to the best light we have." Now what is "the best light we have"? - It is Christ, the light of the world, the wisdom of God; and he says, "Whosoever followeth me shall not walk in darkness, but shall have the light of life." Then whoever follows absolutely the best light he has, need never be in doubt.

Now one question: Since such certainty is possible for us, do we not assume a great and fearful responsibility when we venture to go ahead in what we call the Lord's work, without knowing to a

certainty that it is God himself that is doing it. Dare we do so in this Conference? Shall we not rather allow the Lord to organize us, by filling us with his Spirit? Then Christ will be our wisdom and our
[160] strength, as well as our righteousness.

Evening Services

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AS ARRANGED by the committee having the matter in charge, the evening services in the church at College View will be conducted according to the following: Wednesday, Feb. 24, J. E. Graham, captain of the "Pitcairn." Thursday, Feb. 25, Luther Warren. Friday, Feb. 26, E. J. Hibbard. Sabbath A. M., Feb. 27, M. C. Wilcox. Sunday evening, Feb. 28, I. D. Van Horn. Monday, Mar 1, S. H. Lane. The following evenings to the close to be occupied by A. T. Jones. It is understood that this schedule is subject to change, if it be considered necessary.

Wednesday

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MUCH of the time yesterday was devoted to a reading and re-reading of testimonies, with comments and remarks by A. T. Jones. These related to the present situation, and were calculated to show the peculiar danger we as a people are in, especially of being led away by the counsels of men instead of the wisdom that comes from above.

The usual devotional meeting was held from 9 to 9:30. The next meeting was introduced by a season of prayer, in which several joined in deep earnestness for the presence and guidance of the divine Spirit. The time of the intermission was also mostly employed in the same manner.

After the intermission, remarks were made by O. A. Olsen concerning that which had been read, stating his recognition of the timeliness of these messages and his acquiescence in the things that have been sent us. He expressed his confidence in God who not only reproves, but also forgives and restores his people. The reading of testimonies was then resumed by Elder Jones, and with remarks was

continued until the dinner hour. Then the interests of the meetings seeming to demand that it be continued, the order of the exercises was changed, and opportunity was given for the expression of the feelings and experiences of those present. Many improved the time in acknowledgement of the things we had heard, and of the mistakes and wrongs of the past. The remarks were all attended with deep feeling, and the spirit of heart-searching was present.

The meeting continued in this form until after three, then a recess was taken until four at which hour the study of Hebrews by Elder Waggoner was taken up for a short time and at seven o'clock Elder Jones resumed his examination of the testimonies, as announced, though it was necessary to close this report before that point was reached.

The routine business was thus delayed: but it was the prevailing opinion, as expressed by all, that the day had been a most profitable one. The Spirit of God was present in power, and although it came as a reprover, and in admonition and warning, all welcomed its presence, and pray for wisdom to be guided in the future by its counsels.

That there are a few errors admitted to our columns, and that others are liable to occur, we are aware, notwithstanding the fact that all connected with the BULLETIN do their best to exclude them.

The printing and proof-reading are done five or six miles distant from the editorial room. The proof-readers are competent and careful, the printers painstaking and conscientious; but the editors cannot have access to proofs. They do not even have the time necessary for a careful preparation of the copy. The work is new to most of those connected with it.

Under the circumstances, it is perhaps not a matter of surprise that in some things mistakes should appear. But we believe these have not been essential, for a mistake that is apparent need not be misleading. And we also feel assured that our readers are pleased with the neat and orderly appearance which our paper presents, and which is due to the efforts of those who have its mechanical preparation in charge.

S. H. LANE has been appointed to open the afternoon Bible study; and we have his word for it, that they will begin and close on time, "whether you are here or not."

Now it is a fact that as a man thinketh so is he. If one thinks straw and chaff, he will be straw and chaff. But in the great gathering day, or separating day rather, the wheat will be gathered into the garner, but the chaff will be burned up with fire unquenchable. - Contributed.

CALIFORNIA

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If You Are Going There,

by all means inquire about the Burlington Route Personally Conducted Excursions to San Francisco and Los Angeles, which leave Chicago every Wednesday, with a Pullman Palace Tourist Car through to destination. The route is via Denver, the Denver & Rio Grande Ry. (Scenic Line) and Salt Lake City. The Cars are fitted with carpets, upholstered seats, mattresses, pillows, blankets, bed linen, berth curtains, toilet rooms, heat and light, and, in fact, all the conveniences of a standard Pullman Palace car; they lack only some of the expensive finish of the Pullmans run on the limited express-trains, while the cost per berth is only about one third of the price.

Write for full particulars to T. A. GRADY, Excursion Manager,
[161] C. B. & Q. R. R., 211 Clark street, Chicago, Ill.

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Religious Liberty Association. - President's Report. ALLEN MOON

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AS we take a retrospective view of the period since the last General Conference, we do not recall any startling event that has transpired during that time. The nations have not by any specific act or acts denied the right of man to worship according to the dictates of conscience; nor can we point to any decisions of the judiciary that are calculated to be used as precedents in the future for the establishment of a more effective union of religion and the State. Yet there has not been a period of equal length in recent years that was more eventful from our standpoint, viewed as a whole. Not even that period in which occurred the holding of the famous World's Fair at Chicago, the Congress of Religions that accompanied it, and the act of Congress requiring that the gates of the fair be closed on Sunday.

The last two years have been marked by a steady movement in the religious world away from the old landmarks laid down in the gospel of Christ, and in the direction of a worldly policy, which is practically a union of religion and the State, - which is a worldly religion. Old organizations have been revived and consolidated; and new ones have been launched upon the world with the hope that

more effective work could be done under other names. Societies that were organized purely for religious and philanthropic purposes have been turned aside from their purpose, and made to do duty in advancing the interests of the man of sin, and in causing the earth and them that dwell therein to worship him. Young people's societies, aggregating millions of members, have been brought under the leadership of men whose only ambition appears to be to secure for religion the recognition of the State.

The result to our own people has been that more arrests have taken place, more convictions have been secured, and more time has been spent in jails and chain-gangs than in all the time since the enforcement of the Blue Laws of New England. Our records show that seventy-six Sabbath-keepers have been under arrest for violating Sunday laws within the last two years, Thirty of these have served terms of various lengths in jails, chain-gangs, etc., aggregating 1,144 days, which would amount to three years and five months for a single individual. Below is a detailed statement of these arrests and imprisonments, by States:-

LIST OF PROSECUTIONS SINCE MARCH 4, 1895

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NAME.	ARRESTED.	TRIED.	RESULT.
G Smith	Mar. '95	Mar. '95	Case dr. no witnesses,
A Cathay	Apr. 3, '95	July 1-3, '95	Conv. jail and chain-gang
H C Leach	" "	" "	" " "
B Terry	" "	" "	" " "
D Plumb	" "	" "	" " "
W J Kerr	" "	" "	" " "
M A Morgan	" "	" "	" " "
C B Moyers	" "	" "	" " "
W S Burchard	" "	" "	" " "

J M Hall	" "	" "	" " "
N B England	" "	" "	Acquitted
W Ridgway	" "	" "	Acquitted
E R Gillett	" "	" "	Case dismissed
O England	" "	" "	Case dismissed
E S Abbott	" "	" "	Cont. to Nov. 5. Notguilty
J B Thayer	Apr. 21, '95	Apr. 21, '96	Case dropped
J Q Allison	May 10, '95	May 18, '95	Conv. fine and cost $22.05. Paid by friends
R T Nash	May 16, '95	June 1, '95	Conv. Fine pd. by friends
J F Rothrock	May 20, '95	May 20, '95	Conv. Appealed
R R Whaley	May 24, '95	May 25, '95	Conv. Jail 30 days.
R Watt	June, '95	June, '95	Acquitted
J A Faust	June 10, '95	June 10, '95	Bound to circuit ct. Gr. jury ref. to indict
J W Beall	July 10, '95	July 10, '95	Conv. Jail 5 days
G G Lundberg	July, '95	July, '95	Discharged

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P Sorrenson	July, '95	July, '95	Discharged
R R Whaley	July 20, '95	July 24, '95	Conv. Jail 28 days

[1] Read before the Sabbath-school Association.

[1] Read by M. C. Wilcox before the Sabbath-school Association.

J A Faust	July 21, ’95	July 28, ’95	Conv. Case dr. Nov. ’95
S. Macklewer	July 22, ’95	July 23, ’95	Conv. Fine remitted after Watt decision
O W Pearson	July 28, ’95	July 29, ’95	Gr. Jury failed to indict
J Matthews	Aug. 8, ’95	Aug. 13, ’95	Conv. Jail 28 days
Ross Foll	Aug. 13, ’95	Aug. 13, ’95]	These cases decided
Jno Foll	“ “	“ “]	for defendants by Foll
J C Snell	“ “	“ “]	decision of 4th Dist.
C Snell	“ “	“ “]	Appellate Court, Sept. 5,
G Dunlap	“ “	“ “]	’96
R T Nash	Sep. 16, ’95	Sept. 17, ’95	Conv. Fine secured by friend.
A T Remer	Oct. ’95	Oct. ’95	Conv. (Result doubtful.)
H Whitehouse	Oct. 20, ’95	Oct. 21, ’95	Conv. Sentence unexecuted at last report.
J W Lewis	Nov. 18, ’95	Mar. 13, ’96	Conv. Jail 129 days.
P M Howe	Nov. 27, ’95	Dec. 5, ’95	Conv. Jail 40 days.
Wm. Simpson	“ “	“ “	“ “

A O Burrill	" "	" "	Conv.
Thos Griffith	" "	" "	Acquitted.
Ira T Babcock	?	Jan. 23, '96	Bound to Circuit Court, June '96.
W S Lowry	Feb. 24, '96	Mar. 13,	Conv. Jail 28 days.
		July 16, '96	
J H Dowdy	" "	" "	" "
Otto Wilson	" "	" "	" "
L A Callicott,	" "	" "	Acquitted.
S B Austin	Mar. 1, '96	Mar. 2, '96	Dis. (Exemption.)
C A Gordon	Apr. '96	Apr. '96	Conv. Jail 3 days. Farm 11 days
Mrs C A Gordon	" "	""	" "
W G Hasty	Apr. '96	Apr. 30, '96	Conv. Friends pay fine.
W A Mansfield	May 13, '96	May 13, '96]	Bound to circuit court,
Aleck Dodd	""	""]	but cases never tried.
Isaac Baker	?	June 4, '96	Case went by default.
R Morehead	June, '96	June, '96	Conv. Case abandoned.
B A Philpot	Aug., '96	Oct. 21, '96	Indictment quashed.

W A Mansfield	Sept., ’96	Sept. 19, ’96	Case went by default.
M F Pierson	Sept., ’96	Sept. 24, ’96	Discharged.
J E Sommers	Sept., ’96	Sept. 24, ’96	Discharged.

CASES PENDING MARCH 4, 1895, SUBJECT TO LEGAL ACTION SINCE THAT DATE

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G W Colcord	Convicted March 5, ’95	Jailed 34 days.
M C Sturdevant	“ “ “	” 34 “
Wm Burchard	“ “ “	” 38 “
D C Plumb	“ “ “	” 38 “
E S Abbott	“ “ “	” 34 “
I C Colcord	“ “ “	” 19 “
Henry Burchard	“ “ “	” 19 “
W J Kerr	“ “ “	” 19 “
Wm Wolf	“ “ “	” 19 “
N B England	Case continued.	Final result not recorded.

W A McCutchen & E C Keck Defendants secured final release from further proceedings by order of Superior Court, Atlanta, Ga., Sept., ’96.

Wayne T Gibson Case Placed on file in March, 1896. The process implies that the prosecution will be continued in case the offense is repeated.

The cases of Henri Revilly and H P Holser, Switzerland, also J I Gibson, London, have been subject to legal action since March 4, 1895, but the result is not recorded on our books.

NEW ARRESTS BY STATES AND TERRITORIES

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Alabama	1	North Carolina	2
Arkansas	3	Tennessee	22
California	1	Texas	1
Georgia	1	Manitoba	1
Illinois	9	Ontario	7
Maryland	10		
Mississippi	2	Total	60

NUMBER OF OLD CASES

Georgia	2	England	1
Massachusetts	1	Switzerland	2
Tennessee	10		
		Total	16
Grand total of cases since March 4, 1895	76		

IMPRISONMENTS SUFFERED SINCE MARCH 4, 1895

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Name of Defendant	Days.	Place.	
A Cathay	54	Dayton, Tenn.	
H C Leach	"	" "	
B Terry	"	" "	
D Plumb	"	" "	
W J Kerr	55	" "	
M Morgan	"	" "	
C B Moyers	"	" "	

W S Burchard	54	" "	
J M Hall	55	" "	
R R Whaley	30	Church Hill, Md.	
J W Beall	5	Fresno, Cal.	
R R Whaley	28	Church Hill, Md.	
J Mathews	"	Ontario.	
J W Lewis	120	Tiptonville, Tenn.	
P M Howe	40	Chatham, Ont.	
W Simpson	"	" "	
W S Lowry	28	Tiptonville, Tenn.	
J H Dowdy	"	" "	
O Wilson	"	" "	
C A Gordon	14	Little Rock, Ark.	
Mrs C A Gordon	"	" "	
G W Colcord	34	Dayton, Tenn.	
M C Sturdevant	"	" "	
W Burchard	"	" "	
D C Plumb	"	" "	
E S Abbott	"	" "	
I C Colcord	18	" "	
H Burchard	"	" "	
W J Kerr	"	" "	
W Wolf	"	" "	
Total,	1,144		

No account is made of the temporary confinement of the above and other defendants during the process of their respective trials.

Many of the families of the imprisoned were dependent upon the daily labor of the ones so imprisoned, in selling books or other efforts by which they earned a living. It has been necessary for

the Association in these cases to supply the necessary means for their support; and this it has done in every case where it has been recommended by local brethren, or by any agent of the Association.

In view of the vast increase of the arrests and prosecutions for Sunday labor, and the zeal manifested on the part of the religio-political party in demanding more rigid Sunday laws, the Executive Board of the Association decided to engage more earnestly in the work of educating the legislators of the land. Accordingly, with the co-operation of the State conferences and the State tract societies, this work was entered upon; and during the present winter the
[163] *American Sentinel* is going regularly each week to all the members of Congress and thirty-eight State legislators - to the number of between five and six thousand of the leading men of this country.

This work among the legislators has borne some fruit already. In the State of North Carolina several men have given special attention to the consideration of the principles of religious liberty; and a bill has been introduced in each House for the repeal of the Sunday law of the State. Although there is no prospect of the passage of the bill in this form, yet the discussion resulting from such introduction cannot fail of accomplishing good. Bills have been introduced in New York and several other States to increase fines, and to otherwise strengthen Sunday laws; but so far as known none of these have received favorable action.

In the Congress of the United States a bill for a District Sunday law is pending. This bill received the endorsement of the Commissioners of the District through the influence of the Christian Endeavor Society, and other so-called reform organizations. Petitions purporting to represent several hundred thousand names have been sent to Congress asking for the passage of this District Sunday bill; although the actual number of signatures would fall much below ten thousand. Thousands of letters and telegrams have been sent to the members of the committees. Since the Christian Endeavor demonstration in the city of Washington last July, this manner of petitioning and the letters and telegrams have had much more weight with some people than ever before. Yet up to the present time the committees have rendered no report on the Sunday bill to their respective Houses.

If the present strong effort in which the powerful influence of prominent men has been enlisted should fail of success in securing the enactment of a Sunday law for the District by the present Congress, it is evident from recent utterances that an attempt will be made to interest the incoming Congress in the legislation demanded, at as early a date as possible, with the hope that success will crown the efforts of the reformers, and legislation be secured before the subject shall have been thoroughly canvassed by that body.

In view of all this, it would seem that the Association had a great work before it. The people must be warned of the danger lurking in all this movement. We should place this question before the entire clergy and other professional men of the country, and this should be done not only once, but repeatedly.

We should not only continue the work already begun among legislators, but personal effort should be added in many States. In a few States we have men employed about the legislatures, not for the purpose of proposing legislation, or of influencing men in favor of special legislation, but to exert an influence in favor of the application of right principles in all legislation. This work should be extended at once to many more; and as soon as practicable to all the States of the Union. The men for this work should be men whom the Lord has called and fitted to engage in this line of work.

This legislative work should not be confined to the United States. We have done very little in the various provinces of Canada compared with what ought to have been done in view of the opportunities that have been presented in recent months. A movement was recently inaugurated that was calculated to open up the work in that country on a more systematic basis, but the plans laid have not been carried into effect as yet. But although we have lost many opportunities for accomplishing a good work in Canada, we should by no means abandon the work there. A paper for the advocacy of the principles of religious liberty should be started in Toronto or some other leading city of the Dominion at once, or as soon as the right man or men can be found to edit such a paper. No doubt a like work should be done for other countries than those mentioned; but the work outlined should be entered upon at once.

And lastly, the exhortation of Paul to Timothy should be specially heeded in these days; *i.e.*, that "first of all, supplications, prayers, in-

tercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." And let our works be in harmony with our prayers.

The Living Way W. W. PRESCOTT. (Friday Evening, Feb. 19, 1897.)

No Authorcode

WHEN a man has lost his way, and he *knows* that he has lost his way, it does him a great deal of good to hear a voice that he
[164] recognizes which tells him that way. I say, it is when he *knows* that he has lost his way that he appreciates most the familiar voice that seeks to guide him in the way. Let us turn to John's Gospel, the fourteenth chapter and the first five verses:-

Let not your heart be troubled: ye believe in God believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way.

How can we *know* the way? Jesus saith unto him, *I am* the way. When I hear a voice which I recognize, and it speaks to me personally, and I feel very much the need of hearing a familiar voice, and when that voice says, "Let not your heart be troubled," "I am the way," it does me good; I am glad of it. How can we *know* the way? It is not, How can we guess at the way: but it simply says, How can we know the way? The answer is, "I am the way;" "we know that the Son of God is come and hath given us an understanding that we may know him that is true."

Let us study this thought a little. I would like to have you turn to the eighth chapter of Proverbs, and the twenty-second verse. You remember that this chapter speaks of wisdom, of Christ the wisdom of God. "The Lord possessed me in the beginning of his way, before his work of old." The Lord possessed me in the beginning of his way - took possession of me in the beginning of his way. "In him dwelleth

all the fullness of the Godhead bodily." "It pleased the Father that in him should all fullness dwell." "In the beginning was the Word, and the Word was with God, and the Word was God." The Lord took possession of me in the beginning of his way. In the beginning of his way God took possession of his Son. Then what did his Son become? "Who, being the brightness [the out-shining] of his glory, and the express image of his person, and upholding all things by the word of his power." One version renders this in Proverbs, "The Lord possessed me in the beginning of his going forth." Then everything that has been revealed of God in all his way and his character, is the going forth, through Christ, of the wisdom of God.

Man fell, and God still wanted to have a way to him, and so he went with him. We might almost say that he fell down with him; that is, he stayed right by him, so that the way that reached to man unfallen, reached to man fallen. There was still a way, and Christ was that way.

God's way to man is man's way back to God. Not that we have to go back there to have God (He is nigh to thee, even in thine heart); but that is the way back to where he wants us to be. But the thought I wish to emphasize is a practical one; that is, this way is a *living* way. This text says so: "I am the way, the truth, and the life." Christ not only reveals God's way, but he *is* God's way; and he reveals God's way, not simply by talking about it, but by *being* the way. And this is for a double purpose - to show clearly to man what the way is, and that, himself being the way in his flesh, he might himself be the way in our flesh.

Now there is a very great difference between *being* the way, and *showing* the way; that is, simply pointing out the way. He *is* the way every day in our lives, or that is what he wants to be. If we have gone out of the way, if we have gone backward, if we have forsaken the Lord's way, he is still the way though he be not our way. But now I am speaking of those who are in him. He, day by day, implants in each one himself as the way. He does not tell beforehand the way. He does not plan out ahead, but just as we come along, step by step, he shows the way; he *is* the way, by *living* the way in us; and we know the way, because he is the way, and he is in us, and we know him. He does not mechanically build out a path ahead of us, and then stand and point, and say, There is the way; you see I have

built it there for you. He simply says, "I will guide thee, and show thee the way;" and he shows us the way, not as a thing apart from himself, but by himself being in us, and living the way.

And how do we know the way? We do not know it for to-morrow. We do not know it for next week. We know the way just as we live it. And you know why; because "man's way is to devise and scheme, but God implants a principle." But man's way is to point out beforehand, lay it all out, and then if he likes it, go on; and if not, refuse that and try another way, until he gets something that will suit him, then go on if he can. God does not do that way. He himself is the way, moment by moment; and we know the way, not because we see it in the distance, but simply because our faith lays hold of
[165] him, the living way.

Think of that as applied to plant life, and you will see the difference between the way God works, and the way man works. How does a lily bring itself out? - By growth. God never first makes the framework and puts that up, then after he has the pattern or framework up, fills in. You do not see the form of the lily, before you see the thing itself. It reveals the pattern by growing. It shows the way it is going to be, by being it. God has put into that lily, the lily life and the lily form. God has implanted the principle of lily life and form. In the rose bush he implants the principle of rose life and form. Then it takes up those elements he has provided, and reveals its form by being a lily; or it reveals its form by being a rose.

Now, that is God's principle of organization for the vegetable world. On this principle he can have a whole garden of lilies, and have no two exactly alike, and they will all be beautiful lilies. On this principle he can have a whole garden of roses, and all be beautiful and perfect, and yet no two exactly alike.

Now see how man builds. Man is going to have a house. Of course the house cannot grow. So what does he do first? - Draws the plan. He gets the architect to tell him what kind of house he wants. He then gets the material according to the specifications. Then he puts up the framework. After the frame is up you can see the form of the house. Lilies grow, but houses have to be built; a lily is a thing of life, is built of living material; but to build a house, you first kill the material, so that it will not take any other form than you have planned for it. If you should build a house of living material, it

would grow out contrary to what he planned, and the whole thing would get awry, because the material is alive and there is nothing there to control it. A house is a dead thing; the lily is a living thing. To make a house, man cannot put a principle into that material that will make it grow into a house; but when the Lord builds a house he makes it grow. "In whom the whole building fitly framed together groweth." When the Lord builds a house, it grows. He makes it grow; and he uses living material. Now when there is living material, and God behind it, the thing will grow. When you first kill the material, then the only thing to do is to draw your plan, and take the dead material, and build after the plan.

Now God wants that principle to come into our lives. What kind of material does the Lord want us individually to be? - Living. He knows that dead material cannot grow. So you "who were dead in trespasses and sins," he makes alive. That is the first thing. Now having been made alive by being brought into contact with him who is the life, so long as we remain in him, and he in us, there is life. That which was dead is now alive; that which could not grow before, can now grow. God makes us alive simply by giving us his own life. It is in the same way that he makes the lily alive. He is the life. It is not like putting a spring into a watch, which when it is wound up goes for a certain length of time. In that case there cannot be any growth. Christ is the principle of life, and the Christ-life takes on day by day in us just the form he wants us to bear, and we are day by day in him, and we know the Lord. As he reveals that life in our experience day by day by simply living in us, we stand still, as it were, and see it go on. Now just the minute we step in to shape it, to control it in any way, that moment we mar it. But we may stand to one side and say, Now, Lord, build, grow, we will not interfere with it at all; let that life take the form it wants to take now. I may not be a lily or a rose; I may not be a pansy; I may simply be a blade of grass; no matter; the Lord knows what he intended me to be, and he will make that out if I will stand to one side and let him work.

We have missed the way, we have taken the wrong course, we have obliged the Lord to depart from his method, which is to guide us by living principles. The principles of God's Word are living things, - things that when received and submitted to, will express themselves. You do not have to express them. Our struggle is to

keep out of the way, not to interfere with God; not to hold down the truth, but to let it have free course, and let God be glorified. That is what he requires of us. There is where our struggle, our effort, our temptation, comes. There is where all our care should be directed, not to choose any other way than his way, submit fully, completely, actually to his way, by submitting fully, completely, actually to him. Now permit me to say this, just in passing, that this is the one thing in the message, it is justification by faith. Justification by faith, in our experience, is the way; and if it is not justification by faith in our experience, it is not the way. That is not mechanical. I want to point
[166] out and urge, that God's way can never be mechanical. It is the way of life, the living way. Life is not mechanical. Life does not take the form to-morrow that it is to-day. Life simply lives, and it reveals its form as a living thing. In order to have the life, let it live. But we cannot prescribe beforehand how it shall live.

But now you say, that is an utterly impossible way. It is an impossible way for a man himself, in his individual experience, unless he has spiritual life. Dead things cannot grow. There are some things that cannot be, and one of them is, "Unless a man be born again, he cannot see the kingdom of God." It is not that the Lord did not want him to, or won't let him; he simply cannot. Here is the Word of the Lord. It is a lamp to our feet and a light to our path; but what is the use of putting spectacles on a blind man? It would not enable him to see. Give him sight. Give him the right kind of eyesight, and he will not need spectacles. In this state we need them to help our sight; but if a man is totally blind and cannot see at all, what is the use of giving him even the best spectacles in the world? What is the use of giving a man a lantern in the night, if he is blind? We are blind and cannot see. Except a man be born again, he cannot see. No kind of spectacles will supply the place of eyes, the eyes of God, which we obtain by being born again. I wish to read a few words from an article originally written Oct. 1, 1888, but recopied and sent from Australia Feb. 7, 1895. It is therefore applicable now. This has been here for some time, and ought to have been acted upon.

Unless those who can help in——, are roused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard.

Now, brethren, it distresses my soul to think that we who have been in the work for years, should not recognize it just when it is going to triumph, should not know that it is the work of God, and should not go with it. These warnings would not come, unless we were right in that danger now. We are now in that time. What kind of people ought to be roused? - Sleepy people. Unless they are roused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard.

When light goes forth to enlighten the earth, instead of coming up to the help of the Lord, they will want to bind about his work to meet their narrow ideas. - *Special Testimonies*, No. 6, p.59.

Now, brethren, light is going forth to enlighten the earth; and I believe in my very soul that there is a great deal of it shining in this Conference. Do not say when or how he shall work us. Let him work; let him surprise us. But that is not all.

Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.

Now I say that the time has come at this very Conference that the Lord wants to do that thing, and I simply ask to let him have a chance. The work is going to be done whether we have a part in it or not. Some will be found who will let him. He is going to do it.

Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.

I think that means something; it does to me. If I did not feel most intensely that it meant something to us at this Conference, I could not be persuaded to speak these words on this platform. God wants to work and reveal his salvation. How long, how long shall we hold to our self-righteousness, and stand in God's way? That is what I want to know. That is all.

There will be those among us who will always want to direct the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that he is taking the reins into his own hands.

And again:-

The workers will be surprised by the simple means He will use to bring about and perfect His work of righteousness.

Think of what these things mean, - "The workers will be surprised." In what way? - "By the simple means [not the complicated machinery, just simple means] that He will use to bring about and perfect His work of righteousness." This means more than we appreciate, or can appreciate, because we do not know just how the Lord
[167] will surprise us.

I want to say that God's method of organization, when it is in the hands of converted persons, never brings the least particle of confusion; but when God's methods are attempted by those who are not converted, it means only confusion. That is the reason why I plead that, before we attempt to use any method, whether man's or God's method, we do the first thing that he says - get converted. Then the Lord's plan will work out; it will work then because that it is his organization. We do not have to see it before it will come. It will be all right. God will guide us when we are converted to him. He will guide us every step of the way, and we will not have to tell him beforehand anything about it. And it will not bring confusion to you or me individually in our lives; it will not bring the least confusion to this General Conference. God will work in his own way, and we stand still and see the salvation of our God, - and we be still, just still, and know that he is God. That is all I plead for.

Sons of Jacob and Sons of God. R. A. UNDERWOOD. (Sunday Evening, Feb. 21, 1897.)

No Authorcode

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads.... These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. Revelation 14:1, 4, 5.

What is your name? Not, what is your Christian name as we speak of it, that father or mother or some friend suggested to distin-

guish you from others, but what is your name as given you by the Almighty? It means something to have God give us a name. I wish to read in contrast two other texts. One is found in John's Gospel, the first chapter and twelfth verse, and the other in Malachi 3:6. The first text reads thus:-

As many as received him, to them gave he power [margin, right or privilege], to become the sons of God, even to them that believe on his name.

Take the name of Abraham. What does it mean? - Father of many nations; father of the faithful. That meant something to Abraham. What did it mean when God named Jacob, even before he was born? - It meant that he was a supplanter, a deceiver. After he had supplanted his brother, Esau said, "Is not he rightly named Jacob, for he hath supplanted me these two times." God named Jacob thus because that name expressed his character. And when Jacob's character was changed, God changed his name to Israel. What does that mean? - Prevailer, a prince, a soldier of God. And it meant something to Jacob when God said, You shall no longer be called Jacob.

Take another name familiar to us. When that young man, full of pride and zeal, was going down to Damascus, he heard a voice from heaven saying, "Saul, Saul, why persecutest thou me?" The meaning of Saul is, "one called for;" that is, held in high estimation, of importance, esteemed great, but in reality utterly empty, valueless. Did Saul have his name changed? What was he called afterward? - Paul. What did Paul mean? - "A little one," humble. While the name Saul signified self-importance, high estimation of his own abilities, the name Paul signified the opposite. It meant a great deal to Saul to have his name changed to Paul; and I want to say to you to-night, dear brethren and sisters, it means a great deal to us whether we are called sons of God or sons of Jacob; and I want for a little time, with you, to study this question - the difference between being the sons of God, and the sons of Jacob; for if we are the sons of God, we will have in that title all the name means.

Before we especially study the title, or the name *Jacob* in this connection, let us notice for a few moments what it means to be a son of God, - how much there is in the right and privilege of a son of God, and how that right and privilege are to be obtained. The text I have already read says that he gave to us the right, power,

privilege, to become the sons of God, even to them that believe on his name. Then we become sons of God by faith, do we not? Now, faith is not the reality; *it is not the real thing itself*; but it is that which brings the reality. I want to read a statement from a special testimony dated, Australia, March 21, 1895: "All things are possible with God. By faith we may lay hold on his power; but faith is not sight; faith is not feeling; *faith is not reality*." What is it, then? - "Faith is the substance of things *hoped* for, the evidence of things *not* seen." Faith brings reality. It is that which connects us with, and makes us sons of God. God has given to every man in this world the power to believe. But he has given all the free choice whether we will exercise that power or not; he has given us sufficient evidence upon which to base faith, or to exercise faith; and if we choose to exercise the power that God has given us in believing, we become
[168] the sons of God.

But there is another feature of faith that is spoken of in the Bible as the gift of faith. The apostle Paul in speaking of the gifts set in the church, says in verse nine: "To another faith [that is a gift] by the same Spirit; to another the gifts of healing by the same Spirit." While faith is the thing that brings us salvation, and is sometimes called "saving faith," it is different from the faith brought to view here, and spoken of as a *gift* from God. Over the first I have power to exercise or not, as I choose, by placing my will in harmony with God's will. Of course he will strengthen that will, but God has made man above himself in deciding his own destiny; yet the faith brought to view as a gift is of a different character. And neither you nor I, no matter how much we may co-operate with God, can exercise that faith as we will.

Let me illustrate that: Suppose that I am very sick, and I call you to pray for me. I read: "The prayer of faith shall save the sick;" and, Whatsoever we ask we shall receive; and I say, Now, I want you to pray for me. God will heal me through your faith. Have you the power to exercise faith in this case as in the other case? What do you think? - No, sir; and there is where many of our people are making a mistake. The faith that comes in that connection is the special gift of God. My will may be that my brother should be healed, and I will say, God will heal him. I may tell him, You are healed; I have had faith, and I have asked, and you may believe that you are healed.

That is not faith. It is presumption. But, my friends, the *gift* of faith that God will give his servants comes regardless of our will. I do not say regardless of our co-operating with God. No, no. But God's mind may not be to heal that child. What should I do? I want to read right upon that a few statements from a testimony upon this point. This may be diverting a little from the study, but we will soon come back to it. But this is a very practical question, and that is why I introduce it in connection with the thought of faith. It is a testimony written on the subject, "Prayer for the Sick:"-

In this matter of praying for the sick, I could not move in exactly the same lines as my brethren. I have been considering many things that have been presented to me in the past in reference to this subject.

Suppose that twenty men and women should present themselves as subjects for prayer at some of our camp-meetings. This would not be unlikely, for those who are suffering will do anything in their power to obtain relief, and to regain strength and health. Of these twenty, few have regarded the light on the subject of purity and health reform. They have neglected to practice right principles in eating and drinking, and in taking care of their bodies, and some of these who are married have formed gross habits, and indulged in unholy practices, while of those who are unmarried some have been reckless of life and health, since in clear rays the light has shone upon them; but they have not had respect unto the light, nor have they walked circumspectly; yet they solicit the prayers of God's people, and call for the elders of the church. Should they regain the blessing of health, many of them would pursue the same course of heedless transgression of nature's laws, unless enlightened and thoroughly transformed. They solicit the prayers of God's people, and call for the elders of the church. But little is known of their home or private life. Sin has brought many of them where they are, - to a state of feebleness of mind and debility of body. Shall prayer be offered to the God of heaven for his healing to come upon them, then and there, without specifying any condition? I say, No, decidedly no. What then shall be done? Present their cases before Him who knows every individual by name.

He knows every individual, not simply by what we are called here, but by the name we have in heaven.

Present these thoughts to the persons who come asking for your prayers: We are human, we cannot read the heart, or know the secrets of your life. These are known only to yourself and God. If you now repent of your sin, if any of you can see that in any instance you have walked contrary to the light given you of God, and have neglected to give honor to the body, the temple of God; but by wrong habits have degraded the body which is Christ's property, make confession of these things to God. Unless you are wrought upon by the Spirit of God in a special manner to confess your sins of a private nature to man, do not breathe them to any soul. Christ is your Redeemer, he will take no advantage of your humiliating confessions. If you have sin of a private character, confess it to Christ, who is the only mediator between God and man. "If any man sin we have an advocate with the Father, Jesus Christ the Righteous." If you have sinned by withholding from God his own in tithes and offerings, confess your guilt to God and to the church, and heed the injunction that he has given you. - "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me how herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Praying for the sick is a most solemn thing, and we should not enter upon this work in any careless, hasty way. Examination should be made as to whether those who would be blessed with health have indulged in evil speaking, alienation, and dissension. Have they sowed discord among the brethren and sisters in the church? If these things have been committed, they should be confessed before God and the church. When wrongs have been confessed, the subjects for
[169] prayer may be presented before God in earnestness and faith, as the Spirit of God may move upon you.

Now, I want to dwell a moment upon the expression, "As the Spirit of God may move upon you." I studied this question from the Bible standpoint, before I knew this testimony was in existence, and it has been some time since I have felt free to pray for and anoint individuals regardless of the evidence received from God that God would be glorified in the restoration of their health. What shall we do? Why, the Lord says that we know not what we should ask for as we ought, but the Spirit that searcheth hearts knoweth what is the

mind of the Spirit, and that same Spirit is said to make intercessions with God with groanings which cannot be uttered. Then when we are brought to that place, we should come before God, asking God to make known to us his will concerning that individual. "If any of *you* lack wisdom let him ask of God, who giveth" to whom?

(Voices) "To all men."

No; it does not say to all men. "All *men"* is there, but the word men is a supplied word - "Who giveth to all liberally, and upbraideth not." He says: Let every one ask in faith, nothing wavering. Wavering upon what point? that the person should be healed? - No, but upon the point of *wisdom from God*, to know what God's mind is, and then when you come not wavering, God will make known to you his will; and if it is God's will to heal that child, God will give you the faith - *it is the gift of faith*. But it may not be to the glory of God or to the good of the individual to be healed. If not, God will not give you faith no matter how much you may desire it. Now I want to read a few more statements right upon that same line:-

But it is not always safe to ask for unconditional healing. Let your prayer include this thought: "Lord, thou knowest every secret of the soul. Thou art acquainted with these persons; for Jesus, their Advocate, gave his life for them. He loves them better than we possibly can. If, therefore, it is for thy glory, and the good of these afflicted ones to raise them up to health, we ask in the name of Jesus, that health may be given them at this time." In a petition of this kind no lack of faith is manifested. There are cases that are clear, and the Lord works with his divine power decidedly, in their restoration. The will of God is evidence too plainly to be misunderstood.

The Lord "doth not afflict willingly nor grieve the children of men." "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame: he remembereth that we are dust." He knows our heart, for he reads every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. Many will be laid away to sleep in Jesus before the fiery ordeal of the time of trouble shall come upon our world. This is another reason why we should say after our earnest petition: "Nevertheless not my will, but thine,

O Lord, be done." Such a petition will never be registered in heaven as a faithless prayer.

The apostle was bidden to write, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: and their works do follow them." From this we can see that every one is not to be raised up, and if they are not raised to health, they should not be judged as unworthy of eternal life. If Jesus, the world's Redeemer, prayed, "O my Father, if it be possible let this cup pass from me," and added, "Nevertheless not as I will, but as thou wilt," how very appropriate it is for finite mortals to make the same surrender to the wisdom and will of God.

In praying for the sick, we are to pray that if it is God's will that they may be raised to health; but if not that he will give them his grace to comfort, his presence to sustain them in their suffering. Many who should set their house in order, neglect to do it when they have hope that they will be raised to health in answer to prayer. Buoyed up by a false hope, they do not feel the need of giving words of exhortation and counsel to their children, parents, or friends, and it is a great misfortune. Accepting the assurance that they would be healed when prayed for, they dare not make a reference as to how their property shall be disposed of, how their family is to be cared for, or express any wish concerning matters of which they would speak if they thought they would be removed by death. In this way disasters are brought upon the family and friends; for many things that should be understood, are left unmentioned, because they fear expression on these points would be a denial of their faith. Believing they will be raised to health by prayer, they fail to use hygienic measures which are within their power to use, fearing it would be a denial of their faith.

I thank the Lord that it is our privilege to co-operate with him in the work of restoration, availing ourselves of all the possible advantages in the recovery of health. It is no denial of our faith to place ourselves in the condition most favorable for recovery.

There is much more that I might read upon this point, but this is sufficient. From it we see that it is not always God's will to heal everybody that is sick. It is God's will that some of us should be laid away a little moment from the indignation to come. Then when we come presenting the cases of our beloved brethren and sisters, how

carefully we should heed the counsels of God's Word, and inquire of God his will in the matter; and if it is his will, then he will give [170] us the *gift of faith*, regardless of our will in the matter. But not so with reference to the faith that we have to exercise with reference to becoming sons of God. Let me read the statement again in John 1:12:-

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

What is it to become sons of God? I wish to read one or two texts which refer to what it means. In Luke 3:38, we read of Adam and his children, "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." Adam was the son of God. What kind of a character did Adam possess? I turn to Genesis. In speaking of Adam in the fifth chapter, first verse, it says, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him." Adam was the son of God. He was made in the likeness of God. Speaking of sons who are adopted into this family, who have gone away, chosen another Father, the apostle uses this language:-

And have put on the new man, which is renewed in knowledge after the image of him that created him. Colossians 3:10.

Take another text, in Romans 8:29:-

For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Christ was the Son of God. What kind of an image are these brethren going to have? - Christ's. Will they belong to the same family if they have the same name? - Yes, sons of God. It is just as true in reference to the name of God that it expresses the character, as it is of the individual. What is the character of God? Turn to the language of the prophet of God, Moses, in the thirty-third chapter of Exodus. When Moses was so anxious to see God's face, he says: "Thou canst not see my face: for there shall no man see me, and live." Then Moses pressed the matter a little closer: "Show me thy glory." The Lord assured him that he would show him his glory, and proclaimed his name. And thus we find that the Lord passed before him, and proclaimed, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping

mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." That was the character of God, and this was the glory of God. In a special testimony, speaking of the glory of God, I find this statement:-

He will receive all, he welcomes all, he rejects no one, it is his glory to pardon the chief of sinners.

God's character displays his glory. Christ says: "And the glory which thou gavest me I have given them." Have you received it, brethren? Another expression comes to me in Jeremiah 9:23, 24:-

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise [How long, and when? Notice the tense in which that is placed, the present, now, to all eternity] loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

Then, dear friends, if we have the name of God, we must have the character of God. And if we have the character of God, we know we have the glory of God. And when that statement is fulfilled which says, "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee," what does it mean? - Ah, the character of God is seen upon us. Suppose the angel that is given the charge to go through the midst of God's people and set a mark or seal of God, which contains the name of God, and that name contains the character of God, and that character contains the glory of God, - suppose the angel should walk into our midst here to-night, upon how many of us could he place that name? O, when God weighs us, he weighs us in his own scales for just what we are. When we look around upon each other as brethren and sisters, we weigh each other; it is natural for us to do it. We put one another upon the scales in our own estimation, and we weigh some men for far more than what God weighs them. Others, perhaps, we weigh a great deal less. But when God puts us upon the scales, he weighs us for just what we are, and no more. And when the angel comes to you and me, unless we have our characters changed into the same image of God, the Lord cannot put upon our foreheads his name, because it would be a lie; it would not be truth.

And there is another feature about that new name, that name which every one of us will receive if saved, it will not only contain the name of God, the character of God, and the glory of God, but that name will express *the individuality of every person*. God has not called two of us to fill the same place in his great plan and purpose. [171]

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Then God called you and me before the world began, and he called us to fill a special place. Another text in 1 Thessalonians 5:9:-

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

O, I am so glad of that. Do you know we all have an appointment, a nomination? But it will depend upon us whether we make our calling and election sure. Ephesians 1:4, 5:-

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Notice these three expressions, God has called us, every one of us, and before the world began. Let me use an illustration: Mr. McKinley has been elected as President of the United States. The past few months he has been looking around, calling, choosing, and appointing men to fill places in his Cabinet. If reports are correct, some of the men he has called, chosen, and appointed are unwilling to accept the conditions of that calling, choosing, and appointment. If so, he cannot ratify his own choosing, calling, and appointment. Just so with God. The Lord has called every one of us, and he has chosen every one of us, and he has appointed every man, woman and child that has ever been born, to fill a place in his great plan and purpose that he purposed before the world began. But God has placed man above himself, in deciding his own destiny, whether he will accept the appointment of God. And God in the judgment will ratify the decision we make. He cannot ratify his own appointment, unless we ourselves accept the choosing of God. God has called us to fill a place in his great eternal purpose. The new name will not only contain the name of God, but it will express the very position

which God has called us to fill; and no one will have a name that will be *just* like anybody's else.

But now let us consider for a time the sons of Jacob. What was the character of Jacob? - He was a sinner. He represented himself to be something that he was not. Now I want to read two or three texts on that question; first, in Romans 11:26, I read like this:-

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

Turn away ungodliness, that which is ungodlike, from Jacob. When God turns that away, do you think that Jacob will have another name?

Take another text, found in Isaiah fifty-eight, which reads like this:-

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

Malachi, third chapter:-

I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

If it were not for his exercise of loving-kindness, brethren, you and I would have been long ago consumed in our sins. God bears with us. But what about this family of Jacob here brought to view?

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say Wherein have we robbed thee? - In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Now in this connection I wish to read a statement written by Sister White, and published in the *Review and Herald* under date of Oct. 13, 1896. It is a very forcible statement, and almost startled me when I first read it. It reads like this:-

The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back.

"Kept back." Well, says one, we all know that, but we want the remedy. "Is kept back, like a spring season held by the chilling blast of winter." Says one, I think that is so, but what is the reason?

Because some of God's professed people are appropriating to themselves the means that should be dedicated to his service.

That is not the only reason.

Because Christ's self-sacrificing love is not interwoven in the life and practices, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions of the gospel of Christ.

Since we have been here, some of us have said that we have been blind and could not see. [172]

Why is it that there are not more missionaries in the field to-day? Why are the calls that come in from every land for men to spread a knowledge of the truth, passed by unheeded?

Why is it so? That is the question.

To defraud God is the greatest crime of which man can be guilty; and yet this sin is deep and wide-spread.

Did Jacob defraud his brother? I wonder if some of us who have thought that we were good Seventh-day Adventists, and have said that we are among the remnant people of God, that we are among those that are going to be saved, - I wonder if there are any of us who have been defrauding God, and representing ourselves to be one thing, when we are in reality another. Let me read another statement or two here:-

To defraud God is the greatest crime of which man can be guilty; and yet this sin is deep and wide-spread. Through the prophet Malachi God said: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? - In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

These are the words of God, who speaks, and it is. Shall we not hear his voice? Shall we not change the order of things, and co-operate with Christ?

What do you say then? It is not simply in tithes and offerings. But many of us have robbed God of our time. God has bought us. We have robbed him of our physical powers. We have violated God's law. We have robbed him in many things. We have defrauded God, and he says that it is the greatest crime that man can be guilty of. That is just what Jacob did. He defrauded his brother. But may God let his truth come home to every heart, and let us inquire, Are we the sons of God? or are we in the family of Jacob? The Lord is going to have a company who are indeed princes and soldiers of God, that will go forth as fair as the moon, clear as the sun, and terrible as an army with banners.

Report of the Foreign Mission Secretary. F. M. WILCOX

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THE last biennial term has been a most trying but yet successful one in the history of our missionary operations. In common with the foreign mission boards of other religious bodies, a great lack of funds has been experienced in the carrying forward of the work. This has been painfully evident to the Board in its inability to meet the pressing demands from nearly every mission, for extension and enlargement. But oftentimes in the hour of darkest night, light from God shines forth. Thus it has proved during the last two years in the history of our missions; while there has been trial, there has also been blessing, while apparent defeat also assured success.

A larger number of missionaries have been sent out, and more new mission fields entered than during any previous period. The older fields, including Central Europe, Scandinavia, Germany, Russia, Great Britain, South Africa, and Australasia, have been reported quite fully from time to time in our church journals, and by representatives present at this meeting will be more understandingly and ably brought before us, than could be done in a paper of this origin and character. Hence we shall content ourselves with a brief epitome of the gains of these older missions, reserving most of our time to a consideration of the newer fields.

The following figures mark the present membership of our older mission fields, with a gain for the last two years:-

	MEMBERSHIP.	GAIN.
Central European	501	
Germany	886	518
Russia	684	217
Scandinavia	1662	204
English	447	84
South Africa	268	84
Australia	1511	305
New Zealand	386	60

During the same period Scandinavia has increased her tithe by $2,173; the English field, $912; Germany, $2,782; Russia, $184; Australia, $3,248; New Zealand, $192.

The remaining missions we will consider under the following divisions, in which they are located: Mexico, Central America, South America, West Indies, Newfoundland, Polynesia, Western and Interior Africa, and Eastern Asia.

Our mission work in Mexico has been carried on under three heads - Medical, School, and Evangelical. The medical work is divided into two departments, - charity work for the poor, and pay work for the better class of people. During the last year in the charity branch nearly 2,000 patients have received treatment. In the pay [173] department over 300 patients have received treatment, for which they have paid about $2,000. As the result of this line of missionary effort, many have been relieved of what otherwise might have been lifelong suffering, and will ever hold in grateful remembrance the kindly ministrations received.

The mission school has had an average enrollment of thirty-three pupils. One third of these have lived in the boarding home, and have been clothed and fed as well as instructed. The sanitarium building begun some months ago is but slowly progressing for lack of funds. Nine thousand dollars will be required to complete the enterprise. Elder Jones, the superintendent of the field, calls for additional workers by way of canvassers, to sell our small Spanish publications,

one or two additional nurses, and several devoted young women to engage in Bible work.

In the Central American field two lines of work are being carried forward, evangelical and colportage work. The established companies have been strengthened, and new fields have been entered, especially the Mosquito Coast, where considerable has been done in the line of selling our religious books. While the gains in this field for the last two years have not been as great as during the preceding term, the fact that our work has even held its own is truly remarkable, considering the difficulties and obstacles encountered. Elder F. J. Hutchins asks the Conference to send to their assistance one minister to aid in opening the message on the Mosquito Coast and in Guatemala, one teacher for the mission school in Bonacca, now closed for lack of proper help, and a physician to carry on medical missionary work.

The great South American Continent is one of the neediest, and at the same time one of the most fruitful fields for the gospel worker. In this great country, with its nearly 40,000,000 of people, representing nearly every nation in the world, the great majority of whom, however, are of Spanish descent and speech, we have less than two dozen laborers of all classes. Among the states on the north, British Guiana and Colombia only have been entered. The church at Georgetown has been reorganized, and is now in better working condition than ever before. A new church organization has been formed at New Amsterdam, the next town in importance after Georgetown, and still another organization has been effected at Bootooba, 100 miles inland.

In the Esquibo River District a good beginning has been made among the Carib and Arauck Indians. Some twenty having begun the observance of the Sabbath, have erected for themselves a chapel for public worship. In the Colonial Leper Asylum some half dozen of the unfortunate inmates are obeying the message. They ask that provision be made whereby they may have the privilege of baptism, and the opportunity to regularly celebrate the gospel ordinances. Owing to Elder Kneeland's enforced departure from this field, through failing health, an experienced minister should be chosen to stand at the head of the work. A Bible worker is likewise called for. For self-supporting missionaries, especially for those

who by agricultural pursuits can gain a livelihood, employing their leisure in teaching the people, the opportunities are unnumbered and the demands unlimited.

In Colombia Brother Kelley reports many openings for the message. By teaching English classes and doing other work, he has been enabled to meet his expenses, and at the same time improve many opportunities to sow the gospel seed. He feels that the time has come for formally opening our work, and asks this Conference to send help by way of medical missionaries.

From our Conference two years ago, Elder G. H. Baber and wife sailed for Chili, to take charge of the work. Previous to his appointment, the sale of religious publications by two of our brethren had awakened the spirit of inquiry, and several had begun to keep the Sabbath of the Lord. This same spirit has continued, and during the last few months has been especially noticeable. In the city of Santiago a Baptist clergyman, Ernique Balada, espoused the cause of truth. Through his influence the attention of others was called to it, and as the result there are now some twenty or thirty believers in that city alone. Nor has the work stopped there; in other parts of the republic small nuclei have been formed. At the present time there are about seventy Sabbath-keepers in Chili, where one year ago we had less than half a score. Elder Baber earnestly asks for financial assistance to enable him to set at work several devoted young men, including Brother Balada, who give promise of developing into successful workers.

Across the Andes from Chili, as her most competitive and aggressive neighbor, lies the state of Argentina, in many respects the leading country among the South American republics. Our work [174]
entered this state six years ago in the sale of literature. At the present, an effort is being made for the English, German, Spanish, Scandinavian, and French population. Several brethren are engaged in the sale of English, Spanish, and German literature, with good success. Encouraging results have been witnessed from home Bible work and public services. Three organized churches exist. Their membership has been augmented during the last year by sixty-nine additions; fifty-five others have begun Sabbath observance. To place our work in Argentina in proper relation to its great importance, and also to the work of other societies, a house of worship and suitable mission

buildings are needed in Buenos Ayres, the metropolis of the country. This would require an outlay of not less than $10,000, but the value of such headquarters for our work would more than compensate the expenditure.

Our present force of laborers have more than they can do in the respective lines of work in which they are engaged, - Elder Westphal in the German work, Elder Vuilliumier in the French, Brother McCarthy in the Spanish, and Brother Town in charge of the depository and book business. This leaves no distinctive laborer for the English-speaking people; the lack in this respect should certainly be supplied. Elder Westphal, the superintendent of the field, calls for a physician and two nurses to work in medical missionary lines. There is a vast field for this class of labor.

The progress of the message in the West India Islands has been slow but steady. Mission workers are now located in Trinidad, the Lesser Antilles, the Bahamas, and Jamaica, with its dependency, the Grand Cayman Island. Preaching, medical missionary work, Bible work, canvassing, and colportage work have engaged the attention of our missionaries in Trinidad. In each of these lines a fair degree of success has attended the efforts put forth. Elder Webster has baptized forty since he went to that field, and others are now waiting their opportunity. Altogether there are fifty-six Sabbath-keepers in Trinidad. Elder Webster earnestly urges that a minister and Bible worker be sent to his assistance, and that he be empowered to employ some of the native help available among the believers. There is also an excellent opening for a ship missionary in Port-of-Spain, the capital and metropolis, and for teachers to carry on private schools. A good work could also be done in the sale of our publications, were there sent to Trinidad a man to take charge of the canvassing work.

Elder Van Deusen reports twenty accessions to our membership in the Lesser Antilles during 1896. The sale of our publications is increasing. In many islands of the group there is an interest to hear the truth. To meet these demands there is a call for a Bible worker, and for a young minister and his wife to assist Elder Van Deusen; also a French laborer to canvass the adjacent neighboring French-speaking islands.

The prospects in the Bahamas are encouraging. Since the last General Conference Brother C. F. Parmele and wife have been sent

to that group. They have labored in the canvassing and Bible work with many encouraging indications.

Jamaica was among the first entered of the West India Islands, and here is our strongest work to-day. Churches have been organized in several of the leading towns, and at Kingston and Spanish Town church buildings have been erected. A large number of religious books have been sold by canvassers sent from this country, and by native brethren. The entire island is ripe for the gospel reaper.

A little way to the northwest of Jamaica, and belonging to it, lies the island of Grand Cayman. Here Brother W. W. Eastman and wife have been engaged in medical missionary work during the last twelve months. Many rich experiences have been enjoyed, and several leading people of the island have embraced the message. The time now seems favorable for a public effort. Both to Elder Haysmer's aid in Jamaica, and Brother Eastman's in Grand Cayman, a minister should be sent from this Conference.

When we come to consider the South American and West Indian fields together, we see that by the means of communication and travel the northern States of South America should properly be classed with the West Indies. We are convinced that the time has come for the general organization of our work in both these divisions, and would respectfully suggest to this Conference that the West India Islands, including the Guianas, Colombia, and Venezuela, be formed into a general mission field, with a general superintendent in charge; and that the remaining portion of the South American Continent constitute by itself a General Conference district, its important and [175]
varied interests demanding the oversight of a member of the General Conference Committee. We believe further that the interests of the cause in the Indies would be greatly served and unified by the publication of an English journal at Jamaica or Barbados, devoted to the work among the islands, and in Northern South America.

Although not properly a foreign field, the work in Newfoundland since its beginning has been under the direction of the Foreign Mission Board. Elder S. J. Hersum and wife were sent there to take charge of the work soon after the last General Conference. By dint of earnest effort and faithful labor, a church of about twenty-five members has been brought out and established in St. Johns, the capital, and a church building has been erected. A good foundation

for the work has been laid, and Elder Hersum feels that if he can have the additional help the interest demands in the way of canvassers, a minister and medical missionary, the work can be greatly extended.

As a part of the island world, Polynesia is entitled to a liberal share of our attention, not alone from its extent and population, but from the favorable and multiplied omens of God's working in behalf of his message for to-day. We have mission workers in Pitcairn, Society, and Cook Islands, in the Austral, Tongan, Samoan, Fijian, and Hawaiian groups. Our work in most of these fields is a work of seed-sowing. The people are slow to imbibe principles which demand reform of heart and action.

The patient effort bestowed for so long in the Society Islands is beginning to bear fruit. One new church has been organized in the district of Paea, and additions made to the believers in Papeete and Raitea. The British consul of Tahiti has begun the observance of the Sabbath, and closes his consulate on that day. More workers are needed in this group, but Elder Cady thinks that these can be supplied to best advantage to the field from among the native believers.

Medical missionary work and school-teaching have been the principal lines prosecuted by our missionaries in Raratonga, Cook Islands. These lines have provided many favorable openings for gospel work.

In Tonga and Fiji our brethren have been busily engaged in learning the language, improving such opportunities to preach Christ as their daily contact with the people afforded. As an index to some of the difficulties to be encountered, it might be mentioned that Elder Hilliard found it necessary to copy by hand a Tongan English dictionary of 264 pages, and a Tongan English grammar of sixty-four pages. Through opposition to his stay on the island, he was unable to secure printed copies of these books, except as a loan for a short time.

In Samoa the most successful medical missionary work inaugurated by the Board has been going on; not that our workers have labored more assiduously, but the opening is especially favorable. Dr. Braucht has had a free field so far as governmental interference is concerned, and but little, if any competition from other physicians. *(To be continued.)*

Thursday Morning's Meeting

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AN hour was given to the devotional meeting that was opened at nine o'clock. The meeting was led by H. K. Willis and E. T. Russell. After several had offered prayer, W. W. Prescott spoke of the message in Isaiah 40:3, "What shall I cry? All flesh is grass," showing the breadth of meaning of these words. All flesh being but grass, it must be that flesh is nothing and that God is all and in all. This message is therefore the one we are to proclaim. The judgment reveals the righteousness of God, not of us; and no man can stand in the judgment till he learns that he is nothing and that God is everything. He must be justified by faith. W. C. White spoke of the general application of these principles, and of their presence in all the Scriptures. J. C. Foster said that the beauty of these things brought light and joy, and repaid him for the trouble in coming to this place. H. E. Robinson spoke of the light and truth that was coming into his experience. He had not previously felt free in these matters, but now the difficulties had disappeared. We cannot mention all the good testimonies that were borne. They were all of the same tenor, testifying of the great good that has been received during the meeting, and especially of the blessings received from the meetings of yesterday. It became very evident that many victories over natural feelings and tendencies of doubt, distrust, and darkness in personal experiences are being gained.

The divine blessing is coming to the Conference in greater measure day by day. And the nearer we come to Christ, the perfect One, [176] the clearer we see our own imperfections, and the more we rejoice in the assurance that, "their righteousness is of me, saith the Lord."

Fifth Meeting of the Conference

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THE fifth meeting of the General Conference was called at 10:30, Feb. 25. The president, O. A. Olsen, in the chair; W. H. Edwards, secretary. Hymn 766 was sung, and M. C. Wilcox offered prayer.

The chairman stated that the committee that prepared the program of exercises had decided to make a few changes that would

affect the meetings of the Conference. The change is more fully noted elsewhere. It places the meetings of the Conference at 10:30 instead of 9:30, and they will continue until 12:30. The Chair stated his desire to call on other members of the Committee to preside at meetings of the Conference, and subject to the permission of the delegates would do so. G. A. Irwin was then called to the chair. The minutes were read and accepted without change. The call for the names of new delegates was responded to by Alex. Paton, delegate from Wisconsin, and Dr. W. H. Riley, delegate at large from the Colorado Sanitarium at Boulder.

The Chair announced that the time of the meeting would be given to hearing reports from our educational institutions. The educational secretary, W. W. Prescott, being called upon, stated that he would not be expected to speak for the various schools represented here, since he had been absent from the country during the most of the past two years. After a few words in general terms, the floor was yielded to others.

The Chair stated that the representatives of the schools would be called upon in the order of the time of the establishment of the schools. The first speaker was G. W. Caviness, of Battle Creek College, followed successively by J. H. Haughey, of South Lancaster (Mass.) Academy; F. W. Howe, Healdsburg (Cal.) College; E. B. Miller, Union College; E. A. Sutherland, Walla Walla (Wash.) College; J. W. Loughhead, Mt. Vernon (Ohio.) Academy; J. C. Ottosen, Fredrikshaven (Denmark) High School; C. B. Hughes, Keene, (Tex.) Industrial Academy; W. T. Bland, Graysville (Tenn.) Academy.

These reports occupied the time until one o'clock. They will be given in our columns.

At the close of Professor Bland's remarks W. W. Prescott said: I simply want to point out the lesson, and I believe it will help us. During the last two years the office of educational secretary has been practically vacant. I did not purpose to come to this Conference and pretend to be filling that place. I am sure that we have been much more helped and benefited this morning than as though I had in the usual way gathered up information, strained it through my mind, and presented it to you. The lesson that is impressed on my mind is,

we need more workers, and less supervising. "Amen, Amen!" was the general response.

By general consent the five o'clock hour was given to Professor Sutherland, in which to finish his speech; any remaining time to be devoted to kindred topics.

THE regular leader of singing in the Tabernacle not being able to attend many of the meetings, the singing has suffered somewhat until B. F. Stureman was asked to fill the office of leader, and now there is a decided improvement, gratifying to all.

IT was announced that a change would be made in the published program in the forenoon features. The devotional services will begin at 9 o'clock, as usual, and continue an hour or a little more if necessary. The General Conference will be called at 10:30, and continue its deliberations for two hours, closing at 12:30.

THE president of the Conference announced at the beginning of Thursday's meeting that it would be his mind to call other members of the General Conference Committee to preside over the several meetings, and he would take the liberty to do this if there should be no objection upon the part of the Conference. There was no objection, and G. A. Irwin was called to preside.

THE meeting of the Conference of yesterday, accounts of which appear elsewhere, was a season of peculiar interest. The reports of the different educators were given with an earnest candor and intelligence that gave them real relish. We shall be happy to place these good articles before our readers. The principles of sound education were plainly set forth in a manner that carried conviction. Professor Sutherland was invited to continue his address at another time. [177]

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Report of the Foreign Mission Secretary. F. M. WILCOX.

(Continued from page 175.)

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Several hundred during the last few months have taken treatment. A hospital building for the accommodation of the sick is now being erected. The mission is practically self-supporting. This field needs a minister and Bible workers to carry on evangelical labor.

In the Hawaiian Islands also, an excellent effort is being made under Dr. P. S. Kellogg. The nucleus of a sanitarium has been established, and the prospect for the building up of a good institution is most encouraging. This mission likewise needs workers in the evangelical line, Elder Gates having been compelled to retire from the field through ill health. There is also an earnest demand for teachers to carry on a school for the Chinese.

The last cruise of the "Pitcairn" was of great encouragement to our mission workers. Of this, however, we will not speak particularly, as Captain Graham, who is present at the Conference, will be able to furnish more complete information.

Two portions of the Dark Continent especially engage our attention - Matabeleland and the Gold Coast. To the first-named field missionaries were sent out from our last General Conference. Of

their long, tiresome journey, six hundred miles being made in bullock wagons; their pioneer labors in the erection of mud huts in which to live, the uprising of the Matabelas, and the forced flight of our brethren with their wives to Buluwayo; the long, tedious, and trying captivity; the patching up of peace between the English and the natives, and the subsequent return of our workers to the mission farm, - all these events are fresh in the minds of our people who followed with eager attention and earnest prayers for the safety of our brethren, each succeeding act in this exciting drama of actual experience. Through this trying ordeal the faith and fortitude manifested by our missionaries cannot be too highly commended. Every report was full of hope and courage, notwithstanding the foreboding circumstances surrounding them. And this spirit of faith was not without its reward. In a remarkable manner their humble homes were preserved during their enforced absence. The larger part of their herds had been stolen, or had died, and a part of their crops had been taken for food; but evidently no malicious spirit was manifested by the native warriors. This seems all the more remarkable when it is considered that ours was the only mission station in the war territory that was not destroyed. By the natives living on the mission farm - several hundred in number - the return of our brethren was hailed with transports of joy, the natives patting our workers on the back, stroking their faces, and capering around them like children, all in manifestation of their delight at the meeting.

Work has been resumed; but now, as a natural result of the war, famine is imminent, and by the hungry and starving our missionaries are daily besought for aid. Elder Tripp and Brother Anderson have adopted as their own, one dozen needy children, and now ask financial assistance to provide food for others. Additional financial aid is also demanded in order that our workers may be provided with water-proof houses as substitutes for the miserable huts now occupied, in which life and health are daily imperiled. [178]

Elder Tripp asks this Conference to send half a dozen men with their wives to Matabeleland, to be stationed at various points, to carry on self-supporting missionary work. A minister and a physician are likewise called for. All things combine to make this the opportune time for the establishment of the work in this great country.

No less dangers than those mentioned above have surrounded our Gold Coast mission workers. In place of the warlike Matabeles, there have been the subtile influences of a deadly death-dealing climate to meet and overcome. Of the four workers sent to the coast eighteen months ago, one, Brother Riggs, was compelled to return to England in the hope of saving his life, but has since succumbed to the disease which fastened upon him. Those who remained have suffered intensely, and the little child of Brother and Sister Kerr, who accompanied them from America, also a sweet babe born to them after reaching the field, have both succumbed to the deadly miasma. Brother Kerr being unable to carry on uninterruptedly his medical missionary work on account of the colonial law, advantage has been taken of a liberal land grant forty miles in the interior, to move the mission station from Cape Coast. The mission farm is within a short distance of six native villages. Mission and school buildings are being erected, and by preaching, teaching, and medical missionary work, it is hoped much good can be accomplished. Elder Hale, the one in charge of the work, has been holding public services in the Coast towns, with varying attendance and success. Here, as in Matabeleland, it is by personal and private effort largely that the work must be carried on.

Additional means should be furnished the Gold Coast Mission, in order that the buildings begun may be completed. Additional workers should also be sent to supplement the efforts of our pioneer laborers. As the unhealthy climate of this coast will always stand as an insuperable barrier to the prosecution of the work by white missionaries, we respectfully call the attention of this Conference to the advisability of establishing a training-school and recruiting station on the Madeira or Canary Islands, where native young men and women may be trained for teachers, and from which white missionaries may superintend the work being carried forward by the native workers.

Outside of the faithful efforts of Brethren La Rue and Olsen, as ship missionaries in the British colony of Hong Kong, we have but one mission station on the mainland of the great Orient. The work in Calcutta, India, is in its initial, or formative period; but it has enjoyed many encouragements illustrating the power of the message even in this native land of caste, tradition, and iron-bound custom.

Our workers here have been busily engaged acquainting themselves with the different Indian tongues. While this has employed the major portion of their time, practical effort has by no means been neglected. A school for Hindu children has been successfully conducted. This has furnished entrance to the homes of the people, and now zenana work is being quite largely entered upon by Sisters Burrus and Taylor. Timely assistance rendered by Elder Robinson in the cases of several afflicted high-caste Hindus, early demonstrated the value and efficiency of medical facilities. Plans have been laid for the development of this work. Dr. O. G. Place and wife, with four nurses, have been recently sent out by the Board to carry on medical missionary work in India. They have ere this (provided that the quarantine regulations have not hindered) arrived in Calcutta, and we doubt not are finding many openings for labor. Elder Robinson has been given permission to open in Calcutta a home for the education of boys. When it is known that it requires but ten dollars per year to clothe, house, feed, and educate each of these inmates, the great value of an investment of this character is seen.

Provision should be made by the supplying of additional nurses and funds to place our work in this, the oldest, and one of the most important of mission fields, upon a stable and effective basis. Several young men are asked for to take up the sale of our publications, for which there are excellent openings.

Professor W. C. Grainger and Brother T. H. Okahira are now in Japan, planning to open up the work in that island kingdom. Their plan of operation has not yet been determined.

In every field the work is onward. From every shore there come the reverberating echoes of progress and advancement. The opportunities are unlimited, the avenues for the entrance of the truth unnumbered. But these unlimited opportunities and unnumbered avenues make upon us corresponding demands of faith and effort. How shall the hungering hearts of those who desire God be satisfied; [179] how shall their eager, empty, outstretched hands be filled, unless the conservators of God's truth in the earth, that people to whom he has committed great light and blessing, send them help? We are confronted at this Conference with appeals for laborers and financial help from every quarter. A brief summary of these demands will refresh the mind:-

There is needed a minister in each of the following fields: Central America, British Guiana, Colombia, Argentina, Trinidad, Lesser Antilles, Jamaica, Grand Cayman, Newfoundland, and Matabeleland. Physicians and nurses are asked for, for Central America, Colombia, Argentina, Matabeleland, Mexico, and Newfoundland. And other workers are required in Honolulu, Bay Islands, Mexico, interior Africa, and India. And this says nothing of the needs of Polynesia or of the older mission fields, which no doubt will be presented by their representatives.

Truly the work of God is a great work. Much has been done; much remains to be done. Until it is quite accomplished, and the Lord of the harvest shall sound the return call, we must not cease our efforts. Our missions already established must be sustained, and new ones in the great unentered fields must be opened. "Lift up your eyes and look on the fields; for they are white already to harvest." "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The Use of Our Periodicals In Missionary Work. C. H. JONES

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IN a recent testimony we are told that *"the circulation of our papers is doing even a greater work than the living preacher can do*." This is a broad statement, and should be an inspiration to every one engaged in this line of work to push it more energetically than ever before, and it should also be an inducement to others to join in the good work. More than that, it should lead conference and tract society officers, ministers, and all of us, to study more carefully the best plans and methods for giving these papers a wide circulation.

THE IMPORTANCE OF THIS WORK

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We hardly think it necessary in this connection to say very much in regard to the importance of this line of work. In addition to the above statement, most earnest appeals have come to us during the past few months, in reference to our duty as officers and leaders in the church, and the duties and privileges of every individual member

of the church. These appeals call us to *action*. There is evidently no time for delay, and none are to be excused. Following are a few brief quotations from recent testimonies:-

The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God.

To his church God has committed the work of diffusing light and bearing the message of his love.

God has given every man a work to do in connection with his kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the ministers; every soul should take an active part in advancing the cause of God.

The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth.

Why do not the overseers of the church have councils to devise ways whereby young men and women may be trained to put to use their entrusted talents?

The home missionary work, this home field, has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be healed.

Our sisters, the youth, the middle-aged, and those of advanced years, may act a part in the closing work for this time.

We are years behind

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Not one-hundredth part has been done by the members of the church that God requires of them.

Let the church awake; let every member take up his individual work, and vindicate the name of the Lord by which he is called.

These words are solemn, and almost startling in their significance, and demand our most serious and careful consideration. We know there are many ready and anxious to respond to the call, and even now they are making earnest inquiry as to how they can best serve the Master. All they need is to be instructed and set to work.

The circulation of our periodicals opens up a wide field of usefulness to those who cannot well leave their homes, or who are not able to devote their whole time to the work, and we now wish to briefly notice some of the methods which such may employ.

TAKING A CLUB OF PAPERS AND MAILING TO SELECT NAMES

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This is not a new plan, but was adopted years ago, and is still
[180] being carried on by many with marked success. Statistics show that hundreds have been brought to a saving knowledge of the truth by means of periodicals sent out in this way. Nearly every member of the church could engage in this line of work to a greater or less extent. But in order to secure the best results, the work should be followed up by personal correspondence.

To emphasize the importance of *persevering* in this work even though no results are seen, we quote the following from a letter received from one of our active workers:-

The plan of sending out a few copies of papers to parties and writing them, and then if no answer is forthcoming, dropping the names and adopting a new list, often turns out to be a serious mistake. When names are picked up in a miscellaneous wholesale manner, this plan may be good to test the list; but where names are carefully selected by those who have met the parties, it is not best to use them in this way.

Then the writer gives several instances that have come to his notice where an interest had been awakened by the papers, but had died out because they were stopped too soon. But the question may be asked, Why is it that these people do not answer our letters when they are so much interested? The answer is that while this is an age of increased knowledge, an age of books and papers, and while our post-offices are burdened with letters, it is a fact that a very small proportion of the population produce them. The business and professional classes are often too busy to answer letters that they really appreciate, and laboring people seldom ever write a letter, even to their most intimate friends. Hundreds of this class have said that they intended to write, but had put it off for various reasons,

the most common of which was that they did not "just get at it, somehow." They were interested in the paper, and were feeding upon the truth, but had not developed sufficiently to force them beyond their established custom, either in writing letters or in subscribing for a paper. Then the paper stopped, and they were allowed to settle back into their former lines of thought and reasoning.

We cannot estimate the result of our papers by the number of responses to our letters, nor by the immediate number of converts. Literature was circulated in a certain city four years ago, with no visible results, but now all who are coming into the church in that city date their first interest from the time of reading those papers and tracts.

The experience of this person is no doubt the experience of many others, and demonstrates the necessity of *persevering* in this line of work, even though there be no visible results. Let us remember that we are to sow the seed, and that it is God that giveth the increase. He has said that his Word shall not return unto him void, and so we can continue the work in faith. In reference to this work, Sister White says:-

The great lack of means to go from place to place and preach the word, may be in a great degree supplied by tracts and papers, and by intelligent correspondence.

SUPPLYING PUBLIC INSTITUTIONS

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In every State there are public institutions, such as hospitals, prisons, poorhouses, orphan asylums, reform schools, etc., which should be supplied with our periodicals. It will be necessary, of course, to first write to the officials, telling them of our interest in their work, and our desire to place good religious reading before those under their charge. Send them marked copies of the papers, and ask the privilege of sending a club regularly. Many a lonely heart might thus be made glad; and in doing this work we would be carrying out the spirit of Christ's words, "sick and in prison, and ye visited me."

CANVASSING FOR SUBSCRIPTIONS, AND SELLING THE PAPERS ON THE STREET AND FROM HOUSE TO HOUSE

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"It can't be done," methinks I hear some one say. It is the same old story. We had to meet the same objection when we first talked of selling our denominational books in this way. Many of our good brethren stood up and said, "Yes, it would be a good thing, but then, *it can't be done with* OUR *books*." But nevertheless it has been done, and it can be done with our papers. Yea, verily, it has already been demonstrated that it can be done. But it requires faith, courage, devotion, and perseverance, as well as careful preparation.

In this connection we wish to briefly call attention to the experience of some who have been engaged in the work.

The subject of selling papers on the street and from house to house, was being talked of in a certain church in one of our large cities. Among others, one good brother became interested, and decided to take hold of the work at once. He secured several papers, and started out with considerable enthusiasm - *but without preparation*. He went to several houses, and talked with many persons, but did not sell a single paper. He then began to think that perhaps there was something wrong with himself or with his method of presenting the papers, so he went to his room, and there on his knees beside his bed he wrestled with God till nearly midnight. The next day he went out and sold thirty papers without any difficulty. He is still in the work, and meeting with good success. Another one writes as follows:-

[181]

You said you were anxious that I should get hold of the *Signs* work. Well, I've got hold, and expect to hold on... I tell you, it is just the work our people need to wake them up and find something to do, and it will raise an interest among outsiders. It is just wonderful how easily orders can be taken. At——we took thirty-four orders, and they took a club of one hundred. Yesterday, when I returned on my way here, I called, and they had ninety-four orders, and not all the city yet canvassed. Brother——, in——, took eighteen orders one day and nineteen the next. O, I do hope our people in the large cities will get hold of this work.

We quote the following from another letter received a few weeks ago:-

Elder——felt that he ought to be with me longer, so we went to——, and then to——. At each place he went out and canvassed, and did well; and at each place he became more enthusiastic. He has been a great help to me.... At——they took a club of fifty *Signs*. That was good for the few living there. They probably will increase them soon. At——they took a club of sixty-three. They just felt good over it. When we left they had taken thirty-eight subscriptions, almost all for three months. They said we would not have believed you could have taken a dozen in the whole town. Sister——went to fifteen houses and took thirteen subscriptions. They have learned that people are not as prejudiced as they imagined. That made them feel good. After they had been out and canvassed one day, we had a meeting and called it a missionary meeting. It would have done you good to have been there and heard them tell their experiences. Surely the Spirit of God was present. They thought it a grand missionary meeting.

The experience of these brethren and sisters as related above, is the experience of many others. The people are not as prejudiced as we imagine. The fearful calamities of the past few years; the present condition of the social, political, and religious world; and the unrest and uncertainty that prevail generally, are leading men and women to serious reflection, and to inquire as to what these things mean. And *now* is the time to work.

WORK IN THE LARGE CITIES

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For years earnest appeals have been coming to us from the servant of God, to enter the *large cities* and give the people the truth for this time. We have hardly known how to get at the work. But now we believe that here is one line of work that can be successfully carried on in our large cities. The people in the cities are in the habit of buying and reading papers. Thousands and millions of daily and weekly papers are sold every month. In the cities it is quite common to subscribe for a paper and have it delivered regularly, and pay for it from month to month. We know that thousands of copies of the

Salvation Army *War Cry* are sold in our large cities every week. Are not the *Signs* and *Sentinel* as important as the *War Cry*? Then why not have these sold? We can sell them if we will take hold of the work with the same earnestness and devotion as do the members of the Salvation Army.

And while the large cities are being worked, the villages and country places should not be neglected. There are souls everywhere perishing for the want of knowledge. Every house, and every individual, as far as possible, should be visited.

The price of the *Signs* and *Sentinel* is astonishingly low - weekly sixteen-page papers for only a dollar a year - two cents per week. An earnest effort should be made to secure yearly subscriptions, but when this cannot be done, take them for a shorter term - say, six months for fifty cents, or three months for thirty cents. If this fails, then try one month at ten or fifteen cents, offering to deliver the paper weekly. This latter plan is being tried in some cities, with marked success. Almost any one will be willing to invest ten cents for four numbers; and by delivering them in person, the agent becomes acquainted with the individual, and is therefore the more likely to secure a renewal, and also to open up the way for other lines of missionary work.

But if a subscription cannot be taken for any length of time, then *sell the papers*. In villages and cities regular routes can be established and papers delivered weekly.

If any one is found too poor to buy a paper, *loan* him a copy for one week. It is much better to loan the paper than it is to give it away. If it is given away, it may be used to kindle the fire, but if *loaned* it will be kept, and more likely read. It is not a good plan to give papers away, or place them in distributors in those cities and towns where they are being sold on the street or from house to house. The
[182] reason for this can readily be seen; for if persons find that they can get the papers for nothing, they will not pay for them. Then again, a person will be more likely to read a paper that he has paid for than one which was given to him.

READING RACKS

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These have been used to good advantage in bringing the truth before the people, but great care will have to be taken, or this will now interfere with the work of the canvasser. As before stated, people will not be likely to buy a paper if they know they can get it from a rack for nothing. There may be places, however, where the work of canvassing cannot be carried on continuously. In that case, it would be well to make use of the reading racks.

ISOLATED MEMBERS

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Every tract society should keep in close touch with the isolated members and scattered companies, and try to get them interested in circulating our periodicals. Some of our stronger churches will no doubt be able to pay for many more papers than they can use to advantage, while isolated members and small companies can use many more than they are able to pay for. By correspondence these facts can be ascertained, and the two parties brought together. Thus the work can be enlarged, and all have a part in it. The members who are thus supplied should from time to time render a report of their work to the proper parties.

HOW TO PAY FOR THE PAPERS

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This is an important question, and should be studied carefully. We do not believe in running up a large debt, but we do believe that when it can be seen that the papers are being used to good advantage, our people will respond with the necessary means.

The best plan we have to suggest for raising money, is to canvass each member of the church, and ascertain just how many papers each one will become responsible for, or how much he will pay monthly for home missionary work during the year. When a club of one hundred or more copies of the *Signs* is taken, the rate is only one cent a copy. Five cents per week will pay for five copies. Nearly every one can do as much as this, and many can do more. In this way no debt is incurred. You know just what to depend upon. Of course some can pay for more papers than they can use, and the

surplus can be given to those who can use more papers than they can pay for, as already suggested. This plan has been tried, and has given good satisfaction. Other plans may be adopted, but we should guard against incurring a large debt, for this brings discouragement.

ORGANIZATION AND PREPARATION

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We wish to emphasize this point, for the best results cannot be secured by careless or haphazard work. On this subject we quote the following from Sister White:-

All should become intelligent as to how they can work the most successfully and methodically in spreading the light of truth by scattering publications.

Well organized work must be done in the church, that its members may understand the manner in which they may impart light to others.

We do not understand by this that the work is to be bound down by cast-iron rules and regulations, so as to embarrass the workers. But careful instruction should be given, in order that all may work intelligently and in harmony, and in such a way as to accomplish the most good.

The secret of securing a large circulation of our periodicals lies in creating a demand for the papers, and then showing the people how to use them. The reason why so many fail or become discouraged is because they have not been properly instructed. It is just as necessary to give instruction in regard to this work as it is in regard to book canvassing. We therefore suggest that in every conference two or more persons be permitted to go from church to church, giving instruction, and taking right hold with the people, showing them *how to do the work*. In many places the work could be made nearly or quite self-supporting. Difficulties will be encountered, and these workers should have the encouragement and co-operation of ministers as well as lay brethren. It is the Lord's work, and it is bound to succeed if we co-operate with him.

One of our workers, in relating his experience, writes as follows:-

I never saw more unbelief about any work than this work of selling the *Signs*. We have had to demonstrate the work a success

to every church. It seems to do no good to write and tell them that the work will go, for invariably they say, "You can't do it in our vicinity." To illustrate: With another minister we visited a small church in a nice little town, and began talking up the work. They all said, "It can't be done here." The brother with me went out, and in about two hours and a half took eight orders for three months. They were astonished, and were then willing to try it. They soon [183] saw that they could succeed, and took fifty *Signs*. We have had the same experience in every church. If ever this work does go, it will be because some one takes hold and demonstrates the work a success in the various conferences.... We must go and show the people how to work, if we succeed. If our district and state agents could be enthused with the work, and they take hold and push it, I am sure it would go.

We print a canvass and teach it to our people. Show them how to handle the paper, the same as for a book. When they learn it they succeed, but when they do not they usually fail.

DEVELOPING WORKERS

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Some seem to fear that there is danger of giving too much attention to this line of work, and that it will interfere with other important branches. This point should be carefully guarded. But it was only recently that a testimony came to us stating that "not one hundredth part had been done by the members of the church that God required of them;" so we do not think we have yet reached the danger-line.

But the fact is, the sale of our papers will not only open the way for book canvassers and Bible workers, but it will actually develop workers to enter these more advanced lines. In fact, these all go hand-in-hand; and if every member of the church will take hold in his God-given place, we shall soon hear the loud cry of the third angel's message resounding through the land.

CONSECRATION

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We must bear in mind that the end sought is not merely to dispose of a large number of papers, but it is the salvation of souls. Therefore the most essential element is *consecration*. Christ has said, "Without me ye can do nothing;" and if we attempt to do anything in this work without earnestly seeking the Lord and relying wholly upon him, we shall fail.

FOLLOW UP THE WORK

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It is one thing to get this work started, but quite another thing to keep it going. Some will take hold with great enthusiasm, but this soon dies out and they stop. Others will become discouraged because they meet with rebuffs, or do not have the degree of success that they anticipated. We must endeavor to make all understand that it is only by constant, persevering effort that they can hope to succeed. No spasmodic effort will answer the purpose. Those who take hold of the work with the right motive, and stick to it, will succeed. Satan will try to hedge up the way, but God will give the victory.

TESTIMONIALS

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In writing in reference to missionary work by correspondence, Sister White says: "Our missionary paper, the *Signs of the Times*, is doing its work everywhere, and is opening the way for the truth to be more fully presented. This paper has been a blessing to many souls."

In harmony with the above we present the following extracts from letters received at the office of publication. A lady in Illinois writes:-

I embraced the truth through reading the *Signs of the Times*, which was sent to be by friends. I was very bitter at first, and would not read the papers. As I was a lover of pure literature, I thought I would examine them before burning them. I opened the package, and the first thing my eyes rested on was a sermon by Mrs. E. G. White. I commenced reading, and before I was half through I had

changed my mind. I had never read anything so true, good, and pure before, except in my Bible. I am still reading the precious papers, and appreciate them very much.

A sister in Oklahoma writes:-

Myself and family, six in number, were brought into the truth by reading the *Signs of the Times*, eight years ago, and we always have a warm feeling for the *Signs*; it is doing a good work.

Another sister writes:-

I accepted the truth through reading matter. The *Signs of the Times* was the first publication that called my attention to the work; next some tracts, and Sister White's "Early Writings." All these publications seemed like voices from heaven to me. I am selling the *Signs of the Times* at present, with good success.

A sister in Nebraska writes:-

I first learned of the truth through reading the *Signs of the Times* which was sent me free of charge eleven years ago. After reading the paper six weeks, I told my husband we were keeping the wrong day, and from that time I began to keep the Sabbath. There is no paper so dear to me as the *Signs*, for I know it has brought many to Christ, and will bring more.

Another says:-

Myself and family (seven persons) have come into the truth through reading the *Signs*.

A brother in Missouri writes:-

You can count two who gained their first knowledge of the third angel's message by reading the good *Signs*.

These are only samples of many others that might be given, but this is enough to spur us to action. We have been informed that more persons have embraced the truth through the reading of the *Signs* than by any other publication. If this be true as the result of the few who have been engaged in the work, what may we expect when every member of the church, both young and old, is actively [184] engaged in circulating our periodicals?

We are pleased to say that for some time past much more interest and zeal have been manifested on the part of our churches in different parts of the country. The missionary spirit which characterized the message in its early stages is being revived, and the feeling is abroad that the time has fully come when we should heed the command

found in Isaiah 60:1: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

International Religious Liberty Association - Report of Corresponding Secretary. A. F. BALLENGER. (February 23, 1897.)

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THE object of the International Religious Liberty Association, according to its constitution, is to care for those who suffer as the result of oppressive religious statutes, and to disseminate the gospel principles of religious liberty. According to this purpose, every one of the numerous arrests during the past two years has received the prompt and practical attention of the Association, as reported in the president's address.

In every locality where persecution has appeared, a vigorous campaign of education has been conducted. In some counties, every house has been supplied with literature. In one county in Tennessee where the persecution was persistent, the county was three times supplied with literature, and this was followed by personal work with county officials. As a result of this work, our people now have peace in every community where they have suffered, - a peace secured as the result of the promulgation of the principles of liberty, and not by compromising with the enemy.

From a long but interesting detailed account of the work done in the South, furnished us by Brother D. W. Reavis, who has labored faithfully and efficiently in that field, we select the following item as a sample of the work done:-

I have attended in person thirty-five trials of our people for Sunday labor.... In connection with the trials at Dayton, Tenn., Rhea county was canvassed thoroughly three different times. In addition to this general work, the justices of the peace were labored with personally, and tendered some of our best works. Much labor was put forth in behalf of editors in the county. The lawyers were visited, and literature of all kinds left with them. The peace and quiet our people have enjoyed at Graysville since 1895, speak for the results of these efforts and the influence of our literature upon the minds of the people.

This work we believe has been in harmony with the following admonition, and has been blessed of God:-

It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. - *Testimony*, No. 32, p.208.

We have not been contented to wait in idleness until some one was prosecuted before acting on this counsel. Much general work has been done. Special marked numbers of the *American Sentinel* have twice been sent to the nearly twenty thousand newspapers in the United States. Five thousand "Rights of the People" were sent to public men of the South. The following is one of many letters received in response:-

I have carefully read the pamphlet, "Civil Government and Religion" ["Rights of the People"], and am highly pleased with it. I endorse its sentiments. I have let two preachers read it, and they are also pleased with your work. I would gladly read any and all of the literature you will send me.

While the Association has, we believe, done good work in the last two years, it has not done the work that it might have done, had it not been handicapped in several ways. It has had only one half a secretary, the other half being in the service of the International Tract Society; and there is no one man able to do justice to both of these important interests in the capacity of secretary. Besides this, the secretary has been changed four times.

All this, as any one can see, is detrimental to the best interests of the Association. The office of the Association is now located at 39 Bond street, New York City, on the same floor with the *American Sentinel*. The interests of the *Sentinel* and the Association being one, this move is a blessing to both.

We have some plans of work which are now almost completed which will greatly advance the cause of religious freedom. One of these is the preparation of a pamphlet entitled, "Baptist Principles of Religious Liberty, Applied to Sunday Laws." We ask for the hearty co-operation of this Conference in aid of the work of the Association. [185]

Health Principles. J. H. KELLOGG, M. D. (Thursday Forenoon, Feb. 18, 1897.)

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I FEEL very much perplexed to know what to say or what matter to present, when there is so much to be presented in a short hour. I do not know what ought to be presented of the great mass of matter that we have received on this important subject. Now, I do not know as it has occurred to you as being a fact, but if you look over the matter that Sister White has given us during the last twenty-five or thirty years, you will see that there is more relating to the proper care for the body than there is relating to any other one subject. There is more matter upon the subject of health reform, we have more light on that subject, and we have probably given it the least attention, which seems to me a very remarkable thing, when it was light that was new, and which we depend upon so largely.

However, I am not going to call the attention particularly to much of the older matter that has been received, but I will read here a testimony which was received just last week, and dated Jan. 11, 1897. This testimony seems to be meant for the particular occasion upon which we are meeting here especially, as you will see when I begin reading:-

I was awakened at 11:30 last night, and commenced writing. We were in meeting where important instruction in many lines was being given. Among those assembled were physicians, editors, publishers, ministers, and a large number of other persons. We were considering many things in regard to health reform. The matters of exercise, and reformatory methods in regard to the foods we eat were under discussion. Some were advocating a flesh-meat diet. Speaking in support of this diet, they said that without it they were weak in physical strength.

But the words of our Teacher to us were, “As a man thinketh, so is he.” The flesh of dead animals was not the original food for man. Man was permitted to eat it after the flood because all vegetation had been destroyed. But the curse pronounced upon man and the earth and every living thing has made strange and wonderful changes. Since the flood, the human race has been shortening its period

of existence. Physical, mental, and moral degeneracy is rapidly increasing in these latter days.

The educational work in the medical missionary line is a great advance step toward awakening man to his moral responsibilities. Had the ministers taken hold of this work in accordance with the light that God has given them in various lines, there would have been a most decided reformation in eating, in drinking, and in dressing.

The great need that we are living under is, that there is a want of education in principles, and there does not seem to be an opportunity to do anything until there has been an opportunity for this educational work; so the ministers and all that instruct the people should be instructed in what to teach. Now, this is not a very hard thing to find out if we simply read the Testimonies. You will find everything there so far as principles are concerned.

But there are those who have stood directly in the way of the advance of health reform. They have held the people back by their indifference or deprecatory remarks, and their supposed pleasantries and jokes.

I am not going to make any comments on this. The Lord says this, and I am not going to make any application of it at all.

They themselves, and a large number of others have been sufferers, even unto death, but all have not yet learned wisdom.

This is a sad thing. I have seen it more than once, that ministers have gone down into the grave because they have not followed out the principles of health reform. I have seen many ministers sick, because they have not heeded the light of health reform. They were responsible for their own condition. I tried to show the other evening that such diseases as Bright's disease and consumption, and these other chronic maladies that carry people off, really in the majority of instances come from a neglect and an abuse of the stomach. The stomach being abused, the food does not enter the body prepared to nourish and develop it, and make the blood pure, and keep the body in a state of high resistance against disease, and so the body is flooded with poisons. It is overwhelmed, so that when the disease germs come along, it is just like touching a match to a mass of timber, - just like applying a match to a haystack. The body is ready for the prey.

Now, brethren, I have seen this thing often. I have been in this work now for quite a number of years. It is just twenty-four years since I commenced to edit the *Health Reformer*, and I have gotten out every number for the last twenty-four years. So you see I have had the opportunity to see a great many things work out. I remember twenty-one years ago I took charge of the Sanitarium at Battle Creek,
[186] and I have been there ever since at work. Quite a number of ministers, fifteen or twenty years ago, who were rather ridiculing the principles of health reform, have since become completely broken down and wrecked, because they have neglected these principles. They have become absolute wrecks. I am not speaking of anybody here. But I have seen that thing. I have seen persons resist these principles, and by and by they came around, but it was too late then. Why not take hold of them when we are strong and healthy, and do it for love of them; do it from another principle, not because we are compelled to do it?

The Lord would vindicate the word he has given to his servants. Had all united to walk in the light from the time the light was first given on this subject, there would have been an army of sensible arguments employed to vindicate the work of God. But it has been by the most aggressive warfare that any advance has been made.

There have been a great many reasons why ministers have not taken hold of health reform. I have been a stumbling-block in the way, I suppose; and if I have, I want to get out of the way. Others have said that Sister White does this thing and that thing and the other thing. Now the position that is taken here is that ministers, instead of finding out some way to dodge the truth, ought to be studying up some arguments with which to sustain it. The truth is truth, no matter who neglects it. It is always the same, and every human being is responsible to look to God and not to anybody else; and when we know a thing is true, it is no excuse that somebody else does not accept it. Let us read it:-

The souls and bodies of the people have been fast becoming corrupted, a mass of disease.

A man who adopts health reform and does it from the standpoint of duty, or from any other motive than accepting it as a principle, and with love to God, and do it with gladness of heart, will make some stupid blunder in it, so that the very attempt he makes to adopt

health reform is actually worse than though he had not done it at all; so there are a great many people who have thought they would live out health reform, who would have been better if they had not attempted to live it out. While a great many people have abstained from meat-eating, etc., it has been done in such a way that it has done them harm instead of good. Now see this statement:-

The souls and bodies of the people have been fast becoming corrupted, a mass of disease. This would not have been the case if those who claimed to believe the truth had lived out its sacred principles in their lives.

Now let me explain what I mean. There are some people, for instance, who used to live on meat very largely, and they lived on a diet of bread, meat, and potatoes; then they wished to take up the principles of health reform, and they exchanged that diet for a diet of mush, milk, sugar, fruits, vegetables, and cream; and the mixture of all these things together was actually a worse thing, from a health standpoint, than though they had continued the diet of meat, bread, and potatoes. A plain, simple dietary of beefsteak, bread, and potatoes would be much better from a health standpoint than a mixture of all those other things.

Now I do not believe in eating meat, and I hope you will not tell anybody that kind of a diet, - bread, meat, and potatoes - is an ideal diet; but it is better than the diet of mush, milk, sugar, vegetables, and all those things mixed together. The Lord has not left us in darkness, however; for that very fact was pointed out in the Testimonies a long time ago; so we are left without excuse.

But these were unwilling to deny self, unwilling to yield their mind and will to the will of God; they were determined to have their own way, and they have realized in their sufferings the sure results of such a course. God has claims upon all who are engaged in his service. He desires that every power and endowment shall be under the divine control, and that they shall be as healthy, as careful, strictly temperate habits can make them.

A great many people say, “If I want to eat meat, that is nobody’s business. You have no right to make that a test.” Yes, that is perfectly true; a man has a right to eat meat if he wants to, and he has a right to swear if he wants to, and he has a right to violate any of God’s requirements if he wants to. The Lord does not say that a man shall

not do it, and the Lord keeps a man living while he is violating all of God's laws.

We are under obligations to God to make an unreserved consecration of ourselves to him, body and soul, with all the faculties appreciated as God's entrusted gifts, to be employed in his service.

Now think only a moment of what it means to make a consecration of body as well as soul. So many are willing to consecrate their souls to God; we want God to take care of them. But what does it
[187] mean to consecrate one's body to the Lord? Does it not mean to put every bodily desire and impulse and appetite under God's control, as well as what we might call the higher faculties of the mind. Does anybody question that? It must mean that, it seems to me.

All our energies and capabilities are to be constantly strengthened and improved during this period of probationary time. But those who have occupied positions of influence have not appreciated the work which has been so long neglected. They have not become interested and diligent students of the building which God has made for his habitation.

Now, brethren, if we have neglected these things for a long time, and have not appreciated them, and have not become diligent and interested students of the building which God has made for his own habitation, - for God dwells in us and has made this building as a means by which he should express his own attributes, - what are we going to do about it? I would like to have the brethren think about that. We have neglected these things. If we have not been diligent and interested students, it is evident that we ought to go about immediately to become diligent and interested, and acquaint ourselves with the laws of our being.

Last night and night before, I endeavored to show how we relate ourselves to our needs, - in the air we breathe, in exercise, or the neglect of exercise; all these matters have a most important relation to our characters. And our very thoughts depend upon what we eat. There is an ancient proverb which says, As a man thinketh, so is he. And another, As a man eateth, so is he. Therefore, As a man eateth, so he thinketh. This is a natural deduction from the other two. These statements are all sound. As a man thinketh, so is he. As a man eateth, so is he. Two things which are equal to the same thing are equal to each other. Therefore, As a man eateth, so he thinketh.

It is absolutely true, also, that a man's brain is made of what he eats. If a man takes impure food, his brain is impure, and he and his thoughts are colored by that fact. It is impossible for his thoughts to make that impression upon him which ought to be made. The brain and nerves are the instrumentalities through which God influences a man. Therefore, if a man eats that which he should not eat, God cannot do for him what he otherwise could, or what he desires to do. So we are reproved, because we are not diligent and interested students of the building which God has made for his own habitation. Surely few studies are of greater importance.

They consider it far more important to become learners upon subjects of less consequence to the human agent. Thousands upon thousands know nothing of the body, and how to care for it. David declared, "I am fearfully and wonderfully made." And when God has given us such a habitation, why should not every apartment be critically examined? The chambers of the mind and the heart apartments are most important. Why should men and women continue in ignorance, and live in the basement of the house [Somebody has called this (the abdominal cavity) the basement of the house. Here (referring to the head) is the upper room, where we ought to live] enjoying sensual and debasing pleasures?

The point there, I think, is this: We ought not to eat that which we like, simply because we like it. I have known people to sit down and eat a meal, when they had just taken one before, simply because it tasted good. People will tempt others by saying, This is very nice, very good, very tasteful; won't you have some more? and thus we are led to eat things simply because they taste good. But we have no more right to eat things for this reason than we have to swear, to lie, or to steal. When we do that, we are imposing upon God; we are insulting him, for we are asking him to take care of the things in our stomach which we take into our mouths only for the momentary enjoyment which it gives in the mouth and upon the throat as it passes on down into the stomach, where it is wholly useless and beyond our control. People often place garbage in their stomachs. They actually eat things that would make a dog sick. A German physiologist has proved this fact, in making some study of dogs. He found that, in giving a medicine to certain dogs, they died, but when given to certain other dogs, they did not die. This led him to make

experiments, and, as the result, he discovered that the dogs that died had rheumatism, while the others had not. The reason those dogs died, was because their liver was in such a state that it would not destroy the poison contained in the medicine. This led him to make further investigation, and he learned that those dogs which died ate out of the garbage box the same things that their master did. Those dogs were actually sick; and if it made the dogs sick, it would also make the master sick. So I said we actually eat things that would make a dog sick.

Such a profusion of things are tumbled into our stomachs, it is an actual fact that they would destroy the lives of some of the lower animals. A person feeds a family what he would not think of feeding his cow. If he did, it would give the milk a bad flavor, a bad taste.
[188] Why? - Because the cow would be wholly tainted with it. Just so if you put it into your own body. Would it not taint it also? But that is what we have been, and are doing right along, because we are not educated; we do not think, do not reason from cause to effect, and see what it means. The thought recognized here is, We have no right to eat unless we eat to the glory of God. It is to develop our energies, so as best to serve God. But if we eat simply for the purpose of satisfying the taste, the natural taste, in that matter we are not glorifying God, but serving self. Is not that plain? It never was so plain to me as at this very minute, that it is serving self. Whatsoever ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Eating merely to please the appetite is a transgression of nature's laws. Often this intemperance is felt at once in the form of headaches and indigestion and colic. A load has been placed upon the stomach that it cannot care for, and a feeling of oppression comes. The head is confused, the stomach is in rebellion. But these results do not always follow overeating. In some cases the stomach is paralyzed. No sensation of pain is felt, but the digestive organs lose their vital force. The foundation of the human machinery is gradually undermined, and life is rendered very unpleasant.

By indulging in a wrong course of action in eating and drinking, thousands upon thousands are ruining their health. And not only is their health ruined, but their morals are corrupted, because diseased blood flows through their veins.

Great care should be taken when the change is made from a flesh-meat diet to a vegetarian diet, to supply the table with wisely prepared, well-cooked articles of food.

How many of you think you know what to eat, in order to take the place of meat? (Twelve or fifteen persons raised their hands.)

(A voice) They *think* they know.

That is a very good suggestion. Perhaps the others may be very modest, and also know. Do you know what you ought to eat for breakfast, what for dinner, what to-morrow? Do you know? If you do not, how are you going to charge your ill health to health reform - and especially when you admit that you do not know what to eat in the place of meat? There are certain foods in which God has put the very same elements of nutrition that he has put into meat. They contain them in a pure state, while the meat of animals contains them in an impure, poisonous state. In a pound of beans, for instance, you find more actual food value than in a pound of beefsteak; in other words, there is a pound and a half of beefsteak in a pound of beans.

Question. - What is the price of beans here?

Answer. - About two and a half cents a pound.

Ques. - How much would a pound of beef cost?

Ans. - About ten cents.

Or, one and one-half pounds, fifteen cents. Then beefsteak in the form of beefsteak, costs six times as much as beefsteak in the form of beans. And, in addition to that, it is full of poison. Peas are another good thing to take the place of beefsteak. This poison takes away a large proportion of the nutritive value of beefsteak, so that a pound of beans has three and a half to four times, nearly four times, the nutritive value of a pound of beef; in other words, a pound of beans will supply life nearly four times as long as a pound of beef.

It is an actual fact; there is no sort of juggling about it. It is a fact that a pound of beans will support life as long as nearly four pounds of beef, besides, it is a more perfect food. Now the same thing is true of peas, beans, and lentils.

(The fact was referred to that lentils could not be procured in many places, and it was suggested that people could club together, and send for them.)

Now I must speak of green beans and green peas as having a high nutritive value, and of the same character as the nutritive elements

of beefsteak; so when you stop the use of meat, you should use peas and beans both green and dry.

Now we have another class of foods that is very important as a substitute for beef, and that is nuts; for we have in nuts not only the nutritive elements such as we have in meat, but we have, in addition, a fat, so that we have this difference: in the beef, with the fat attached to it, the fat is in the free state; and when you take it in this condition, it is very hard to digest; whereas, in the nut we take the fat in the natural state, all ready to be absorbed; so that in the nuts we have the fats of the most highly nutritious character. The peanut is an exceedingly valuable food, and anybody can prepare it for eating. You should simply remove the skin, and parboil the nuts; then pour off the water, and then boil the nuts for ten or twelve hours. They need to be boiled a long time. You can make a sort of butter of the peanuts by boiling them until they are soft, and then rolling them with a rolling pin. There are some other nuts that are exceedingly valuable, for instance, almonds. So that you can get foods that are
[189] almost in perfect imitation of meat, and have the nutritive properties of beefsteak; therefore we see that nature has not left us dependent upon meat for anything. We can get everything from the vegetable kingdom that we can get in the animal, and in a better form.

Great care should be taken when the change is made from a flesh-meat diet to a vegetarian diet, to supply the table with wisely prepared, well-cooked articles of food. So much porridge-eating is a mistake.

Porridge means mush; and that is the English expression for what we understand by mush.

The dry food that requires masticating is far preferable. The health food preparations are a blessing in this respect. Good brown bread and rolls, prepared in a simple manner yet with painstaking effort, will be healthful.

You can make the most of the health foods yourself. Now I am going to give you the recipes for making some of our health foods. In the first place, suppose you want to make zwieback, which is simply bread twice backed. Take bread which is well baked, cut it in slices, and put it into the oven and bake it thoroughly again. Now that simple principle of the second baking runs through the whole line of our health foods - cooking it a long time, and cooking it at a

high temperature is what is needed. So when you make your toast, it should be toasted clear through. It does not want to be burnt, but it wants to be brown all the way through; do not bake it enough so that it becomes bitter, but so that it is a little brown. Granola can be made from zwieback by simply grinding the zwieback up after it has been baked. Of course you cannot make the most perfect granola without a mill, or something to prepare it; but just take the bread and bake, and then pound it up in a good tough paper sack with a mallet. It may not be just the sweet kind of granola that it is possible to make; but it will contain the nourishment, and will nourish your body, and will be good granola, and it will answer that purpose in an emergency. Now, if I were a thousand miles away from the sanitarium, if I were over in Europe, or in some of the islands of the sea, I would not send to the sanitarium for health foods.

You may say that I am destroying the health food business here by giving these recipes. But I am not after the business; I am after the *reform*; that is what I want to see. Now, as I was saying, I would not send to the sanitarium for health foods if I were off a thousand miles away from there, because many of them can be made by any person, and I tell everybody that. Sometimes poor people write to the sanitarium, and say: I am trying to live on health foods, but they are so expensive that I cannot live on them altogether; I wish I could get more. I write to them and say, You can make your own health foods, and I tell them how to make them. These health foods are for everybody that wants them. But the great good that they will do is to go out into the world to teach the people, and to win them to these principles. Our own people ought to be able to make their own health foods, and every home ought to get an understanding of how to make these simple foods.

Now there is no specific virtue in the foods, not a single thing but such as you can make in your own home. But you may say, Why have you never published these things? We have published them. We have published them in Mrs. Kellogg's "Cook Book." They have all been published in the *Good Health* again and again. We do not hide any of these things, because they are things that people need; and it is not right to conceal a single principle that is good for the people.

Now I want to know how many people here are reading the *Good Health* regularly. (A few hands were held up.) Well, we see that only about one-fourth of the people here read the *Good Health* regularly. Some of these things here that I have been telling you are brand new to you, but they have been said over a thousand times.

Question. - In having the bread brown, so as to be beaten up for granola, is it better that the bread should be light bread, or that it be unleavened?

Answer. - Unleavened bread is preferable. It ought not to contain any shortening in it, if you are going to make granola of it.

Good brown bread and rolls, prepared in a simple manner yet with painstaking effort, will be healthful. Bread should never have the slightest taint of sourness.

Now there is a scientific reason why bread should never be sour. When the bread is sour, there are germs in the bread, and the germs in the bread are ready to start up in the stomach when the bread is eaten. Sour bread makes a sour stomach, and ultimately makes the man sour.

Ques. - Can all stomachs digest peas, beans, and lentils; and if not, what would you recommend in place of them?

[190] *(To be continued.)*

Sixth Meeting of the Conference

No Authorcode

THIS meeting convened at 10:30 A. M., Feb. 26, with J. H. Morrison in the chair, and W. H. Edwards secretary.

After singing a hymn, Dan. T. Jones led the meeting in prayer.

The chairman then took occasion to remark that in carrying on our business we should try to carry out the golden rule. It should be our aim to give all equal privileges, - not to claim more for ourselves than others could have. The Chair would not take upon itself arbitrary authority, but at the same time would feel at liberty not to give to some that which belonged to others, and would try to secure equality by calling time and then leaving it with the house to decide whether a member who wished to speak longer should have special privileges. While there is to be liberty in our deliberations, we

should all abide by wholesome rules, and not violate one testimony while trying to carry out another.

O. A. Olsen stated that he had just received a message of greeting from Elder Lewis Johnson, in Sweden. In his letter Bro. Johnson stated that while it had been his custom in the past to send a telegram of greeting, he thought best to save the money thus spent, and use the mail for that purpose. His greeting was addressed to W. H. Edwards, Secretary of the General Conference, and read as follows:-

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. 1 Kings 8:57, 58.

The call for the introduction of new delegates was answered by Dan T. Jones, of Guadalajara, Mexico; J. H. Westphal, of District No. 5.

Eld. H. P. Holser called the attention of the Conference to the value of the time. He said that a liberal estimate showed the time of the Conference to be worth one dollar per minute, and advised that the members frame their talk accordingly.

The minutes of the previous meeting were then read and approved.

The chairman stated that the hour would be given to the reports of the General Conference Association. These reports will consist largely of figures, which some may consider as uninteresting; but they are, nevertheless, full of important significance, and form a necessary part of our work.

The Treasurer's report being called for, the Treasurer, Harmon Lindsay, stated that it had already been published on page 123 of the present *Bulletin*, and suggested that it would not be necessary to read it, or to consider it further, unless the meeting saw fit to do so. It was voted to waive the reading of the report.

The report of the Secretary, John I. Gibson, was then presented. This was called, "The Published Reports of Branches and Missions," on pages 705 to 711 of the last *Quarterly Bulletin*. In glancing over this, brief remarks were made here and there. There is a call in Argentina for the establishment of a paper in the Spanish Language. A schooner is being built for our missionaries in the Bay Islands, and is

nearly ready for use. The Brazilian book business is doing well, and more publications in the Spanish language are being earnestly called for. Jamaica is anxious for a man to take charge of the book work there, which is assuming considerable proportions. The missionaries in Matabeleland have lately sent in a large order for supplies, and desire that quite a number of families come to assist them on the self-supporting plan. The Secretary in passing called attention to the importance of a better definition of the relative duties of the Association and the Foreign Mission Board.

As manager of the General Conference Publishing Company, John I. Gibson submitted the following reports:-

STATEMENT FOR THE YEAR ENDING DEC. 31, 1896

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ASSETS.

Accounts receivable	$ 2,591 56
Book Department account	476 04
Cash on hand	5 59
Furniture and fixtures	144 11
Health books	24 16
Accommodation account	986 78
	$26,728 24

LIABILITIES

Accounts payable	$ 1,648 52
Cash overdrawn	323 87
Health books	462 14
Present worth, Dec. 31, 1896	24,293 71
	$26,728 24

LOSS AND GAIN

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LOSS

Advertising	$ 68 55
Book Department	6,182 82

[191]

Expense	1,340 27
Furniture and fixtures	10 21
Insurance	100 00
Postage	159 52
Traveling expenses	40 30
	$ 7,901 67

GAINS

General Mdse	$ 256 77
Health books	23 29
Net loss	7,621 61
	$ 7,901 67

The report of book sales for the last three years is as follows:-

CHART - BOOK SALES

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Opportunity was then given for questions, and considerable time was consumed in asking and answering them. In reply to the question, “How did the Association sustain such a loss in its business?” it was replied that the loss was due to heavy discounts made on plates and stock which was turned over to the Publishing Association.

The Committee on Plans and Resolutions being called upon, presented through its chairman, H. P. Holser, a partial report, which was submitted, not for immediate action, but for consideration and study. As these recommendations are subject to considerable change, it was not thought best to publish them in the *Bulletin* until after they had been examined. The presentation of these suggestions elicited many questions, the answering of which consumed the remainder of the time till the adjournment of the meeting. While it is quite probable that these propositions will be more or less modified, the general impression seemed to be that they were in the right direction, and all felt that the Lord was leading the minds of the committee who have these matters in charge. The tendency is to distribute responsibilities rather that to concentrate them.

It was voted to authorize the Committee on Plans and Resolutions to recommend such changes in the Constitution as are necessary to make it conform to present plans.

At 12:30 the meeting adjourned.

Sabbath Services

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SABBATH, Feb. 27, was a good day at the Conference. The first feature was a sermon by E. J. Hibbard, of Battle Creek College, from 2 Corinthians 5:6-9, a report of which will be given. The discourse was listened to with deep interest, and a good impression was made. The Sabbath-schools were held in the morning as usual. The forenoon discourse was by M. C. Wilcox, editor of the *Signs of the Times*, from the words of the apostle in 1 Corinthians 1:21-24. An abstract of this discourse will also be given. The wisdom of God as displayed in the cross of Christ was the theme. The discourse was a very impressive presentation of a vital subject. The glory of God was shown in vivid contrast with the glory of the world.

In the afternoon social meetings were held the same as last Sabbath, except that the one for the delegates was divided. W. W. Prescott led one division, and A. J. Breed the other. The meeting in the church was led by J. M. Rees. The students' meeting was led by L. A. Hoopes and J. H. Durland. The Scandinavian and German brethren held their services at the same time. These were all very

good meetings, a tender and earnest spirit pervading them all. In the evening after the Sabbath no general services were held, though the mission bands met and were addressed by returned missionaries, and some social reunions were held.

Chapter on Parliamentary Practice

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THE following scriptures seem plainly to have an application to public assemblies, and to refer to the duties of those participating in them. Some of them apply particularly to our conduct in deliberative meetings. The force of each text is so evident as to need neither introduction nor comment:-

1. "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." 1 Corinthians 14:9.

2. "I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also." Verse 15. The French translation says, "I will pray to be understood.... I will sing to be understood."

3. "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Verse 19. (To teach by our voice, we must speak loud enough to be heard.) [192]

4. "For God is not the author of confusion, but of peace, as in all churches of the saints." Verse 33.

5. "Let all things be done decently and in order." Verse 40.

6. "Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit." Romans 12:10, 11.

7. "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Romans 12:16.

8. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Philippians 2:3, 4.

9. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." James 1:19, 20.

10. "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words." Ecclesiastes 5:2, 3.

11. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." Psalm 133.

Seventh Meeting of the Conference

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THE seventh meeting of the Conference convened at 10:30 on Sunday, Feb. 28, at the close of a lecture by Dr. Paulson. A. J. Breed was called to the chair. Prayer was offered by J. H. Durland. The minutes were read, and after brief consideration were accepted.

No committees being prepared to report, it was proposed to take up the partial report of the Committee on Plans and Resolutions, presented at the previous meeting. The committee replied that many suggestions had been received, and some of them were being embodied into their report, which would make fundamental changes; and it was requested that the Conference delay consideration of the report until it could be presented in a revised form. It was voted to refer the report back to the committee, and to call an extra meeting of the Conference at five o'clock to consider this report.

The Chair called for the report of H. P. Holser, the superintendent of District No. 8. This was given in the form of a brief address, the version of which will be given in our columns.

Elder Holser was followed by D. T. Jones, from Mexico, who spoke of the wants of the cause in that field. His principal call was

for a man of piety, learning, influence, - a man who is indispensable to the work in this country. The remarks were of interest, and will be published. At one o'clock the meeting adjourned.

LAST, but not least, comes Dan T. Jones, superintendent of our mission in Mexico. We are all glad to welcome him, and to see him looking so well. He reports himself as enjoying better health and strength than for several years.

CALIFORNIA

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If You Are Going There,

by all means inquire about the Burlington Route Personally Conducted Excursions to San Francisco and Los Angeles, which leave Chicago every Wednesday, with a Pullman Palace Tourist Car through to destination. The route is via Denver, the Denver & Rio Grande Ry. (Scenic Line) and Salt Lake City. The Cars are fitted with carpets, upholstered seats, mattresses, pillows, blankets, bed linen, berth curtains, toilet rooms, heat and light, and, in fact, all the conveniences of a standard Pullman Palace car; they lack only some of the expensive finish of the Pullmans run on the limited express-trains, while the cost per berth is only about one third of the price.

Write for full particulars to T. A. GRADY, Excursion Manager, C. B. & Q. R. R., 211 Clark street, Chicago, Ill. [193]

March 2, 1897

32ND SESSION. - LINCOLN, NEBRASKA, - VOL. 1. - NO. 13

General Conference Daily Bulletin,

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GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.

Terms, 35 Cents for the Session. JACOB NORTH & CO., PRINTERS, LINCOLN, NEB.

Health Principles. J. H. KELLOGG, M. D. (Continued from page 189.)

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Answer. - I would recommend the use of nuts. Any stomach will digest almonds and peanuts if they are cooked in the way I have told you. You can make a beautiful soup of peanuts, a very rich and wholesome, extremely nutritious food. In a pound of peanuts there are about two and one-half pounds of beef, and peanuts are more nutritious than fat pork. Peanuts are highly nutritive, and not difficult to digest; pork is highly nutritious, but it is hard to digest. When it is said that pork will stick by the ribs, it is literally true, - it will stick by the ribs and not digest. Now when the stomach has proper food, it will be digested; and it will soon be emptied, because the food is so quickly digested.

Question. - Should all nuts be cooked?

Answer. - I think all nuts would be improved by cooking; that they are better by cooking. In nut butter the nuts are cooked.

Question. - Are nuts better boiled than roasted?

Answer. - I think they are more digestible. If you parboil peanuts, turn off the first water, and then cook them for a long time, you will find that they are much more digestible than when roasted. If they are

simply roasted and eaten, there are little particles which will not be thoroughly masticated, and these will lie in the stomach undigested.

Question. - Is there any danger of producing disease of the kidneys by eating nuts?

Answer. - No, sir. There is not the slightest danger of any kind of kidney difficulty. God never put any poison in good foods. There is no harm in eating them. It is possible, of course, for a person to eat so much of any kind of food, that any difficulty which might arise might be mistaken for disease. The kidneys are a sort of safety-valve. If a person takes too much sugar, that sugar is found in the kidneys. That is one test for the liver. One method of testing the liver to find out whether it is absolutely sound or not, is to give a person three and a half ounces of glucose; and if he is able to dispose of it so that no sugar appears in kidney secretion, then it is evident that the liver is doing its work well. When a man has fever, the eating of sugar will cause sugar to appear, because the body has been overtaxed on account of the fever; so if he takes an excess of sugar, it will appear. And it is so also, if an excess of albumen be taken. For instance, some time ago a young man at the sanitarium, for an experiment, ate half a dozen eggs, and there appeared a large excess of albumen. He had taken more albumen than he could utilize. Now, if his kidneys had been examined at that time, it might have appeared as though he had Bright's disease.

If one prepares nuts in the form that I have told you, and if he should eat a great quantity of them, as he would be likely to do as they are so good, it would affect the kidneys, and some portions would escape as I said. But this is not an evidence that the kidneys are diseased; nor is it an evidence that they are not doing their duty.

(Elder Lane) What would you say about buying peanuts from a stand, and eating them?

It would be all right if one takes pains to chew them thoroughly. But I would not recommend eating peanuts out of the hand. It is better to eat them at the table. We are so likely to eat nuts and those things between meals.

Question. - What about eating apples? [194]

Answer. - It is the same about eating apples. Eat everything that you eat at the table, and do not eat anything between meals; and

when you do eat, do not think anything more about it. Just go about doing the Lord's business.

Bread should never have the slightest taint of sourness. It should be cooked until it is most thoroughly done. Thus all softness and stickiness will be avoided.

For those who can use them, good vegetables, prepared in a healthful manner, are better than soft mushes or porridge. Fruits used with thoroughly cooked bread, two or three days old, which is more healthful than fresh bread, with slow and thorough mastication, will furnish all that the system requires.

"As a man thinketh, so is he." If the appetite is allowed to rule, then the mind will be brought under its control. When the stomach is educated to discard that which will prove only an injury to it, the simplest kinds of food will satisfy the hunger.

It is not well to take a great variety of foods at one meal. When fruit and bread, together with a variety of other foods that do not agree, are crowded into the stomach at one meal, what can we expect but that a disturbance will be created?

The mixing largely of white or brown flour bread with milk in the place of water, is not a healthful preparation. If the bread thus cooked is allowed to stand over and is then broken open, there will be frequently seen long strings like cobwebs; and this, in warm weather, soon causes fermentation to take place in the stomach.

Suppose you take water and flour, and mix them up together; the mixture will rise. Why is it that you add the salt? It is added to keep back a certain kind of germ, and to let another kind of germ grow. You suppress one kind of a germ with the salt, and the germs that you wish to produce are those that produce carbonic acid gas. These germs will raise the bread; and when it is raised sufficiently, and you mix in more flour, and put it in the oven, it is baked, and the germs on the outside are killed; but the germs that have been growing there, and producing gas, are on the inside. Now, suppose the bread raised too long, it sours. Salt-rising bread, when it is allowed to raise a little too long, has a very bad odor; it has simply decayed. The germs have been allowed to carry their work a little too far. When you bake the bread, these germs are there still, and ready for work: and if the bread be taken into the stomach, they will set up that decaying

process there, unless the bread has been baked enough to kill the germs.

Question. - Is yeast bread better than salt-rising?

Answer. - It is only another kind of yeast bread. Now these yeast germs will die after a time. If you do not attend to the bread at the right time, it will go back.

This instruction, much of it, has been coming to us for the last thirty years. It was received before anybody knew the reasons for these things. But we now know the reasons. We can now walk by sight, if we are willing to walk at all. But we have to mix a little faith with it if we expect to get the good from it.

"Milk should not be used in place of water in bread-making." What is the reason for this? Why should we not use milk in the place of water in making bread? - Because it feeds those germs. Germs will not grow in water or fruit juice, but they will grow in milk or beef juice. There are millions of germs in ordinary milk. If milk is boiled, the germs are killed. Yet it is not a good food for the stomach, because it feeds the germs that are already there; and I think the time will come when we will not use milk at all. I never use a particle of it. Now, I am not saying that everybody should discard milk: but people that are bilious, and have coated tongue, and have bilious attacks, and have headache, and a dull, stupid feeling across the head after eating, - such people should discard milk absolutely, not only at meal time but all other times; they should discard it from bread, and from soups, and from everything. If you take milk at all, it is better to take a little cream; but it is better to discard it altogether if subject to such attacks.

Question. - Can milk be improved by boiling?

Answer. - Well, of course the germs may be killed, but there are germs in the stomach that are waiting for it, and it feeds them. Germs grow in milk, and the use of milk in the stomach encourages their growth there. As I have said, they will not grow in fruit juice. So when a person adopts the fruit diet instead of milk, the germs die, and the tongue becomes clean; and in three or four days the person who has a very bad coated tongue, if he lives on an absolute fruit diet, the coat will disappear. The germs will flee from the stomach, and the head will feel clear. If you boil the milk, you may kill the germs that are in the milk; but there are germs in the stomach that

are just waiting for the milk. No scientific man can say that these things are foolishness, because he knows that what is stated here is true. The use of milk in the case of a typhoid fever patient is not to
[195] be allowed at all. But if you use milk at all, you may use buttermilk or kumyss.

Milk should not be used in place of water in bread-making. All this is extra expense, and is not wholesome. The taste may be educated so that it will prefer bread prepared in this way, but the more simple it is made, the better it will satisfy the hunger, and the more natural will be the appetite to enjoy the plainest diet.

Every housekeeper should feel it her duty to educate herself to make good, sweet bread, and in the most inexpensive manner; and the family should refuse to have upon the table bread that is heavy and sour; for it is injurious.

Question. - Are eggs good as food?

Answer. - Eggs are not the best of food. But they are not so likely to contain germs as are meat or milk. They are more wholesome than meat or milk. They are likely to overstimulate the body unless eaten very sparingly.

Question. - Which is preferable, beef or milk?

Answer. - That depends upon the individual. Persons who cannot eat milk are in the same situation as regards meat as a rule.

Question. - Would butter have the same effect that milk or meat does?

Answer. - No sir, I think it would be better, provided that it is sterilized butter. And yet it is a fact that butter is a very poor food. It does not digest in the stomach at all, because it is a free fat. The best form in which we can get fats in any considerable amount is in nuts. In the almond there is about fifty per cent. of fat, and almost the same amount in the peanut.

Question. - Is the Brazil nut a good nut?

Answer. - Yes, it is a good nut, but its flesh is so hard, like the coconut, that it is likely to be swallowed in chunks: and if it is not well masticated, it cannot be well digested.

There are a large number of poor families who buy the common baker's bread, which is often sour, and is not healthful for the stomach. In every line of cooking, the question that should be considered is, How shall the food be prepared in the most natural

and inexpensive manner? And there should be a careful study that the fragments of food left over from the table be not wasted. Study how that in some way these fragments of food shall not be lost. This skill, economy and tact is a fortune. In the warmer part of the season prepare less food. Use more dry substances. There are many poor families who, although they have scarcely enough to eat, can often be enlightened as to why so many jots and titles are wasted.

The meat diet is the serious question. Shall human beings subsist on the flesh of dead animals? The answer, from the light that God has given, is, No; decidedly no. Health reform institutions should educate on this question. Physicians who claim to understand the human organism ought not to encourage their patients to subsist on the flesh of dead animals. They should point out the increase of disease in the animal kingdom. The testimony of examiners is, that very few animals are free from disease, and that the practice of eating largely of meat is contracting diseases of all kinds, - cancers, tumors, scrofula, tuberculosis, and numbers of other like affections. If man would subsist upon the food which God has so abundantly provided, without having it first pass into the animal organism and become sinew and muscle, and then take it second-hand by eating of the corpse, his health would be much better insured.

The ministers in our land should become intelligent upon health reform. They need to become acquainted with the science of physiology. They will be intelligent in regard to the laws that govern physical life, and their bearings upon the health of mind and soul. They will be able to speak correctly upon this subject. In their obedience to physical laws, they are to hold forth the word of life to the people, and lead up higher and still higher in the work of reform.

We have to take the people where they are, and instruct them and lead them up higher and still higher in this work of reform; if we are going to be prepared for the time of trouble that is coming, and for the time when the Lord will say, "Here is the patience of the saints."

The remainder of the testimony is as follows:-

"'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' 'Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul: having your conversation honest among the Gentiles; that,

whereas, they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.' All who claim to be teachers should urge, both by precept and example, the necessity of abstaining from fleshly lusts, which war against the soul.

"What shall arouse those who claim to be walking in the light that is shining upon the people of God in these last days? A lethargy of unconscious sensualism through indulgence of perverted appetite, a constant submitting of soul and body and spirit to moral defilement, is upon the people. Under the marriage vow, which our Creator has instituted, appetite has been perverted and indulged. And these lustful appetites, with their destroying power, has been transmitted from parents to children, and so intensified that their names are recorded in the books of heaven as transgressors of God's law. Upon their very countenances is imparted the sin of Sodom. And continuance in these sins will bring the sure and terrible results. They will suddenly be destroyed, and that without remedy. They will receive the sen-
[196] tence, 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.'

"This is the final judgment. Let the senses of all be aroused: for many whose names now appear on the church books are not the children of God. In the books of heaven it is recorded of them, 'Thou art weighed in the balances, and art found wanting.' Let every church in our land arouse to the importance of studying the Word of God, and with much earnest prayer, not stand afar off, but 'draw nigh to God.' The promise is, 'He will draw nigh to you.' Then you may keep life in your souls, and obtain a sound experience. Then you will not be of that class of whom it is written, 'And because iniquity shall abound, the love of many shall wax cold.'

"Let the Lord Jesus come into your houses and into your hearts. Every talent entrusted to us is to be used and approved in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our own individual salvation, and promoting the well-being of others by our unselfish life. Thus may we build up the kingdom of Christ, and make manifest the glory of God.

"Human exertion, physical and intellectual ability, will be taxed to the utmost to keep the feet of the youth in the path where we can trace the footprints of Jesus. The young have not had all the attention that they should have had in order to develop their talents. The arrangements made in the missionary line of work are far in the rear. Councils have been corrupted, and board meetings have been conducted by inefficient members who felt not the necessity of having the constraining power of the Holy Spirit upon the youth, to help them to choose the illumination from above. The youth need sanctified example, an acknowledgment of Omnipotence in the grand work of becoming home and foreign missionaries. They need to behold in the cross of Christ the only true power to sustain the human agent in his continuous struggle against temptation, amid disappointments and reverses. How many of the General Conference have said, 'Go,' but have left many to make brick without straw, have given them no facilities or help.

"The malarious, poisonous atmosphere which surrounds the souls of those who are dead in trespasses and sins, is causing us to become like the inhabitants of the Noachian world, who, because they chose to follow the imaginations of their own corrupt minds, and dishonor God by their wicked inventions, became corrupt in body and soul, and hated the God who made them. God sent them a message that they should not live, but should be destroyed because of their wicked works. And whole families to-day are in need of being terribly alarmed. They have been, and still are, corrupting their way before God. They are so steeped in licentiousness that they do not discern the difference between the pure affection given them of God, the attributes of human nature, and the destructive lusts which by indulgence and wicked inventions, make them as sinful as were those before the flood, and the inhabitants of Sodom.

"In assuming human nature, that he might reach to the very depths of human woe and misery and lift man up, Christ has shown what estimate he places upon the human race. In this work everything was at stake. Satan claimed to be the lawful owner of the fallen race: and with what persistent effort did he seek to overthrow Christ through his subtilty! It was only by the most desperate conflict with the powers of Satan that Christ could accomplish his purpose of restoring the almost obliterated image of God in man, and place his own signature upon his forehead. It was a desperate battle; for Satan had so long worked in league with human intelligencies as to almost completely intercept every ray of light shining from the throne of God upon the human mind. The cross of Calvary alone could destroy the works of the devil. In that wondrous sacrifice all eyes were called to 'behold the Lamb of God, which taketh away the sin of the world.' The love of Christ kindles in the heart of all who continue to behold him.

"Satan's ear caught the words spoken by John the Baptist, - 'Behold the Lamb of God, which taketh away the sin of the world,' - and he determined to unite all the power of his army, and of the human beings with himself, to accomplish the ruin of the race. He would commence with the appetite. He would bring his temptation to bear upon this point, and by a perverted appetite destroy the mental and physical force, and make man appear a revolting, polluted being before his Maker. And Satan has carried out his purpose.

"All nature makes manifest the work of God. Man is fearfully and wonderfully made, and if man had obeyed the laws of Jehovah in his natural laws, the image of God would have been revealed in him. But by sinning against his own body; by indulging his natural appetite and disturbing the action of the human machinery; by the use of alcoholic drinks, narcotics, and the flesh of diseased animals, man has distorted and crippled the Lord's divine arrangements. Nature does her best to expel the poisonous drug, tobacco, but frequently
[197] she is overborne. She gives up her struggle to expel the intruder, and the life is sacrificed in the conflict. Every pernicious drug placed in the human stomach, whether by prescription of physician, or by man himself doing violence to the human organism, injures the whole machinery. Every intemperate indulgence or lustful appetite is at war with natural instinct, and the healthful condition of every nerve

and muscle and organ of the wonderful human machinery which through the Creator's power possesses organic life.

"Nature would do her work wisely and well if the human agent would, in his treatment of the body, co-operate with the divine purpose. But how Satan and his whole confederacy rejoice to see how easily his power of deception and art can persuade man to form an appetite for most unpleasant stimulants and narcotics. And then when nature has been overborne, enfeebled in all her working force, there is the drug medication to come from the physician, to kill the remaining vital force, and leave men miserable wrecks of suffering, of imbecility, of insanity, and of loathsome disease. God is hidden from the human observation by the hellish shadow of Satan.

"In Luke 4:16-19, Christ announces his mission and work for the world: 'And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Jesus himself became man's ransom, his liberator from the oppressive power of Satan. 'Ye are not your own,' he says, 'for ye are bought with a price.' We are bought from a power whose slaves we were. And the price our ransom cost was the only begotten Son of God. His blood alone could ransom guilty man. '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.'

"O, if every one could discern these matters as they have been presented to me, those who are so careless, so indifferent in regard to their character-building; those who plead for indulgence in a flesh-meat diet, would never open their lips in justification of an appetite for the flesh of dead animals. Such a diet contaminates the blood in the veins, and stimulates the lower animal passions. It enfeebles keen perception and vigor of thought to the understanding of God and the truth, and a knowledge of themselves.

"Christ gave his life a ransom for many. Christ was to come under the cruel power of Satan. Satan hoped if he could once gain the supremacy he would overcome Christ. He had obtained mastery over the human family, and through disobedience to God's holy law, had brought them under his jurisdiction. He unjustly claimed them as his own subjects. But Christ takes the prey from the enemy. Satan was to be overcome by the Son of Man.

"Christ removed every obstruction that man might return to his allegiance to God. Christ became subject to suffering in behalf of man. And yet man, by his selfish indulgence, is willing to place himself in slippery places, and through unnatural appetite obliterate the moral image of God. Man, who has been endowed with physical, mental, and moral power, has placed himself where he is a weakling. Satan knows that he cannot overcome man unless he can control his will. He can do this by deceiving man so that he will co-operate with him in transgressing the laws of nature in eating and drinking, which is transgression of the law of God.

Here is where the subject of intemperance grows into importance. Here is where Satan works to so confuse minds by a perverted appetite that man cannot discern sacred things from common. Cheap things are placed on a level with the sacred. Animalism is strengthened, the higher powers weakened.

"God calls for reform in our churches. Satan is playing the game of life for every soul. He is seeking to brutify humanity whom God values. But when the appetite is held under the control of an intelligent, God-fearing mind, there will be a cultivation of pure, spiritual attributes. There will be a refusal to be led into a slavery that kills both physical, mental, and moral worth, and leaves the human agent, for whom Christ has paid so high a price, crippled, worthless, and tossed about with temptation.

"Benumb not the faculties that God has given for wise improvement, by intemperate habits. Touch not, taste not, handle not spirituous liquors in any form. But intemperance does not stop there. There are manufactured appetites which the Author of our being has never created, and every departure from the simple natural laws which he has established in our being, is a departure from the law of God. This law embraces the treatment of the entire being. Every nerve and fiber and muscle of the body has been constructed by God,

and so arranged as to minister happiness to the human agent. But man has sought out many inventions. He has treated the body as if its laws had no such thing as penalty, and in this sin against the body he has dishonored his Maker.

Satan has carried out his plans in this respect. Man's appetite has become perverted, his organs and powers enfeebled, crippled, and diseased. And these results which he has through his vicious [198] temptations brought about, he uses to taunt God with. He presents before God the appearance of a human being which God has purchased as his property. And what an unsightly representation he is of his Maker. God is dishonored, because man has corrupted his ways before the Lord.

"The Creator of man has arranged the living machinery of our bodies. Every function is wonderfully and wisely made. And God has pledged himself to keep this machinery in healthful action, if the human agent will obey his laws and co-operate with God. Every law governing the human machinery is to be considered just as truly divine in origin, in character and importance, as the work of God. Every careless, inattentive action, any abuse put upon the Lord's wonderful mechanism, by disregarding his specified laws in the human habitation, is a violation of God's law. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful.

"From the first dawn of reason, the human mind should become intelligent in regard to the physical structure. Here Jehovah has given a specimen of himself; for man was made in the image of God. It is Satan's determined work to destroy the image of God in man. He would make the intelligence of man, his highest, noblest gift, the most destructive agent, to pollute with sin everything he touches.

"Not only the human, but the brute creation are made to suffer through Satan's attributes brought out through the human agent. One human being becomes Satan's co-partner to tempt, allure, and deceive his fellow-men to vicious practices. And the sure result is diseased bodies, because of the violation of the moral law. 'Because iniquity shall abound, the love of many shall wax cold.' It is Satan's determined purpose to deceive the human family to such an extent that he can bring them as a mass on his side to work with him in making man believe that the law of God is no longer obligatory upon

the human race. Then he will find agencies which will multiply his efficiency in leading man to ignore the law of God. When they do this, then he rules them with a rod of iron.

"The only definition of sin given in God's Word, is transgression of the law. It is not excusable, and has no defense or justification. It will be the final and eternal condemnation of the originator of sin, and all the angels who united with him in the heavenly courts, who joined the confederacy of evil, identifying themselves with the great apostate. When the question comes, 'Why have ye done thus?' every tongue will be silent; the rebellious world will stand speechless before God. Of Satan, God has said, 'Thou wast perfect in all thy ways from the day that thou wast created, until iniquity was found in thee.'

"Sin entered the world by the defection of one who stood at the head of the holy angels. What was it that wrought so great a change, transforming a royal, honored subject into an apostate? The answer is given, 'Thy heart was lifted up because of thy beauty: thou hast corrupted thy wisdom by reason of thy brightness.' Had not the Lord made the covering cherub so beautiful, so closely resembling his own image; had not God awarded him special honor; had anything been left undone in the gift of beauty and power and honor, then Satan might have had some excuse. But God declares: 'Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering.... Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

"'Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee

to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more.'

"Why, O why, cannot the world see where they are drifting, and the sure result! The Lord has wrought in sending the living preacher with the word of life. It is the Word of God to a people who through Satan's devices know him not. When the Lord's ministers in sincerity hold forth the word of life, there should be those connected with him to help him in his work. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven.

"Before one book of the New Testament was written, the Holy Spirit came upon the praying apostles, and the testimony of their enemies was, 'Ye have filled all Jerusalem with your doctrine.'

"The teacher himself must be the living embodiment of truth. His self-denial and charity is his witness that he bears the message of heaven. He has himself eaten of the flesh and drank of the blood of the Son of God, and this is eternal life. Taught by the Spirit, he will not be satisfied with less than the salvation of souls." [199]

Fredrikshavn (Denmark) High School. [1]

No Authorcode

J. C. OTTOSEN.

J. C. OTTOSEN, representative of the High School in Fredrikshavn, Denmark, spoke briefly, in substance as follows:-

The beginning of the educational work of our denomination in Denmark was in a family school, which grew into a church school, and then gradually took wider scope until in 1893, at a Scandinavian Mission Council, held in Copenhagen, it was decided to locate and build a permanent institution in Fredrikshavn, near the northern extremity of Denmark, contiguous both to Sweden and Norway. The work was entered upon at once, and in less than a year the building was opened for school and dedicated. The sum of $21,000 was invested in the property, each of the countries contributing to the expense, and the General Conference putting in one dollar for every

two that the local field supplied. Of the sum invested, however, only about $9,000 has been paid, leaving a debt on the institution, the interest on which amounts to $500 a year, and constitutes a heavy drain on its resources.

The attendance this year is smaller than it has been at times in the past, being only thirty-four in the higher departments, and about an equal number in the preparatory grades. The students in the academic department pay at the rate of $9.50 per month for board, room, and tuition; but the most of our people in these countries find it extremely difficult to raise even this amount. Expenses have been cut down as much as possible, and different enterprises have been started to increase the income. A chicken farm is operated by the school, the products of which are sold to assist in the expenses. A store is also operated by the school, which brings in some profits. The school year has been reduced from ten to seven months, to save expenses and to enable the students to earn the money necessary to keep them in the school. One of the difficulties which we have had to combat is that our school is for two languages, thus increasing the expense. And our Swedish brethren find it difficult to induce their pupils to go out of their country to obtain an education.

Brother Ottosen stated that there are several measures under contemplation that are calculated to increase the efficiency and success of the school. One is to introduce manual labor, and connect a farm with the school, which could be carried on successfully during the long vacation, and the winter months be devoted to study. It is also proposed to open bath rooms in the school during the summer months. The location is considered very favorable to such a project. It had also been thought that since there was difficulty in maintaining the Scandinavian branch in Union College, it might be well to save that expense by recommending that those desirous of obtaining an education in that tongue spend two years in the Fredrikshavn school. The difference in the cost of attendance would be about sufficient to pay the expense of transportation. And the advantage of studying a language on the ground where it is spoken, is apparent. He would also be in favor of recommending Scandinavian young people who desire to obtain a knowledge of the English, to attend school for that purpose in this country.

They are desirous of adopting in the Scandinavian school the same changes that are to be introduced here, in order to bring their work more closely into harmony with the divine plan. An appeal was made to the Conference that Elder Waggoner be invited to visit the school from time to time, and spend more or less time with them.

Our Ways and God's Way. J. N. LOUGHBOROUGH. (Monday Evening, Feb. 22, 1897.)

No Authorcode

TEXT. - For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

In connection with this text let us read a few scriptures on this subject, and then present some Bible experiences. We will first read Proverbs 20:24:-

Man's goings are of the Lord; how can a man then understand his own way?

The first text states that man's ways are before the eyes of the Lord, that the Lord is pondering all his goings; this one says a man's goings are of the Lord.

We have been hearing that the power of God is what we are using all the time whether we use it right or wrong, and all our goings are by the power of the Lord. We want our ways right, and if there is [200] no possibility of understanding anything about it, we want to know that.

O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. Jeremiah 10:23.

What are we going to do - stand still, and not step at all? The Lord has provided help for us. The first text says that our ways are before the eyes of the Lord. Let us go to the sixteenth chapter of second Chronicles, seventh to ninth verses:-

And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host [a huge host; if you go back and read of them, you will find that there were a million of them], with very many chariots and horsemen? yet, because thou didst rely on the Lord, he

delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

If the king wanted to take the matter into his own hands, he could fight his own battles and see how it would come out. *Our* ways are not the ways of the Lord. We cannot guide our own steps, but he is looking out to show himself strong in our behalf. O, says one, that is for those who are perfect. It does not say those who are perfect, but "those whose hearts are perfect toward him." It is those whose ways are perfect toward him, trusting right in God, and working for him.

Now I want to read two or three more texts. Proverbs 3:5, 6:-

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

If our ways are ordered of the Lord, we cannot understand our own paths; surely there is a way out, if we will acknowledge him in all our ways. In our institute lessons, the first thing we are called upon to do is to acknowledge God. It is his power any how, whether we use it aright or not; if we get where we realize that our power is nothing and God's power is everything, he will then guide our paths. One brother said to me the other day, he was glad I was so full of courage. I would like to know why we should not be with such testimonies as these. We have another text in Psalm 25:8, 9:-

Good and upright is the Lord: therefore will he teach [good people?] sinners in the way.

The meek will he guide in judgment: and the meek will he teach his way... What man is he that feareth the Lord? him shall he teach in the way that he shall choose.

I will read one text more on that point. Psalm 32:8, 9:-

I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.

He wants to show himself strong toward us, and he will guide us with his eye. "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." But that man who will not be guided says: I will have my way; I think this is the way it should be done, and I want you brethren to go this way. Undertake to guide

him, and he is like a bucking mule; he will not go at all; he has his plans, and you must go that way. But if you would be guided in the right way, keep your eye fixed upon God, and you will know which way he is working, and which way he is looking, and then you will know which way to go. He is going to teach us. I am not going to mark out any plans as to how he shall guide you. I know how he has guided some people, because he tells us. I know how he has promised to guide some people, but I cannot tell just how he will guide you, or just how he will speak to you. I do not know that he will speak to you in an audible voice; I know he has spoken to some people, though they did not hear an audible voice. I know that he has taught in just such a way that it was as clear as though he did speak. I know of one who was looking for light, and he awoke in the night, and sentences came to him so clearly that the first husband of the seventh chapter of Romans was the old man of sin, that he could but exclaim, "Glory to God!"

I do not say that God will speak to every one of you in that way, but God has a way to guide. What is that we have been reading in the first chapter of Hebrews? "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets." He had different ways of teaching the people, did he? - Yes. In James 1:5, we find: "If any of you lack wisdom, let him ask of God" (and may be he will get some light?) "and it *shall* be given him." That is true. Do you believe it? - Yes, I do, with all my soul; and I never want to doubt it. Now, God did not always teach his people through [201] visions in ancient times, when he wanted to instruct them. I call to mind one man; his name was Jacob. He had a stone for his pillow at one time, and when he was out there all alone in the wilderness, he saw a ladder extending all the way from heaven down to earth. And in his dream he saw angels of God going up and down that ladder.

I read of another man by the name of Joseph, and he also had dreams. I never read that he had visions. And through these dreams God instructed him. And then I read about a king whose name was Pharaoh, and he had some wonderful dreams, and God gave the interpretation of them to Joseph. And I read of a man by the name of Nebuchadnezzar, and he had some dreams, and the sum total of them is not fulfilled yet; they show us what is going to take place in the last days.

God promised that way of teaching people. Let me read an expression found in Job 33:14-17:-

For God speaketh once, yea twice, yet man perceiveth not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man.

Sometimes dreams are given to instruct man of his duty, and sometimes they are given to hold man back from an evil purpose, you see. In Jeremiah 23:28, we see that false use has been made of dreams:-

The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.

We would not have much wheat unless we had the chaff to hold it a little while. The chaff holds the wheat until it gets to the point where it is ripe enough to drop it. And so the dream will help the man until he can get something more substantial. "He that hath my word, let him speak my word faithfully." Look back to the twenty-fifth and twenty-sixth verses:-

I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart.

What are they doing? - They are trying to take these dreams that they have had, and make them a rule for somebody else. That is not what is said in Job. God gave man dreams to hold him back from his purposes, and to instruct him in the way - a double purpose, you see. In the second chapter of Joel and the twenty-eighth verse is a prophecy of how the Lord is going to work through this dispensation. He commenced that work on the day of Pentecost, and it is to go clear down to the last day; and the last day surely includes our day. He is going to pour out his Spirit, and your sons and your daughters shall prophesy, and your old men shall see dreams. I suppose the Lord represents here that he will work on different classes. It is not necessarily the old men only who shall dream.

You are all familiar with a statement found in Testimony, vol. 1, concerning something that took place in the winter of 1860-61.

It is found on page 230. Speaking of the work of Satan, how he led many to lay aside reason and judgment, and to be governed by impressions, it says:-

The Lord requires his people to use their reason, and not to lay it aside for impressions. His work will be intelligible to all his people: his teaching will be such as will commend itself to the understanding of intelligent men. It is calculated to elevate the mind. God's power is not manifested upon every occasion. Man's necessity is God's opportunity.

So he expects that we will use our reason and judgment; and that we will have his Spirit, - as Paul said, "of a sound mind."

You will pardon reference to an occurrence about that time, with which I was connected: I had appointments to go to Wisconsin and throughout the west, where I had been laboring the summer before. Brother James White had appointments in the State of New York, to attend their State conference, and then come back to Ohio and Central Michigan. Brother White came in one day, and said he: "I don't know; there is something about these appointments that I can't understand. My mind is greatly exercised. Let us have a praying season over it." And so we knelt and prayed, and while we were praying the mind of each was turned completely around. We changed appointments; and he had an opportunity to meet in the west the fanaticism mentioned there in the testimony, with which I had never had any experience. He was collecting money to erect the first brick office building, and that money was placed in three different banks in Battle Creek. He began to feel uneasy about the deposit, and prayed to the Lord about it, and the Lord gave him a dream. He dreamed that he saw the most prominent banker selling second-hand shoes, and he said it came to him in a moment when [202]
he awoke, Those banks are going down, and I must get the money out of them. When he came home he took every dollar ($2,600) out of the banks, a few hours before every one of them failed.

There was a noted Spiritualist in Battle Creek at that time, who used to tell Brother White how the spirits guided him in all his business affairs.

The citizens were building a school-house in the city of Battle Creek, No. 3 school building, on Cass St., and this man was the one that had charge of the money, and he too had $2,600 in those banks.

Brother White went on a trip east, and after his return he met the Spiritualist, who said: "Mr. White, the banks have failed." Elder White said, "Did you have your money deposited in them?" - "Yes," said he; "I had the money there, and I have lost the whole of it. Did you lose anything?" - "Not a cent. The God that I serve gave me a dream, and I drew the money out."

In the winter of 1867-68 I was laboring in Allegan County, Mich. My mind was burdened as to where my work should be the next summer, and as I would pray my mind was led away off southwest. I kept on praying to know what that meant; then I would dream of taking a ship in New York, and riding down to the Isthmus, and then taking another ship, and going to California, and there holding tent meetings; and I dreamed of what the people said to me, and what the brother said that was laboring with me. Said I, "That can't mean that I am to go to California. I am never to go off there." I suppose that winter I took that trip around across the Isthmus to California at least twenty times, in my dreams. I would have the dream, and I would tell the people that I had a kind of a curious dream the night before, - that I was going on a ship, then going on land, and then taking a ship again. When in the General Conference in May, 1868, we came to the point of distributing labor, I will tell you how we did it.

The Conference began on Thursday, and closed the following Monday. The first thing in connection with the distribution of labor was to ask our brethren for the special needs of the field. Then we were to pray and seek God to know where he wanted the ministers to labor. When the calls were brought up, the laborers were to tell those fields they had a burden for. At that Conference calls were made from Wisconsin, and from several other parts of the country, and finally Brother M. G. Kellogg made a very strong plea for some one to go over the Rocky Mountains, to California. The people seemed amazed, for California then was away off, almost out of the world. One brother remarked that Elder Loughborough had been in New England for some time, and he would want to go back. I had no burden to go there, but Elder J. N. Andrews had, and the Lord was in that burden, for he had the greatest success, and raised up several churches. Others found their places; all were supplied, except Brother D. T. Bourdeau and myself, and there was nothing

for us to choose except California. Brother Bourdeau arose and said that he had been dreaming about California all winter. He said he came to this Conference prepared to go anywhere that the Lord might direct. He had sold his horse and buggy, and everything he had except what he had in his trunk and in his pocket. Brother White had said that he would not have Brother Loughborough go to California alone; but when he found out that we both were burdened to go to that field, he said: "Pray over the matter for ten days," which we did, and at the expiration of the time we all had clear light to go to California. When we reached San Francisco, we tried to find a place for our tent; but the only place we could find was one owned by a Jew, who wanted forty dollars a month for it. We could not begin there; so we began to pray for light, and it came. The Lord's leading there is set forth in "Rise and Progress."

Now, I narrate these things, not to set you all to dreaming, or thinking that you will dream out your duty, but to show that the Lord does sometimes give us instruction in this way. Last winter I had some peculiar exercises of mind, I will not say simply feelings that are contrary to reason, but I was exercised in regard to my field of labor. I had a field here, a district assigned to me, a district in which I was working; still I wanted wisdom about it. Night after night I would dream of being in Scandinavia, of being with Brother Johnson, of attending camp-meeting; and I would get up in the morning and tell my dream, but I would say, O, that does not mean anything; I am not going over there. Well, I had been requested to write a book, one that could be translated into foreign languages; and I thought that was the way I was going over there. But I dreamed of attending camp-meeting, and the first one I attended, I went to the place, and [203] found that instead of its being held in tents, it was in a building. I said, "Where are your tents?" "O, we have not pitched any tents," they replied. "We have a hall down town, a good, commodious hall, in a central place; and we are going to have meetings there." "But where is your lodging house?" - "O, it is off here in this direction a little way, and a very good place." Well, I told my dream, but I thought it simply meant that I was to do the very best I could in writing the book.

I dreamed of attending a second camp-meeting, but on going to the place I found that this was not a camp-meeting; and I said to the

brethren, "I thought there was going to be a camp-meeting; where is your camp?" They said, "We could not get a place for a camp." We went into the meeting-house, and found that it was of boards up and down, instead of the usual way. I told this dream to my folks, and I said, "I must write this book carefully." Well, I dreamed of going to a third meeting, and as we were on the way, I got into a boat, and the boat went up a channel, a very narrow channel, and we twisted around in that channel, which was just about as broad as this room, and finally came out into a wider body of water, and then went right over the land about twenty feet, and came into another lake, and then we went into a grove, and then on to the church where our meeting was held.

"Well, I went to the council meeting last spring, and I wondered what was going to be said about the different fields. They began to make arrangements, and there was not a word said about Brother Loughborough's going to Scandinavia, and I said to myself, I will write that book just as well as I can. But after a time, along came a letter from Brother Olsen, saying, "We want you to go to Scandinavia. Will you do it? Brother Johnson wants you to come over there. He thinks they need your testimony." "And," said Elder Olsen, "we have sent out word to the other members of the General Conference Committee. Now, will you go? What are your impressions about it?" And I sat down and wrote Brother Olsen about the situation, and told him about my dreams, and what I thought they meant. I said, "If the Lord is in it, I am willing to go."

Well, the camp-meetings were advertised to be held at Eskilstuna, Sweden; Fredriksstad, Norway; Copenhagen, Denmark. When we came to Eskilstuna, and I began to look around to see where might be the camp, I could not see it anywhere. A brother met us, and we said, "Where is the camp?" He replied, "We have no camp." "Well," I remarked, "it was in the advertisement that way." Said he, "Yes, but we have no camp." There it was, just as it was told me in my dream. And I asked, "Where is the stopping place?" and I found it was in the same direction as it had appeared in my dream. "And where are the brethren?" They said, "They are lodging in houses all around here." Well, I had not thought much of the dream, but when I got in the meeting hall there was the congregation, and it looked just as natural as though I had seen it before. And I said, "Brother

Johnson, this is all right." He replied, "I was very certain that the Lord wanted you over here, for I could not keep from thinking that way."

When we came to Fredriksstad, I said, "Where is the tent?" They replied, "We could not find any place for it." I asked, "Where is the meeting-house?" And when we got over there we found the boards running up and down on the outside; and coming in, we found it to be the same on the inside. Upon inquiry, I found that the house was made of logs, and so when they made it over, they simply boarded it up and down over the logs. So we found it just as indicated in my dream. I said, "Have you some tents here?" "Yes," they replied; and sure enough just there among the rocks were twelve tents, which we could reach only by crowding through a narrow space, not wider than this aisle. "Why have you not more room?" I asked. - "This is all the room we have." "Well," said I, "that is as I dreamed. It is coming out true thus far." But I said, "I do not know how the other will come out. It cannot be that I will ride in a boat over ground into another lake."

While at Fredricksstad came a letter from Brother Ottosen, who is here with us, who said that he was going to have an outing, and go to a nice grove up to Lingby, and he wanted Brethren Waggoner and Johnson and myself to go with him. He said he was going to ride on an amphibious boat, a peculiar kind of boat that rides on land and water too. When my wife heard of the first and second meetings, she said to the family where she was staying, that the next time they heard from me, I would tell them that I rode on land and water too; and the next time I wrote to her I sent her a picture of the boat on [204] which we made just such a trip in water and over a strip of land some twenty rods wide, and some twenty feet high, the day before the meeting opened in Copenhagen, Denmark.

I have not time to tell you all the particulars of our trip in the Scandinavian field, and my experience there, but if ever I had the witness that God was with me, it has been in Scandinavia and those foreign fields; although I had to talk through nine different interpreters, and to people in sixteen different languages; sometimes to two interpreters at once. The Spirit and blessing of God were with me at every step of the way. God blessed the effort, and I believe it was in the providence of God that I should go there.

Now, he may not teach us all by dreams, but God will teach us. He is willing to teach us. His eye is upon our pathway, and he ponders all our goings; and our ways are in his hands, and he will guide us if we will fear him, if we will put our trust in him. Let us believe that God has a care for his work and people. I believe with all my heart, and I pray over it more and more; and it seems to me that if we each, individually, as ministers and laborers, seek for our duty, God will give us light as to duty, some way, - he will guide you and me. I know that in some cases it has been thought that some committee must decide everything. Now you may be disappointed if you think some committee is going to say to you, Go here, or Go there. Seek God for yourselves, and he will help you; and that will help the committee in deciding where you should go. He does not say that the ways of the committee are in his hands, and he will guide them. But the ways of those that fear him he will especially guide. And he is going to guide more and more in the Conference as we seek to carry out the instruction that has been given us. As we seek to yield our way to him, he will answer our prayers and guide our feet.

Union College. [1]

No Authorcode

E. B. MILLER.

IN reporting the work of Union College, I shall have time only to read some extracts from a report which was recently made to the educational secretary. Having been connected with the school so short a time, I shall probably not be able to make the report as complete as might be desired, especially on those points which require comparison with the work of former years.

At the opening of this school year, there were one hundred and forty students enrolled. Since that time one hundred and twenty more have entered, making the whole number two hundred and sixty. Of those there are about seventy living in the College Home. I cannot compare these numbers with what they have been in former years, at the same time of the year, as I do not have the statistics at

hand; but compared with the full attendance of the previous years, it is as follows: 1892, 301; 1893, 607; 1894, 552; 1895, 483; 1896, 312; Jan. 1, 1897, 260.

These figures show that since 1893 there has been a gradual decrease in attendance until the last year or two, during which time there has been a rapid decrease, until now we do not have half the number that there was in 1893.

The general character of the pupils that are enrolled this year, I think will compare favorably with those of the other schools of our denomination. There are, of course, those with us who have had defective home-training. With these we have had to counsel and labor. As yet we have found none who have refused to listen to our admonitions. And we are glad to report that up to the present time, there have been none dismissed from school or publicly reprimanded.

The attainments of the students so far as their general education is concerned, is fair. Quite a number have entered this year who are of foreign birth. These, besides doing work in their own tongue, enter classes in the English departments, a large per cent. of them in the lower classes. Many of the English students who enter are either able to begin the regular courses, or take up study in the last years of the preparatory work. Some have entered who will finish the higher courses in two or three years. There is a class of younger persons, most of whom are living in the College, who are doing eighth or ninth grade work.

Some change has been made this year both in the curriculum of study and in the plan of work. In the courses of study a new one has been introduced, called the special course. It is a course of two years, designed especially for adult persons who can attend College but a short time. It includes studies in the Bible, English [205] language, history, physiology and hygiene, and lectures on church and Sabbath-school work, etc. Perhaps the most radical change has been made in introducing the Scriptures as a fourth study into all the years of the classical and scientific courses, both preparatory and regular. In the old courses the Bible was made an optional study for two or three years. Now it is required every year, unless the student objects to its study, when other work is supplied in its place.

Other studies, such as history of missions, pedagogy, practical rhetoric, New Testament Greek, and three terms of physiology and

hygiene in place of one term, have been added to the courses. All these changes seem to be well liked by both faculty and students.

There has not been very much done as yet by the College in the line of manual training. Two subjects have been introduced, however, with considerable success and comparatively little expense. One is work in healthful cookery. About thirty-five are receiving instruction in this branch, and are doing practical work. The other subject is bath-room treatment, in which about ninety are receiving a course of instruction. Rooms have been fitted up in which practical lessons are given. More than half the school receive instruction every week in these two subjects alone.

Other work in manual training ought to be provided, and probably will be in the near future. The manual training that has been carried on has been given wholly as an educational work, and not as a trade that will bring present remuneration to the student. The school, however, has been able to furnish some remunerative employment, such as janitor work, coal-hauling, farm work, etc., and has helped to obtain work for students in private families, sanitarium, and bakery. The whole number of students helped in these ways to pay the whole or part of their expenses is about sixty.

The present outlook from the financial standpoint is not as encouraging as it might be. A report made by the business manager in the month of December, when we had 216 pupils enrolled, shows the monthly receipts to be $1,472, and the monthly expenses $1,882.

The two largest items of expense are teachers' and helpers' salaries and fuel. These expenses would not be materially increased if we had two or three times as many students. With one or two extra teachers, we could as easily teach five hundred pupils as we now teach two hundred and fifty. In order to keep up the grade of work of the school, we are now carrying a large number of classes with but very few in each class. These, you see, with a larger number of pupils, would simply fill up without making any more classes. We ought to have, and will have, I believe, a larger attendance if we conduct the work in the way that God would have it done.

The religious interests of the school is a part of the work we have tried to keep prominent before us. The general interest taken in Bible study and Christian work has been quite good. Up to the present time many have had a good religious experience, and are

having a daily Christian growth. We feel our need of more of the outpouring of the Spirit of God upon us, that the school may be converted through and through. Our Sabbath-school and preaching services are held in connection with the church. Prayer and social meetings and missionary meetings are held weekly. Besides these, there are weekly meetings held of foreign mission and mission bands. The students take an active part in these, and are much interested in missionary study and Christian work.

You ask if I have any suggestions concerning the educational work. A few come to my mind which I shall not have time to dwell upon at length. I will mention them, however, by way of calling your attention to them. I believe that much time is wasted in our schools by the study of unimportant topics in many of the branches taught; and besides the unimportant topics, there are others that are dwelt upon at too great length. Too much of the work required is a kind of mental gymnastics, in which the search after truth and its underlying principles is too often forgotten. The mind of the student is kept dwelling upon multiplied examples and formulas, repeated analysis, names and locations of unimportant places, wars and lives of self-exalted heroes, and doctrines of infidels, to the exclusion of the study of what is true, and pure, and beautiful, and of good report.

Would it not be well if a committee of our educators could be appointed to carefully consider the curriculum of study in our schools, and cast out those things that are false and unimportant. There are many subjects full of truth, now crowded out, that may easily take their place. [206]

Another suggestion is, that something be done to start a good magazine devoted to the subject of education. Our schools are to be different from the world's schools. God has given us as a people what we believe to be advanced light on the subject of education. Should there not, then, be some medium by which our schools may be directed and molded, and through which the light that is given may be sent forth to the world. The magazine might not be all that would be desired at first, but with the right man at its head, it would, I believe, soon become a strong factor in our educational work.

Keene (Texas) Industrial Academy. C. B. HUGHES

No Authorcode

ON page 249 of the last General Conference BULLETIN is found the following recommendation:-

That arrangements be made by the General Conference Committee with the Texas Conference to take charge of the school recently established in that State, provided terms of transfer satisfactory to the General Conference Association can be arranged; that a board of managers be elected by the General Conference; that sufficient means be invested to put the school on a good, strong basis; that such a course of study be introduced as will be in the fullest harmony with the instruction given, and the principles laid down in the "Spirit of Prophecy" upon the subject of education; and that the plan of manual labor for students be further developed and carried out.

This was unanimously adopted; and it was arranged that the General Conference Association should pay the Texas Conference one thousand dollars, and receive in return a deed of the Texas school property, which consisted of one hundred and forty-two and one-half acres of land; one two-story frame building, 48 x 48 ft., a three-story frame building, 32 x 64 ft., with attic and brick basement, capable of rooming and boarding about sixty students; a well 750 ft. deep, which supplies an abundance of pure soft water; also an orchard. Since that time the Texas brethren, wholly unaided by the General Conference, have erected a broom factory, 16 x 32 ft.; added fifteen acres of first-class land to the farm; and erected a school building, 50 x 78 ft., three-stories high besides basement and attic. This building contains a chapel, with a seating capacity of two hundred and fifty, nine recitation rooms, a library and offices, besides basement and attic. Oklahoma and Arkansas have contributed toward the last mentioned building. The building is not finished on the inside, but is being used. The Texas brethren have sufficient resources so that their total indebtedness unprovided for is less than one thousand dollars.

The total amount invested in personal property and real estate is over $15,000. Of this amount the General Conference has furnished about $2,500; but $1,000 of this amount was paid to the Texas Conference, to replace that amount of tithe which they had invested

in the school. Oklahoma and Arkansas have contributed about $500. This leaves about $12,000 as provided by Texas.

The school being situated in Texas, the greater part of the burden has fallen upon that conference; and it must be evident to all that the effort required on the part of a small conference to carry forward so successfully such an enterprise as this, would be largely at the expense of other interests; so you will not be surprised when I tell you that the constant demand for means to meet the obligations of the school has resulted in retarding to a large extent the work of the conference in spreading the message throughout this great State.

This is not good policy, but I presume the fault lies with us in being entirely too meek in making our wants known; for you plainly told us two years ago that you would "invest sufficient means to put the school on a *good, strong* basis;" and as we have not been very persistent in our demands for help, you have doubtless concluded that we did not need much. We confess our fault; and we are so glad that we do not have to appeal to you to help us as others have done, but that you have already, of your own free will, graciously promised to do more for us than we would have dared to ask. The way is open, brethren. We are perfectly willing that you should do every thing you promised to do.

While much has been accomplished, much remains to be done. Neither of our large buildings is finished. We have no apparatus for the school room. We very much need some more books for our library. And surely an industrial school ought to have a barn. It is unfortunate that we have not been able to plant more trees and vines. Had this been done at the beginning, they would now furnish much employment and a handsome profit to the school. In fact, in the great struggle to maintain our credit in erecting buildings, the [207]
industrial plan has been sadly neglected.

As I have thought the matter over, I have concluded that one reason why we have failed in connecting labor with our schools is, that we devote so much of our time and means to big buildings and their furnishings that there is not enough left to make the other a success, and so we conclude that the plan is a failure; when the truth is, that man is a failure, and not God's plan.

I have noticed that when a farmer builds a fine, large house, and furnishes it according to the demands of society, and then builds a

miserable shed for his horses, allows his cows to find shelter from winter's blasts in fence corners, and is so remarkably busy that he is always behind in his farming operations, you are sure to find that the only thing which grows successfully on his farm is a mortgage. Let the plan be reversed - a small house be built, a large barn, and earnest efforts be put forth, and that man succeeds; and he does not always live in a small house, either. There may be a lesson for us in these experiences.

We furnish students three hours' work each day. Some young men earn half their expenses, others not so much. We charge fifteen dollars per month, and then deduct the amount earned. When a young lady works her allotted time, she pays us $11.40 per month; or if paid semi-annually in advance, $10.40. We have enough housework fully to employ the young ladies, as the young men find all their employment out of doors except some of the heavier housework. The work of the young men consists in farming, gardening, wood-chopping, and broom-making. Work is not furnished to those who live out of the Home. The delightful climate enables the student to work out of doors nearly the entire time during the winter. It is garden-planting time now. Some of our garden was planted last week.

Does it pay? you ask. We would be able to pay our teachers in full if we had not in our more prosperous days invested from our tuition fund about a thousand dollars in farm improvements, implements, stock, and building. Had it not been for crop failure this past year we would still have been able to do this in addition to paying our teachers.

Our enrollment the past year in the Academy was eighty-eight; at the present time it is eighty-seven. There would have been a large increase this year if crops had been good. The enrollment in the primary school last year was about one hundred; this year it is about thirty. Having a public school this year for the first time, makes the difference in enrollment.

Those announced in our calendar as teachers in the preparatory school were afterward employed to teach the public school, and our superintendent is almost wholly occupied in other work; so that our present force consists of six teachers, matron, and cook. Dr. A. W. Herr teaches physiology. He is employed by the sanitarium which is

being established at Keene, which will give students opportunity to make practical preparation for medical missionary work.

The Lord greatly blessed us during the week of prayer, and while we have not seen all we had hoped for in the weeks following, yet there is a good spirit in the school, and many of the students are consecrated to the Master's service.

The health of the school has been good during the past two years. Since the founding of the school we have not had a serious case of illness in the Home.

We are very grateful to our brethren for the interest they have manifested in our school. We have been told many times that our school is anxiously watched by the entire denomination. But it requires something more than sympathy and interest to make such an enterprise succeed. Our people have been interested in such things for many years, and yet little has been accomplished. The following words in regard to our school from our district superintendent's report, although spoken two years ago, are just as applicable now: "The opportunities are so favorable for conducting an industrial school after the most improved methods, that it would seem to be negligence on the part of the denomination if proper encouragement were not given to make the school thoroughly representative in this particular."

South Lancaster (Mass.) Academy. [1]

No Authorcode

J. H. HAUGHEY.

THE fifteenth year of South Lancaster Academy had an enrollment at the opening of the second term, Jan. 20, 1897, of one hundred and thirty-seven, - twenty in the primary, fifteen in the intermediate, and one hundred and two in the preparatory and academic departments. The enrollment for the year 1895-6 was one hundred and thirty-five. During the summer vacation a stronger effort than usual was put forth in the interests of education in the District, the principal being in attendance at several of the camp-meetings, and [208]

teachers being sent out into the New England, New York, Pennsylvania, and Atlantic Conferences. One noticeable result is a better class of students.

The new dormitory, which was in course of construction at the last session of the General Conference, was ready for occupancy at the opening of the fall term, 1895, and was dedicated September 10 of that year. Since that time all who room and board in the institution have been accommodated in this Home.

In the spring of 1895 the calendar was rewritten, and a number of changes made in the courses of study, chief among which were the addition of more Bible, more history, and more physiology. This necessitated the lengthening of the courses one year. The two courses, scientific and classical, are included under what is known as the Biblical-Academic department, and the work is so arranged that every student may take Bible as one of his four studies from the time he enters the lowest grade until he completes the work. In Greek, the Biblical text is substituted for the classics. Experience has proved all these changes to be for the better. The demand arising for the lengthening of the course in English Bible was supplied by securing the services of a teacher exclusively for this department. With three or four exceptions, every student has entered one of the Bible classes the present year.

With the beginning of the fall term of 1895, an intermediate department was opened. This was for the purpose of separating the younger pupils from those of more mature minds.

A Bible school of six weeks' duration was held, beginning with Jan. 1, 1896. Those in attendance were not included in the enrollment for that year. The general canvassing agent, F. L. Mead, held an institute near the close of the last school year, for the benefit of the students in the school, and as a result from twenty to twenty-five entered the canvassing field during the summer.

The greatest apparent need of the institution at present is some means whereby worthy young persons may be enabled to meet their expenses, either in whole or in part, by some kind of manual labor. As it is, the Academy assists only about half a dozen students in this way. A gymnasium has just been completed, where students may obtain healthful exercise; but experience has shown that the most

valuable of all physical exercise is that which comes from sober, diligent, practical labor.

This is the fourth year since the institution has exclusively adopted the vegetarian diet. There has been no sickness worthy of notice during this time. Two cooking classes have been formed each year, in which the underlying principles of healthful cookery have been taught, and put into practical use. The financial situation is such that no further assistance is needed than the attendance of students, provided that the number be not less than two hundred.

Connected with the institution is the South Lancaster Church and Academy Missionary Society, which holds weekly meetings in the Academy chapel, and aside from sending out a large amount of reading-matter, executes a program on topics of a missionary or other religious character. This is a most excellent substitute for the literary drill usually attempted in literary societies.

The past term for both spiritual and intellectual advancement has been one of the best, if not the best, in the history of the institution. Many times the Lord's presence has been witnessed in a marked manner, and on one occasion he was pleased to come in and take the school into his own hands, and give us a day's work in heart-culture.

The future outlook for South Lancaster Academy is most encouraging; for it is evident that the Lord is in the work; that he is its true Head. As never before, both teachers and students realize the importance of making him and his word first in everything, - first in the calendar, first in the chapel talks, first in the class rooms, and first in their lives.

Studies in the Book of Hebrews. - No. 10. E. J. WAGGONER. (Sunday Afternoon, Feb. 28, 1897.)

No Authorcode

WE have come to the closing verses of the second chapter of Hebrews; there is where we have read to:- [209]

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.

What for? - That he might destroy him that had the power of death. And do what? - Deliver. Deliver whom? - Those who were all their lifetime subject to bondage. And what was their bondage? -

Fear; they were frightened, terrorized. Who is it that has the power of death? - Satan. How does he go about? - As a roaring lion. There is something fearful, something terrorizing, about a lion's roar. So he terrorizes and holds people in bondage by his roaring. What brings death? - Sin. How does sin bring death? Does it pick it up and carry it along as something apart from itself? "Lust, when it hath conceived, bringeth forth sin, and sin, when it is full grown, bringeth forth death." So sin carries death in itself, for sin is death. It is fear that brings men to bondage. Christ died that he might deliver from what? - From fear of death.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

What is the particular thing we shall consider about him? - He is faithful. He suffered, being tempted, but he was faithful to him that appointed him. We are to consider him on that account. It is the same thought that is expressed in the twelfth chapter, where it says:-

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood.

Consider him, lest ye be weary and faint in your minds. Now, if we had to consider Christ simply as he was eighteen hundred years ago when he was tempted and did not yield, but was faithful, - if it were simply to look at his example, and try to imitate it, would we not become weary and faint?

How can you be like him?

(A voice) "By beholding we become changed."

Of what was he made partaker?

(A voice) Flesh and blood.

To what was he like? - His brethren in all things. And where is he still?

(A voice) In our flesh.

"The Word was made flesh, and dwelt among us." When did the Word cease to be made flesh?

(A voice) He was made so; and whatsoever God does shall be forever.

Very well. The Word was made flesh, and suffered. We have one perfect instance of it in the flesh, without any failure, simply to show what it is possible for God to do in flesh. Now we read that he

suffered, being tempted. There is a verse that comes to my mind, 1 Peter 4:1:-

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind.

How can we arm ourselves with the same mind? The Word tells us: "Let this mind be in you, which was also in Christ Jesus." Just let it be so. There is one of the let-it-be's, one of God's creative words. Where do you find that word first? - First chapter of Genesis. "Let there be light." "Let the waters be gathered together." "Let the earth bring forth grass." "Let the waters bring forth abundantly." And what invariably followed? - "And it was so." So when we have the Word of the Lord, "Let this mind be in you," what will be the result if we receive it as God's Word? - It will be so. I say, Lord, amen, even so, let it be; and it is so. That is not simply a form of speech.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

We might feel like saying about this as the Jews once did to Christ's words: "This is an hard saying; who can hear it?" Who can hear it? "He that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." Of course that depends on a person's mind as to whether that is a desirable position or not. I can speak for myself that I know a good deal about the time as a matter of fact, when I did not regard that as desirable at all in ceasing from sin. Afterward I did not want to sin very much, but just a little. That seemed all right; I thought that was desirable; it was pleasing to me. I did not want to be a very bad sinner - in fact, I did not want to be called a sinner at all; but I did not want to cease from sin. Now, that is my public confession. I do not know whether any of you would duplicate it or not.

(Voices) I can.

Now here is a way by which if any one thinks more than that is desirable, that may be obtained; and if he does not think it is desirable, of course he will never obtain it. Christ hath suffered, being tempted, and is able to succor them that are tempted. Whoever arms himself with the same mind, by letting it be in him, and desires [210]

to be freed from sin so greatly that he is willing to endure suffering in the flesh in the struggle, may cease from sin. Christ suffered for us in the flesh being tempted. That is to say, his resistance of sin was so real, so powerful, the sin that was presented to him to resist was so strong, that it drew on the very fibres of his body, his very existence. How did he resist? - By faith. He struggled, - there was that which caused him suffering in the flesh because of the sin in the flesh.

Now let us read Isaiah 40:1, 2: "Comfort ye, comfort ye my people, saith the Lord." Here is a message of comfort. We have referred to this chapter several times before, and we have found that its special application is now, because it contains the message that is to prepare the way of the Lord when he shall come with his reward. So to us apply the words, "Comfort ye, comfort ye my people, saith your God. Speak comfortably to Jerusalem," literally, "speak to the heart of Jerusalem," that is, so that they will understand, "and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." What has she received double? - Mercy; because when the Lord pardons sins, gives grace to pardon, he does not measure it to fit the exact size and need. No, "where sin abounded, grace did much more abound." There is more than enough. "Return unto your God, and he will abundantly pardon;" as the margin has it, "multiply to pardon." "Cry unto her, that her warfare is accomplished." Here is something that is to be told to the people - Your warfare is accomplished. Does that mean that men may now sit down and have an easy time? - Oh, no; far from it; it means action. It means the taking of the victory that has been gained. Christ has accomplished the warfare; therefore what are you to do? - Rejoice in it. How can you rejoice in it? - By faith. Well, what is meant by that - by having victory in him? We get victory because his victory is our victory. His victory is our victory, because he gained it for us, and we get the benefit of it by allowing him to dwell in us in his fullness. The enemy is just as powerless against Christ in us, as he was against Christ eighteen hundred years ago.

Christ has gained the victory, - complete, perfect, absolute. He did no sin. He did not know sin in the sense of doing it; but he knew it in the power of it. Christ knows the power of sin better

than anybody in this house, because he resisted to the utmost, and we have not. Now when one sets out to resist sin to the utmost, he will know the power of sin as he never knew it before, because if he lets himself be swept along, he will never know the power at all; but when he sets out to resist sin to the utmost extent, he will know the full power of it. Christ knows the power; he has gained the victory, complete, spoiled principalities and powers, and taken the weapons from the enemy. If we are in bondage, then, what are we in bondage to? - Sin. What is it that puts us in bondage? - Fear. There is no need of it, because liberty has been proclaimed, and when the Lord proclaims liberty, there is liberty. The Lord stands and cries to the captives, "Liberty." Now when the Lord cries, Liberty, there is liberty. But to how many has he proclaimed liberty? - To all that are bound. Christ has brought liberty, absolute freedom. Men were in bondage to sin; Christ has brought absolute freedom from sin to every individual in the world; and he has taken the one who had the power of sin, the author of sin, the originator of sin, and spoiled him, made a show of him; so that he had no power at all in Christ's hand. With Christ how much power has Satan? - None at all. His power is gone. In any contest with Christ he has no power at all. He is helpless.

Here is a contest, here is a battle; two armies drawn up; here is one army well armed; that is, they have access to the best armor, their magazines are full, they are well equipped, and everything is perfect. The other army has nothing, and they are cowed, defeated. What would you think of this well-equipped army to let itself be taken captive by the other? It would be very foolish.

The message is that the warfare in every particular has been accomplished, has been fought, and won, absolutely. That is a thing for us to believe. Now if we believe that all the time, who is going to be foolish enough to be defeated? For do you suppose - is it possible that any man, believing and knowing that a foe with whom he had to contend was completely defeated, would be taken captive by him? - He could not.

Now arm yourself with the same mind. The devil has learned [211] perfectly Christ's power. He has contested that, he knows it. He knows perfectly well that he cannot affect him in the slightest particular. Then when it is demonstrated to the devil's satisfaction that

we are armed with Christ's mind, that we have encased ourselves in him, he will know that he can do nothing with us.

I do not mean to say that the devil will go away, and never come back again, because he has had so much experience with human kind that he knows that if he finds them on their guard one time, the next time he will very likely find them off. Because here is the way with us: when we have gained one victory, we get so elated over it that we begin to spend all our time thinking about it, and then we lose the next one. We think, "Now I am getting pretty good. I have learned how to do it; now I can gain victories all the time; I am all right." But are we good? - No; it is not I who gained the victory, but Christ. We have no right to take credit to ourselves. No man can ever in his Christian experience say that he is better than he once was; but he can acknowledge Christ's presence and power in him, and give to him the glory. Suppose I gain a victory, it is Christ who did it; it was not I. I could not do it; but the thing is done. Because the work is all of God, no man can boast. We are not to keep looking back to see how much progress we have made, but keep looking forward and upward to see how much greater things God has to show us.

Now, about arming ourselves with the same mind. "Let this mind be in you." That is, let Christ himself be in you; let Christ dwell in you. On these words, "Comfort ye," turn to the fourteenth chapter of John, sixteenth and eighteenth verses: "I will pray the Father, and he shall give you another Comforter." Now that word Comforter is from the very same Greek word that is used in 1 John 2:1: "If any man sin, we have an advocate with the Father." That word "advocate" is identical with this word "Comforter." So that verse should read, "If any man sin, we have a Comforter with the Father, Jesus Christ the righteous." Now returning to the passage in John: "And he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." Christ says: I will not leave you orphans: I will come to you. Now, when does he mean that he will come?

Elder A. F. Ballenger: "When spoken, when did it mean?"

Well, we can answer that. It meant the same thing to those who heard it that it does to us. The same thing that was spoken to them is

spoken to us, for the Word is a living Word. Now when will Christ come, when does he come, and how does he come to us according to this promise? - By the Spirit. Christ's promise to send the Holy Spirit was his proof of the statement that he would not leave us lone orphans, but would come to us. The Spirit, then, is Christ's representative on earth, and Christ comes and dwells in us by the Spirit. So he says, he shall take of mine, and show them to you. We are well provided with comfort. We have a Comforter with the Father, Jesus Christ the righteous; that assures an open communication at the end of the line; and we have also "another Comforter" with us, to abide with us forever, so that the communication is open all along the line. "For through him we both have access by one Spirit unto the Father." The Spirit dwelling in us brings Christ himself to dwell in us; and he in whom Christ dwells by the Spirit, is armed with the same mind that Christ was, is he not?

Question:- These two Comforters agree, do they not?

Of course they do. It is all the same comfort; for it is by the other Comforter that Christ dwells in us. Do you believe it?

(A voice) Yes, it is so.

How do you know it is so? The world cannot receive him, but you know him. How do you know him? - "He dwelleth in you, and shall be in you." When Christ is made in us righteousness, what is that righteousness? - Absence from sin; "what fellowship hath righteousness with unrighteousness?" Then Christ is made unto us freedom from sin; are we willing to accept him as that? But this is not all. He is made unto us wisdom. What fellowship has wisdom with ignorance? "In him are hid all the treasures of wisdom and knowledge." Jesus Christ is the wisdom of God and the power of God. Then how can a man, if he believes the Lord, and believes that this is all for us, - how can we (it is a practical thing for us here as [212]
delegates) - how can we go on in the dark as to what we ought to do, any more than we can go on living in sin? Christ may dwell in our hearts by faith, so that we may be filled with all the fullness of God. That is a good deal. Then why should we not allow God to manifest himself in us for all that he desires to do with us? Remember that we are not able to say anything as of ourselves, but "our sufficiency is of God." While a man holds himself to this, there is no danger at all. There is no danger in truth. There is no danger in accepting

the truth. There never was a man in this world who was fanatical because he believed the Bible.

We have the promise of wisdom. Not only is Christ our righteousness, but our wisdom. What, then, is the use of our coming together and guessing about things? What is the use of a company of delegates coming together, and using their own human judgment, and then calling their conclusions the will of the Lord? Brethren, there is no need of a single mistake being made in this Conference. There is no need of a single thing being done from first to last that will ever have to be taken back. But I am afraid there will be; for there has never yet been a Conference among us where there was nothing done that had to be taken back. As I have been absent and have read the Conference reports in the BULLETIN, and seen that this one was to go here, and that one to go there, and then in the next number seen the recommendations reversed, and then when the Conference was over, and we received the *Review*, and would find that some of the recommendations were rescinded and others changed, I have wondered what was the use of wasting so much time in making the first decisions. There never has been a time in our history when mistakes have not been made; but that is no reason why we should go on at haphazard. "If any man speak, let him speak as the oracles of God." That would save much time in our councils. Whoever talks in this Conference, recommending any plan, ought first to be so well acquainted with God that he knows his will in that particular, and then the brethren will recognize it as such, and there will be no discussion over it. And thus, when we act, we may know that it is just the thing that God would have us do. Now when there is a possibility of knowing just exactly what the Lord would have done, what fearful responsibility rests upon the man that goes ahead and does not know. If we say that we don't know how to speak as the oracles of God, he tells us that he will pour out his Spirit upon us, and make known his words unto us. What, then, is the thing for us to do, brethren?

Eighth Meeting of the Conference

No Authorcode

THE Conference met pursuant to adjournment at 5 P. M. Feb. 28, A. J. Breed in the chair. R. S. Donnell led the assembly in prayer. After the minutes had been read and approved, the Chair announced that the special business of the meeting was the consideration of the partial report of the Committee on Plans and Resolutions submitted on Friday and revised. The Chair suggested that to save time remarks be made in the form of suggestions rather than questions. The report was then read by the chairman of the committee, H. P. Holser, as follows:-

Your Committee on Plans and Resolutions would respectfully substitute the following, in place of its previous partial report:-

In consideration of the rapid extension and varied character of the work of the General Conference, we acknowledge the inconsistency which has been so clearly pointed out to us, of centering so many responsibilities at Battle Creek, and having so many matters of a varied character, and relating to the work in widely different localities, submitted for consideration to a few men who largely compose our General Conference committees and boards. We also see that it is not wise to choose one man to preside over the varied interests and extensive territory of the General Conference.

Therefore we propose that there shall be a division of responsibility, a division of territory, and a change in the manner of working of committees and boards, which shall be the inauguration of a thorough reformation. Wherefore, we recommend, -

1. That the presidency of the General Conference Association, the presidency of the Mission Board, and the presidency of the General Conference work in North America, be placed on three different men, instead of placing them upon one man as heretofore.

2. That, after committing the care of the foreign missions, the foreign mission territory, and isolated conferences to the watch-care of the Mission Board, the General Conference territory be divided into three grand divisions; namely, *(a)* the Australasian Union Conference, *(b)* the European Union Conference, *(c)* the General Conference territory in North America.

3. That the territory now embraced in District No. 8 be organized into a European Union Conference, which shall hold biennial sessions alternating with the General Conference sessions.

4. That a mission board of nine members, with headquarters and
[213] incorporation in some Atlantic State, be elected to take charge of all mission funds of the denomination, and all mission fields not included in the three grand divisions mentioned in sec. 2.

5. That the presidents of the General Conference and the Union Conferences, the president of the Mission Board, the district superintendents, and the president of the General Conference Association, be elected at the biennial sessions of the General Conference.

6. That, inasmuch as tract society and Sabbath-school work constitute important parts of Conference work, they be considered as belonging to, and a part of, the same; and instead of being carried on as at present through separate organizations, secretaries and treasurers be chosen by State and Union Conferences to promote the interests in these lines.

7. That, in recognition of the example of the apostles as recorded in the sixth chapter of the Acts, business men be chosen to attend to the business interests of the work, leaving the ministers free to engage in the ministry of the word.

8. That the election of a Book Committee be discontinued.

It was moved by W. B. White to adopt the report by the separate consideration of each item. M. C. Wilcox suggested that action be taken on each item. O. A. Olsen explained that in view of necessary alterations of the constitution in case the recommendations prevailed, it would be better simply to consider the report, leaving the adoption to a subsequent time. W. D. Curtis inquired whether it would be consistent for the Conference to adopt measures that would conflict with the existing constitution. W. C. White thought it would be better to adopt right measures, and then fit the constitution to the situation. The motion to adopt by consideration of each item prevailed.

In the consideration of No. 1, W. M. Healey moved to strike out the words, "instead of placing them upon one man as heretofore." - Carried. It was queried whether the three conferences would be coordinate, or whether the president of the General Conference would still be considered as chief. It was replied that the purpose was that the president of the American Conference would be senior to the others. The case of Daniel (Daniel 6:2) was cited as a precedent: "And over these three presidents; of whom Daniel was first."

A. T. Jones referred to 1 Chronicles 11 and after a brief examination of that history expressed his conviction that the Lord was guiding in this matter according to his own plan. R. A. Underwood referred to the perplexity of the committees and the burden he had carried in the matter, and then related how the plan recommended had been presented to the minds of several members; and he took this as an evidence that the Lord had given light.

On sec. 4, W. W. Prescott said that while he believed in the principle of distributing the responsibilities, he thought that care should be taken not to carry away from Battle Creek those interests that were too closely identified with the center to be removed without detriment to the work. As the training of workers was largely carried on there, and news and information naturally centered there, he apprehended that a board located in the East would be at a disadvantage in not being in close contact with the center of the work. F. M. Wilcox spoke to the same effect. It was replied that it was not contemplated to separate the board entirely from Battle Creek.

F. M. Wilcox offered as an amendment to sec. 6, that all reference to Sabbath-school work be stricken out. S. H. Lane thought that in view of the importance of the tract and missionary work, the office of the president of that society should be perpetuated, and that it should, with that of president of the Foreign Mission Board and of the General Conference Association, form the second three.

Many questions cute and curious, wise and otherwise, were put and answered, the meeting continuing until seven o'clock, when E. B. Miller moved that this Conference approve of the general plan of the report up to sec. 5, and that this report be referred back to the committee for further revision and arranging. The motion prevailed, and the meeting adjourned.

Meeting of the Stockholders of the S. D. A. Publishing Association

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THE above-named meeting was called by the president of the Association, W. C. Sisley, at 9 o'clock, Monday morning, March 1. The Chair ascertained the number of stockholders and proxy holders present by a show of hands. It was distinctly stated this meeting was

only preliminary to the legal meetings to be held in Battle Creek. Under the circumstances it seemed best to obtain the counsel and wishes of the stockholders present, rather than to leave all these decisions to be made by the smaller meeting.

[214] The meeting was opened by singing, and prayer was offered by C. H. Jones. The reading of the minutes of the previous meeting was waived. The chairman took up the financial report, making observations of totals, and answering questions of members. The statement of loss and gain on the different periodicals was dwelt upon at some length, the following items being elicited: Loss for the year on the *Instructor*, was $669; *Sendebud*, $75; *Vaktare*, $1,479; *Hausfreund*, $270; Holland paper, $1,356. Gain on the *Review*, $5,459.

It was moved and supported that the chairman be authorized to name committees who would make to the legal meeting suggestions in reference to directors and future plans. The Chair stated that he preferred that the meeting would elect these committees. The motion prevailed. The committees were subsequently announced, as follows:-

On Nominations: A. J. Breed, G. A. Irwin, A. T. Jones.

On Plans: G. C. Tenney, S. H. Lane, M. C. Wilcox.

After a brief discussion of various minor points, the meeting adjourned.

MEETING OF S. D. A. EDUCATIONAL SOCIETY

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An advisory meeting of the above Society was called at 9:10 A. M., March 1, by the president of the Board, W. C. Sisley. J. N. Loughborough led the meeting in prayer. A show of hands revealed the presence of quite a number of stockholders. The Chair stated that it was customary to receive at this point the report of the president of the faculty. It was voted to have the address printed, to save the time necessary for its reading. The report of the Treasurer not being in hand, no financial statement could be made to the meeting. But according to the estimate furnished by the business agent, the present year would show a deficit of $3,000; and it would be incumbent upon the stockholders to provide for this.

The Chair being authorized to announce committees similar to those appointed in the Publishing Association meeting, named the following:-

On Nominations: W. C. White, H. P. Holser, R. A. Underwood.

On Plans: I. H. Evans, A. O. Burrill, E. A. Sutherland.

It was decided to have similar meetings on Thursday morning at the same hour.

Ninth Meeting of the Conference

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THE ninth meeting of the Conference was called at 10:20 A. M., March 1, 1897, the president, O. A. Olsen in the chair. The chairman stated that the meeting had been called a few minutes earlier than the regular time, in order that time might be given to prayer. It was apparent to all that we have special need of divine blessing and guidance. W. W. Prescott, O. A. Olsen, and R. M. Kilgore led the assembly in prayer.

The minutes of the previous meeting being read, were approved.

The Chair stated that the report under consideration in the previous meeting having been referred back to the committee, there was no question before the Conference. The committee said that their revised report was in the hands of the printers, and would not be ready for some minutes.

The Committee on Education submitted through its chairman, W. W. Prescott, the following partial report:-

1. That the attention of our school boards and faculties be again called to the true principles of education as presented in the Scriptures and the Spirit of Prophecy, with the urgent request that such changes be made in the plans for instruction and training and the methods of teaching as are necessary in order that our educational institutions may be conducted in harmony with these principles; the one great purpose being to prepare efficient workers for the different lines of Christian effort.

2. That, in harmony with the above recommendation, the necessity of a thorough training in the so-called common branches of study be emphasized, that better and suitable opportunities be afforded for obtaining a practical business training, and for uniting

labor and study in our schools, and also for manual training and the study of the natural sciences.

3. That such study be given to these principles by the instructors in our schools as will enable them to embody in the next annual announcements definite plans for the application of these principles in actual school work.

4. That the general plans adopted at the last session of the General Conference in regard to the publication of a monthly educational journal, be carried into effect as early as possible.

It was moved and supported that the Conference consider and adopt the report by item.

Upon recommendation 1, W. W. Prescott spoke at length, and a report of his remarks will probably be given separately. J. H. Haughey spoke briefly in support of the point.

[215] On the second section, W. T. Bland spoke in favor of emphasizing the necessity of studying the common branches. J. I. Gibson thought from his observation that the simple studies were the *un*common branches, and thought they should become more common. G. W. Caviness said that the thought had been expressed that students should, after spending a time in study, have an opportunity to put what they have learned into practice. In his experience he had followed his studies with practical work in all grades of education. He regarded it as a shame that colleges should send out students who cannot properly read, write, and spell.

Recommendation three was passed without comment.

In reference to section 4, the question was raised as to the time when the plan would be carried out. There was none, though it should be done as soon as practicable. It was stated in reference to former plans that they were in substance as follows: That the journal be a thirty-two-page monthly, of the size of the *Medical Missionary*. That its publication be omitted in August and September; the price to be fifty cents per year, or to be sent free to all subscribers of the *Review* who have paid two dollars per year.

At the suggestion of J. H. Kellogg, the last clause of section 2, as it appears, was added by the committee. The report was then adopted.

The Committee on Plans and Resolutions then presented its re-revised report as follows:-

Your Committee on Plans and Resolutions would respectfully substitute the following, in place of its previous partial report:-

In consideration of the rapid extension and varied character of the work of the General Conference, we acknowledge the inconsistency which has been so clearly pointed out to us, of centering so many responsibilities at Battle Creek, and having so many matters of a varied character, and relating to the work in widely different localities, submitted for consideration to a few men who largely compose our General Conference committees and boards. We also see that it is not wise to choose one man to preside over the varied interests and extensive territory of the General Conference.

Therefore we propose that there shall be a division of responsibility, a division of territory, and a change in the manner of working of committees and boards, which shall be the inauguration of a thorough reformation. Wherefore, we recommend:-

1. That the presidency of the General Conference Association, the presidency of the Mission Board, and the presidency of the General Conference work in North America, be placed on three different men.

2. That the General Conference territory be divided into three grand divisions; viz., *(a)* the United States and British North America, *(b)* Europe, *(c)* Australasia; the remaining territory to be under the watchcare of the Mission Board.

3. That a Mission Board of nine members, with headquarters and incorporation in some Atlantic State, be elected to take charge of all mission funds, and all mission fields not included in the three grand divisions mentioned in sec. 2.

4. That Union Conferences be organized in Europe and America as soon as deemed advisable, and that these Union Conferences hold biennial sessions, alternating with the General Conference.

5. That the Executive Committee chosen by the General Conference shall consist of thirteen members, composed of the presidents of the General Conference, the Union Conferences, the superintendents of the six General Conference districts in the United States, the president of the Mission Board, and three other persons, the president of the General Conference being the chairman of this committee.

6. That, in recognition of the example of the apostles as recorded in the sixth chapter of the Acts, business men be chosen to attend to

the business interests of the work, leaving the ministers more free to engage in the ministry of the word.

7. That the election of a Book Committee be discontinued.

Recommendation 1 passed without comment.

Upon recommendation 2 there were a few unimportant questions relating to the division of territory, etc., which were answered to the satisfaction of the meeting.

On section 3, S. H. Lane in extended remarks spoke in favor of locating the work of the Mission Board in Chicago. W. W. Prescott moved that the words "headquarters and incorporation in some Atlantic State," be stricken out, and the following added to the section: "The location of this Board to be left to the General Conference Committee and the Mission Board." S. H. Lane seconded the amendment. Prof. Prescott spoke of the importance of giving more time to the consideration of the location of this work.

W. C. White spoke several times in defense of the original recommendation, giving at some length the history of the development of the Foreign Mission Board, and outlined what to his mind the secretary work of the Board should be.

The discussion was participated in by different members, and pending the discussion the Conference adjourned to the call of the Chair. The Chairman announced that the next meeting of the Conference would be held at 5 o'clock, the following afternoon.

The Religious Liberty Association was given the evening in the
[216] place of the regular discourse.

Mrs. A. S. Steele's Address

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IN the early part of the meetings Mrs. A. S. Steele, who is with us, occupied an evening in giving a most interesting account of her work in the South in behalf of the colored people, especially of orphans. We have not intended to let that meeting pass without extended notice, but have not been able to secure a proper report of Mrs. Steele's remarks. At this late date we refer to it as one of the most interesting features of the occasion, and we have had many requests for a published report of the address. But we shall

not now be able to do this, much to our regret. An outline would run as follows:-

Mrs. Steele's husband was an officer in the civil war, and died soon after the war, of disease contracted in the service. In a providential way, and much against her natural feelings, Mrs. Steele's mind was drawn out in sympathy to the poor ex-slaves. Under the direction of the Congregational Board she went to South Carolina, and established several schools for them, and then returned for a period to her home in Massachusetts.

Returning to the South, she found the way closed to go to her former field, and so went to Chattanooga, where, unaided by any society, she has succeeded, as she fully believes, in the providence of God, in establishing a large orphanage for poor colored outcasts, and other needy children, and there she has assumed a mother's part to the motherless. The institution has been burned out and rebuilt, and now is carrying on its noble work on quite an extensive scale.

The story of the struggles of this devoted lady, who, without wealth or any human dependence, has accomplished such a work, is not less than astonishing except in the light of faith in God on whom alone she depends.

THE strong pleas made for the International Tract and Missionary and Sabbath-school Association organizations seem to have saved them from absorption if we may judge by the re-revised report of the committee on plans.

THE telescope purchased for Union College by the astronomy class of 1895, is used each pleasant evening and morning to contribute to the entertainment of visitors. The instrument is a fine one, with a four-inch object glass. Professor Cady gives much time and pains in directing the examination of the heavenly bodies.

ONE of the noticeable features of the Conference is the absence of criticism. This is a good indication. It shows that the Spirit of God is working. Sometimes we hear a critic make the remark concerning a sermon or some other talk: "He threshed over a good deal of straw for a very little wheat."

ON account of the difficulty attending the getting out of a paper on Sunday morning, involving night work at a long distance from home, it has not been considered practicable to do so. We have regretted this, but saw no way to bring it about otherwise. The

consequence is that the full number of issues at first anticipated will not be reached.

THE usual pressure on the closing days of our general gatherings begins to be felt on the present occasion. Two meetings of the Conference are held daily, and, sad to say, the hour set apart for devotional services - for prayer and experiences - is often encroached upon. On Monday evening the usual sermon was displaced by the third meeting of the International Religious Liberty Association.

CALIFORNIA

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If You Are Going There,

by all means inquire about the Burlington Route Personally Conducted Excursions to San Francisco and Los Angeles, which leave Chicago every Wednesday, with a Pullman Palace Tourist Car through to destination. The route is via Denver, the Denver & Rio Grande Ry. (Scenic Line) and Salt Lake City. The Cars are fitted with carpets, upholstered seats, mattresses, pillows, blankets, bed linen, berth curtains, toilet rooms, heat and light, and, in fact, all the conveniences of a standard Pullman Palace car; they lack only some of the expensive finish of the Pullmans run on the limited express-trains, while the cost per berth is only about one third of the price.

Write for full particulars to T. A. GRADY, Excursion Manager,
[217] C. B. & Q. R. R., 211 Clark street, Chicago, Ill.

March 3, 1897

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General Conference Daily Bulletin,

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General Conference District No. 6. A. J. BREED

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DISTRICT NO. 6 is composed of the following State conferences: California (including Nevada), North Pacific, Upper Columbia; besides Montana, Wyoming, and Utah, which are General Conference mission fields, Wyoming having been added to the district during the past year. The district has suffered much from the financial depression that has been resting upon the whole country for the past few years, which has made it difficult to carry on the work as it otherwise might have been done. Much of the territory is rich in mining interests, but many of the mines have been closed; this has thrown hundreds out of employment, causing the desertion of towns, villages, and cities by the most influential of its inhabitants, who have sought homes in other parts of the country. This has made it more difficult to carry on the work of the message; where there were interests springing up it has been impossible to finish the work that had been begun; yet there has been a degree of prosperity attending every effort put forth to advance the work.

Since the last General Conference there has been laboring in the district forty-eight ordained ministers, twenty-eight licensed ministers, and thirty-four Bible workers. The amount of funds raised

for the support of the work is $150,355.90. It may be summed up as follows: Tithes for the support of the ministry, $105,839.99; first-day offerings, $12,287.59. The Sabbath-schools have raised $13,320.73, of which amount $6,700.56 has been donated to the work in foreign lands. The book sales have amounted to $26,859.03. Twenty persons have been engaged in the canvassing work.

There are 159 churches, with 7,065 members, 1,391 having been added to their number the past year. There are 249 Sabbath-schools, with a membership of 5,608. During this biennial year there has been held twenty-three general and local camp-meetings, with an attendance of six thousand, according to the reports made upon the grounds.

The work as represented by the different conferences and mission fields is as follows:-

CALIFORNIA

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The California Conference has fifty-nine churches, with a membership of 3,680. There are twenty-two ordained ministers, seven licensed preachers, twenty-one Bible workers, and twelve canvassers. The amount of tithes raised for the support of the ministry is $65,289.53. The annual offerings for foreign missions have been $6,832.61. The Sabbath-schools have raised $8,948.49, of which amount $4,300.99 has been donated to the work in foreign fields, making a total of $11,133.60 raised for foreign mission work. There has been an increase in the tithes of $7,856.10; in the membership, 488; but there has been a loss of $5,190.56 in the donations for foreign mission work. Book sales have amounted to $14,649.77. There has been five church buildings erected, and six laborers ordained to the work of the gospel ministry. [218]

NORTH PACIFIC

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This Conference comprises the west half of the States of Oregon and Washington, being divided from the eastern portion of the two States by the Cascade range of mountains. The Conference is com-

posed of fifty churches. There are laboring in the conference eight ordained ministers, five licensed preachers, five canvassers, and eight Bible workers. There has been raised in funds to carry on the work, $24,852.85, of which amount $18,750 has been tithes; $3,000 annual offerings, and $950 for first-day offerings. The Sabbath-schools have raised $2,152.85, of which amount $1,301.60 has been donated for the work in foreign lands.

UPPER COLUMBIA

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There are twenty-three preachers in this conference, and one Bible worker. The tithes for the biennial period have been $14,041.11. From other sources $2,024.26 has been contributed, of which the Sabbath-schools have raised $1,543.46. There has been sent to foreign missions, $766.30. This work has been divided between thirty-three churches, having a membership of 1,300. Six churches have been organized the past year, with another ready to be organized. There are ninety-three Sabbath-schools, having a
[219] membership of 1,728.

MONTANA

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Montana is a General Conference mission field. It has three ordained ministers, two licentiates, two Bible workers, and five canvassers. Several of the students from Walla Walla College spent their vacation in Montana canvassing, with very good results. The book sales for the two years amounted to something more than $4,000. The work in this field is encouraging. It has resulted in bringing one hundred and seventy-five people into the truth since the last General Conference. They already begin to talk of being organized into a conference. The amount of tithes raised is $7,000. The number of churches is eleven, with a membership of two hundred and seventy-five. They have twenty Sabbath-schools, which have raised $595.57, of which $327.92 has been donated to foreign mission work.

During the past year the work in Wyoming has been connected with that in Montana, which will add another ordained minister to the

force of laborers. Nothing special has been done in Wyoming until the past year, when O. S. Ferren and H. F. Kettring, from Kansas, were recommended by the General Conference to labor there. They immediately entered upon the work, but after a few months Brother Kettring returned to Kansas, leaving Elder Ferren and his family alone. The weather is cold and severe in winter, making it difficult to carry on the work. There are few settlements, yet what has been done, has resulted in bringing twenty-eight into the truth. With those already living there, they form four churches, with a membership of fifty-one. They have paid in tithes $182.01, for foreign missions, $77.83. There are four Sabbath-schools, which have donated $30.67. This has been put into the general fund for the work in foreign lands.

UTAH

No Authorcode

The work has steadily but slowly gone forward to the new State of Utah, until there are four churches, with a membership of one hundred and ninety-three. The tithes amount to $577.34. They have five Sabbath-schools, which are interested in the work in all parts of the field. They have raised for foreign mission work $182.99. Their book sales amount to $350. They held their first camp-meeting the past season, which was quite fully advertised throughout the State. This has brought them to the notice of the people, and has given them a better standing than they have ever had before.

Utah is a hard field. The greater number of its inhabitants are members of the Mormon Church, and quite fully established in their own faith; but the truth is winning its way among them, and if those who are engaged in the work will walk humbly and faithfully before God, he will give success as the result of their efforts.

Besides the regular work of the message that other districts have, this district has the publishing work and the health work, as well as the educational work, to carry on. We have the Pacific Press Publishing Company, the St. Helena Sanitarium, Healdsburg College, and Walla Walla College.

The Pacific Press is fully equipped to carry on lines of publishing work that pertain to the work of the message. It furnishes employment for about one hundred and fifty people. It has had a degree

of prosperity during the past two years equal to any time since its establishment in 1874. During the financial strain upon every establishment doing work of any kind, the Pacific Press has enjoyed the blessing of the Lord in its work, and prosperity has attended its efforts.

There is a growing interest in the education work. Healdsburg College has been quite successful in its work. More students have been enrolled the past two years than for some time previous. It is enjoying a better degree of financial support the present year than for several years in the past.

Walla Walla College is owned and controlled by the General Conference. It has had a degree of prosperity since it opened four years ago, equal to any educational institution among us. There have been enrolled the past two years at Walla Walla, 460 students; at Healdsburg, 325; making a total of students attending school in the district 785.

District No. 6 has a population of 2,317,797, which is 361,287 less than the State of Missouri. It has at the present time 6,790 Sabbath-keepers, of which number more than ten per cent. are young people, and have been in school.

This district is a great field for missionary work. Ships come and go from its ports to all parts of the world. Its inhabitants are composed of nearly all nations of the earth. It has missionaries in many foreign lands, and in the islands of the Pacific Ocean; and while we do not look with any degree of satisfaction upon what we have done, yet we can but say it is the Lord's blessing that has accomplished all that has been done. There is a good degree of courage springing up all over the district, which brings omens of good cheer. We thank the Lord for what has been done, and pray for his guiding Spirit in the work in the future.

Mexico. D. T. JONES

No Authorcode

I HAVE asked the chairman what particular line of thought I would better take up in reference to Mexico at the present time, because I have a good many things that I should like to say about Mexico, and about the Spanish-speaking fields; and he suggests that

I take up the line that would have special reference to the needs of that field, so that the members of the Conference might be thinking about it; and the committees that have such work in charge might be considering that field, in connection with other fields.

I want to say, in the beginning, that my mind has been very much exercised of late in reference not only to Mexico, but in reference to the countries in which the Spanish language is spoken. The report of Brother Holser shows that nothing has been done in Spain, nothing has been done in Portugal, - which has a language very similar to the Spanish, - and, besides that, there are a great many Spanish-speaking people living on the northern coast of Africa, and in the Philippine and West India Islands; nearly all of South America is settled with Spanish-speaking people, making a total, according to the estimates of those who have studied the question carefully, of about 60,000,000 people that speak the Spanish language, and that speak no other. So, then, considering the wants of the world for the present time, and considering plans for sending the gospel to all the world, we must consider plans for the work of sending the present truth to sixty millions of people that speak the Spanish language, and cannot receive the truth in any other.

We remember that fifty years ago, when this cause began, when they began to talk of printing a paper, and of sending out laborers into different parts of the world, there were about sixty millions of English-speaking people in the world; so that, at the present time, there are just about as many Spanish-speaking people in the world as there were English-speaking people in the world when this work began.

In the beginning it took such men as Elders White, Waggoner, Andrews, Cottrell, and Loughborough, and quite a large corps of other able men to take hold of the English work, to plan, to get out literature, to establish institutions, and to give permanence to the work of God, in English-speaking countries; and they all worked faithfully, and we see the results of their labors to-day. We need some men and women, consecrated workers, who will take right hold of the Spanish work in the manner these took hold of the English work; for to-day we are just in the Spanish work where the brethren were in the English work a little more than fifty years ago. We have not the time before us, however, to make plans, and change plans, making

the same mistakes that have sometimes been made in forwarding the English work. The work for the Spanish-speaking people must be done in a shorter time than has been given to it in English-speaking countries.

Those who go out to labor in Spanish-speaking fields have to learn a language, to begin with, before they can do anything for that people. That is not a very small job. What we need for the Spanish-speaking field, what we must have, is men who will give their lives to that work; men who will consecrate their entire abilities to it, and never think of switching off into any other branch; men who will
[220] devote from three to five years of hard application to mastering the language; men who will study the people; men who will come into sympathy with the people; men who are willing to make sacrifices - if we are pleased to call them sacrifices - that they may do the work that God has for them to do in this great field. Now we are going to ask this Conference for some such workers as these; and we want to ask for those who have had experience, - men who know what the truth is, and what it is to be established on the principles of truth, and who will stand right on those principles of truth, and build upon those principles of truth, without making mistakes which require years to get over and around. We want to build up right, from the beginning. We want men who have experience, and ability to take up different lines of work.

Perhaps you would like to know something about the openings that there are, and the conditions of the field, - as to whether the time is ripe for beginning work in the Spanish field at the present time. Well, the demands are such as to justify this Conference in setting apart men who have broad fields here, some men that cannot be taken out without their loss being felt; that is the kind of men we want, - men who are especially indispensable to this field. We don't want to take men whom you can get along without just as well as not. We want men who have been tried, and have had sufficient experience so that we will know from the beginning just where they are going to stand on every principle that comes up. Nothing else is safe, and nothing else really will fill the bill for such a position and such a work at the present time.

Now, brethren, I believe with all my heart that as the work has been delayed in these Spanish-speaking countries so long, the Lord

has been working to bring about special conditions, and special circumstances, favorable to the beginning, and to a rapid progress, of the work in these fields at the present time. What is more reasonable than to suppose, even if we saw no indications of it, that if a large number of people are to be given the present truth in so short a period of time, and it is God's work, and God has a love for that people just as much as he has for any other nation of the world, - what is more reasonable than to suppose that the truth will be favorably received, and grow in these fields? I believe that we have abundant evidence that God has done this very thing in Spanish fields.

We take Mexico as an example of Spanish-speaking countries. Mexico to-day stands in the lead of Spanish-speaking countries, as to progress, development, and liberality. Spain has been, in a certain sense, dead for years. It is considered a nation that is dropping behind every year of her existence. The countries of Central America are all in a turmoil. Their governments are unstable; they have one president to-day, and another next week, and they are all turned topsy-turvey.

The church has great power. If you read up the history of those countries, you will find that in three, I think, of the South American countries Protestantism is not tolerated at all. In other South American countries Roman Catholicism is the religion of the state, but Protestantism is tolerated. But in Mexico there is a complete separation of church and state, the most complete of any country in the world at the present day.

Allen Moon: "Do they enforce Sunday observance at all?"

No, sir; they don't enforce anything religious; but they do enforce laws against the church coming out in public demonstrations.

Elder Moon: "Do they tax church property?"

They don't tax the property that is actually for church purposes. They don't allow the church to hold any other property than that which is actually used for church purposes. All other property is confiscated. Many of the post offices, and the universities, and the public schools, and the barracks for soldiers, and property used for a great many other purposes, is confiscated church property.

We have the singular coincidence, or example, of a government that is recognized by those visiting Mexico to-day as being made one of the strongest governments in the world, one of the best gov-

ernments in the world; and a republic, a nation that is recognized as a republic, yet that government is held and administered by less than five per cent. of the population of the country. And the other ninety-five per cent. submit to it, and don't say a word, don't lift a finger, don't expect that they will ever be able to do anything.

The American colony received a visit from the president at Guadalajara last December. After the first interview was over, I had a little conversation with the president, and he treated me cordially. He said he was glad to have Americans come in; that he
[221] had done something toward the liberation of Mexico, that he had done all he could do; but he said that the foreign people had come, had helped him, and were helping him; and that he had to look to them largely for the future of Mexico. This same governor told me, in a former talk I had with him, that he looked to these foreigners, and especially to Americans, for the development of the country, by the building up of new institutions, and revolutionizing, renovating the country. That is the way that leading officials in Mexico regard Americans; they are more favorable to them than to other foreigners who come in.

Protestants have been working in Mexico for about twenty-five years. They have spread out all over the country more or less, and there are about sixteen thousand Protestants in Mexico at the present time; and it is estimated that there are perhaps about three hundred thousand adherents, that is people who favor Protestantism, and who are more Protestant than anything else, though not members of the church. These Protestants, at first factious, are now uniting on the great principles of the gospel, and manifesting toward each other, and thus to the natives, a brotherly spirit more worthy the name they profess. This spirit of harmony is growing, without, however, any one sacrificing his personal convictions of right, or any peculiar tenets of faith. In fact, the more closely a missionary follows the customs of his church, the more he is respected by his brother missionaries of other denominations.

During my attendance at the general assembly of Protestant missionaries, held in the City of Mexico a few weeks ago, I learned more fully than I could have learned by any other means, the real tenor of sentiment among Protestant missionaries of Mexico. If there was any effort made to criticize another one, the whole assembly

rose up and crushed it right down, and said, We are not here for that purpose; we are perfectly willing that each one believe just what he pleases; we will think more of a man for holding to what he believes, and living and teaching what he believes; but we don't believe in any man being crowded, embarrassed, or crushed, because he does not believe as another does.

In this assembly Seventh-day Adventists were recognized, and received just as fully, and just as freely, as any other denomination in the country. When they talked about the workers in Mexico, they talked about the Baptists, and the Presbyterians, and the Congregationalists, and the Seventh-day Adventists; and brought them all in together in a perfectly brotherly way, recognizing us fully.

I came to this Conference with just one burden, one desire, and that is to ask you to give us some competent laborers for the Spanish-speaking field.

There is one thing which I wish to mention, in reference to a translation of the Bible into the Spanish language, for that is one thing we want you to take into consideration when you consider the matter of sending laborers to Mexico. The matter was up in the general assembly before spoken of. All said, "We must have a revision of the Spanish Bible, or a new translation. There is nothing that is fit to be used in our work. We have been working on here for twenty or twenty-five years, without a proper translation of the Scriptures into that language." Papers were presented to the assembly, setting forth the need of a translation or revision, and the merits and defects of existing versions. A version recently gotten out by the American Bible Society, and the older Velira version, were thought to be most acceptable, though each of these is defective. A committee, consisting of one member from each board represented in that country, was chosen to take the matter under consideration. The whole assembly felt that it must arrange in some way to procure a version which would be free from the theology of translators, a Bible in the Spanish which would be nothing but the pure words of God, faithfully translated from the originals. This committee came together, prayed over the matter, talked concerning the situation, and then each wrote on a slip of paper just what he thought was the a solution to the difficulty. Let me tell you, brethren, that if some one had stood up and dictated a plan, the plans written on these papers

by each individual separately could not have been more nearly the same.

The plan reached was as follows: Each board having workers in Mexico should be requested to appoint a man to work on the advisory committee, and should instruct that man to devote not less than four hours a day to the study of the Bible and making notes upon such points as he thought ought to be changed or revised in this version, and that they should continue this study and work for two years, so as to be sure that the work be thoroughly done; and
[222] at the end of that two years they should all come together in one committee or council.

In this committee they should compare notes, agree upon a text, and, after agreeing, this text should be submitted to a competent Spanish scholar for grammatical suggestions, after which another text be dealt with in the same manner; and the whole manuscript, when completed, should be turned over to the American Bible Society, who are ready to print the version. So I come with the request that our Foreign Mission Board appoint a man to act on that committee. It is going to take a good man; it is going to take one of the best men that you can provide for us; and it is going to take a man that will carry respect with him, the respect of the other members of the committee, and of all the missionaries in Mexico. It must be a man possessed of learning, tact, and ability.

The opportunity is such that it would develop a strong man for the Spanish work. We need a man that can be able to read manuscript of translations of our works into the Spanish language and be able to detect errors. We need a man that can instruct laborers, who can go from place to place and give people who have come to the truth instruction, that they may go out to labor.

I don't know of a combination of circumstances that are better qualified to develop a man to become a strong worker in the Spanish-speaking field, than those coming to one on the revision committee. I want to ask you, in the fear and love of God, to look about, and give us the best man you have for this great work.

Question. - What are the prospects for the sale of our publications in Mexico, in regard to the prices, etc?

The ordinary Mexican laborer gets from thirty-one to thirty-seven cents a day, silver, equivalent to eighteen or twenty cents in

gold. An artisan receives from seventy-five to one hundred cents per day, equivalent to less than forty cents, gold currency, per day. You can readily understand, when you consider that the laborer has to support himself and family by means of this small pittance, that he cannot afford to pay high prices for literature. There is a great demand for literature, and cheap literature sells rapidly. The great need in this line is cheap, good literature, - literature adapted to the peculiar customs and habits of the Spanish-speaking people, - setting forth the principles of present truth.

Educational. [1]

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W. W. PRESCOTT.

A THING of life must be permitted to express itself; only dead things can be carved and molded and fixed and kept there. Our attention has been emphatically called in our study of this question, to the fact that there is but one work; and that it is all educational work, while the circumstances give a different mold to each one in his department; and the school work is but one department of this general effort to give the gospel for this time to the people of the world.

And so in presenting these resolutions to the Conference, it is impossible to do anything further than simply to call attention in a general way to the principles. It is no use to lay down any definite application; it is no use to legislate into harmony any one who is not in harmony with these things. It cannot be done any more than you can vote people into the truth or into the church. If they are converted, they are there, and you do not need any voting; you can accept them. If they are not converted, you cannot convert them by vote. It is just so with this matter, and that is the reason why the recommendation is presented in this general form, - that attention may be called anew to these principles, and that those who are engaged in this work are requested to study anew, and to make the effort to apply these principles as they shall have light in their own work.

Now, that it is necessary that we should all be educated upon this, not simply those who are here, but the people at large, is well illustrated by the experience which I have had since being here. I have received two letters, one is from a college graduate, who has had experience in teaching; the other is from a mother, who is a representative woman, and who will answer perhaps for many in our different churches. And it was curious to me that they both wrote from different quarters of the country, calling my attention to this thing.

The whole tendency of this time is to disregard the importance of the individual, and to magnify the importance of the mass. In the subject of education that plan has been followed, and one mold, as it were, has been prepared for every student - not absolutely so, but
[223] in a general way.

Now, my own thought is this: that the individual should be treated as an individual. He stands before God, whether he is young or old; when he is in the school, he is to be treated according to the circumstances in which he is placed, his age, and all that. And the principle is true of us all at any age. We stand before God, to be trained for the heavenly kingdom. The defect is that the image of God has been lost. All other evil consequences follow from that. The case is to be cured on one principle as was presented to us yesterday morning: Restore the image of God in the soul, and that itself will be the cure for all the defects.

But as we begin to look in detail, there are defects in the mental make-up, defects in the power of thinking, defects in judgment, physical defects - not simply deformities, but physical defects - physical weaknesses; and of course above all, and, in a sense, as a cause of all moral defects. Now, it has seemed to me that the individual should be considered with reference to what God wants him to be, and, noticing the defects that exist, noticing what is lacking in his make-up as an individual, that he may meet the idea that God has in that particular person, in view of the talents that he has given to him, that the effort of every teacher should be to open the way, or to assist him to reach God's remedy for these defects, and that will develop not simply the mind, or simply the body, but will develop the man, will develop the whole being. And the aim will not be to make every one fit the same mold, it will not be expected

that every one will be able to meet the same standard, but the ideal for each individual should be the highest point of excellence that he is able to reach, in view of his talents with which God has endowed him, and the opportunities afforded him. God holds us responsible for the light we receive in religious matters. We are responsible, first, in view of the talents we have; second, for the opportunities afforded for the development of those talents.

Sweeping aside the question of technical courses of study, as though a certain length of time spent in the study of certain subjects would educate one, I just turn to the idea of development, the idea of bringing to each individual the remedy that he needs, presented to him in such a way that he can avail himself of it in developing, building up; and if that does not bring to him the technical knowledge of certain branches of study, yet, if he is growing, building up, developing in the right lines toward the ideal that God has in mind for him, it seems to me that that is the best thing that can be done for him. And the test should not be, Have you studied this? have you studied that? have you passed an examination, with a certain per cent., in such subjects? have you a diploma from such a course for such a course? but, What are you? what are you? That should be the constant test. The examination should be the application of God's ideal for that individual, to him personally. Then his ability to meet that, or his failure to meet that, would decide what he is, and would decide his fitness for God's work.

Now, this calls for an experience on the part of instructors such as is not required to carry on the ordinary and somewhat mechanical routine of book study and recitation. It calls for an adaptation to the work such as is not demanded of one, who even to a considerable degree depends upon what others have laid out, to assign routine lessons, to ask questions merely, and to have answers that may be largely from memory. The purpose to be aimed at is the development of the being, the growth of the being; and this demands the right kind of food, the right kind of conditions, just as plants require certain conditions that they may grow. No human being can make the mind of another human being grow, but he can supply the conditions of growth, and then it will grow. But the great difficulty has been that this has been reversed, and to a lamentably large degree the

conditions supplied have been such as to stunt rather than to develop the mind.

Here is something which will bear much thought:-

It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received from the contact of mind with mind, of soul with soul. It is only life that can beget life.

The significance of that brief sentence after this statement, shows that this is a matter of life. It is not imparting a mechanical round; it is not simply imparting facts; it is begetting life, and only life can beget life. So it is not to impart knowledge merely, but to impart that vitalizing energy which is received from the contact of mind with mind.

Now this thought:-

In the educational system [that is, in the time of Christ] there was no place for that personal experience in which the soul learns for
[224] itself the power of a "Thus saith the Lord," and gains that reliance upon the divine word which alone can bring peace and power with God. Busy with the round of forms, students in these schools found no quiet hours in which to commune with God and hear his voice speaking to their hearts. That which the rabbis regarded as superior education was, in reality, the greatest hindrance to true education. It was opposed to all real development. Under their training, the powers of the youth were repressed, and their minds were cramped and narrowed.

We have not fully emerged from the principles of education that were in vogue in the Dark Ages. The principle then was that one mind should control another mind, - the submission of one human mind to another. God never intended that one human mind should control another human mind, because the only consequence of such control is evil.

Now, these principles are not narrow in their application. These are the principles that apply in all our organization and work. This is why God has been speaking so decidedly to us with reference to the course that we have been pursuing in all our general work. The principle is the same in the educational work. What God wants is, that the creatures shall be regarded as creatures of life, and given an opportunity for individual growth and development; not to destroy

individuality, but every one should be regarded as one of God's creatures, endowed with life and the power of growth, and no human mind can properly control that mind without stunting, narrowing, and cramping it.

So our present system has not entirely emerged from this idea of stunting the mind rather than supplying the conditions for letting the mind grow.

All this instruction which we have received upon the subject of education, is in this direction, that it should be a thing of life, of growth, of character, and that many of the forms, many of the ceremonies, many of the outward mechanical appliances, should be dispensed with as tending to cramp and narrow, rather than to give the opportunity for development.

The life of this educational work is to be the same that is the life of all - the Spirit of God. And God's Spirit, when allowed to have its place and do its work, will develop our educational work just as much as it will develop all our work. Give God his place. And this thought that we are studying in our Bible lessons, "I will put my trust in Him," applies in the school work just as much as in the work of the minister in the field.

J. H. HAUGHEY

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following Professor Prescott, said:-

I do not want to be first in talking on this subject; but I have a few thoughts that I would like to express as being in direct connection with what has been said. I do not know that I can do better than to give them just now. I am glad for one thing; that is, if we go wrong, the Lord will make us right if we will only let him. I want to read just an expression here to that effect, in regard to our educational work. After reproving, these words came to the teachers:-

Teachers, trust in God, and go forward. My grace is sufficient for you, is the assurance of the great Teacher. Catch the inspiration of the words, and never, never talk doubt and unbelief. Be energetic.

Then another quotation which has been a great comfort to me, a great help in our school work since it came out:-

Let me tell you [speaking of the time when the Spirit of God manifested itself in power in Battle Creek College] what I know of this heavenly Guest. That heavenly Visitor would have opened the understanding, would have given wisdom and knowledge in all lines of study, that would have been employed to the glory of God.

That is what the Spirit of God would have done; it is what the Spirit of God desires to do. I want to say in this connection in regard to that particular day, which I mentioned once before, when the Lord came in by his Spirit in South Lancaster, and took the school out of our hands, and gave us a day's work in heart-culture, I am certain that on that day many who were present learned more under God's teaching than they could learn in a whole year of ordinary instruction; and the effects of that day's work will be eternal. I believe it is our privilege as teachers to have the presence of God with us continually, every day, and also to know that holy angels are present with us in our work all the time. Thus I believe this work can be carried on to the glory of his name, and every student that comes to the school will be converted, and sent forth to work for God, to carry the third angel's message to the world.

Mt. Vernon (Ohio) Academy. J. W. LOUGHHEAD

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MT. VERNON Academy opened its fourth year with about fifty students in attendance. The number gradually increased, until now
[225] the enrollment is one hundred. A few of these have been called away, making the present attendance somewhat less. Of these, however, the majority are in the school for the purpose of gaining an experience and a preparation for the work of God, and hence they are an earnest, faithful class of young people, some of whom will doubtless develop into workers in the near future.

These numbers are not as large as in former years, due doubtless to a variety of causes, chief of which are the decision of the Board of Trustees to place the school on a strictly cash basis, and the inability to give as much material assistance in the form of labor as in the past. Because of these reasons, many worthy young people are denied the privileges of the school; but the changes seemed imperative in view of the financial condition of the Academy. It is to be hoped

that something can be done to so change the scheme of work as to enable the school to extend its benefits to many who are now denied these privileges, and doubtless some plan looking to this end will be submitted to the Board at the spring meeting. Certainly there is most earnest need for carefully considering a condition which now closes the Academy to some of the most earnest and promising young people of the conference, and every reasonable effort should be made to reach all who are desirous of obtaining a Christian education under circumstances calculated to develop and to foster the purpose to obtain and to use it for the glory of God.

The work has moved very harmoniously thus far, and both teachers and students seem united in purpose and in effort to make the year one of success. A good degree of interest is manifested by the students, and all the lines of work are fairly well filled, with the Bible clearly in the lead. Almost all are taking this subject in the regular classes, in addition to which a large class has been formed for topical study, the main points being the distinctive beliefs of our denomination. In this class are many who are taking one or more of the regular classes, and the almost universal sentiment is that there is much good being accomplished.

This testimony seems to be borne out in the lives of these students, and we feel that there is great cause for gratitude in view of what the Lord is doing in this particular. No emotional work has been done at any time during the year, but there seems to be more of a taking hold upon God, and a settling down into the fixed purpose to dedicate all to him and his service.

The fact of this being one of the smaller schools of the denomination, and made up largely of a younger class of students, makes it impossible to obtain the same results that might reasonably be expected from one of our colleges; and still these facts are not an unmixed evil by any means. On the contrary, this condition is really a source of strength in many ways, and is productive of a marked home feeling, which is intensified by the hearty good will and support given by the church, and especially by those who reside near the Academy, and thus are better able to aid in the work. The condition of the school, together with its location, and the spirit prevailing both in it and in the church, make this a desirable place for obtaining

an education; and with the blessing of God, there seems to be no reason why a good work should not be accomplished.

General Conference District No. 8. H. P. HOLSER. (February 28, 1897.)

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THIS district embraces the European field. Historically, and in fact, this district is the most interesting portion of the gospel field. When we consider the important events that are pending there at the present time, and with what intense interest the action of these governments is now being watched, and the effect that those events are likely to have upon the future, we discover the truth of this statement. In speaking of the size of the field, we must consider the number of souls it contains rather than the number of its square miles. The field covered by Dist. No. 8 includes over four hundred millions of people. In this field there are but sixty laborers, not including canvassers. If we should compare this state of things with America, we should have but one laborer to seven or eight of our States. So you can draw your own conclusions about this being a large mission field. We have only just begun our work in the German field, but I thank the Lord we can say that a good beginning has been made. Not only in Germany, but in Switzerland, in Russia, in Great Britain, in Scandinavia, in Finland, in France, and in Turkey the work is now
[226] being carried forward. In these fields we meet many diverse customs and languages, which often impede the progress of the work. At the present time we have publications in twenty-one of the principal European languages, and there are a number of languages in the smaller countries yet to be supplied.

The sales of our publications in the Old World have been larger in proportion to the facilities than those in this country. About $66,000 worth of books were sold there the last year. We have in Europe four publishing houses, a small sanitarium, and another in prospect, and three schools in operation. In some particulars the past year has been the best and most prosperous year in the history of our work. The work in the German field is now seven years old. During the past year it has increased its membership to more than one thousand, and its work is extending to other adjacent countries. It is reaching

the Polish people, and there are now over sixty members in this nationality. The work is also going to the Livonians, the Lettonians, and to Bohemia. In Finland on the north, the work is gaining ground; and an opening is made in Lapland, and also in the Russian field, in spite of all the opposition and adverse circumstances, the cause is going forward. It is a great offense to the Russian government for a person to leave the Greek Church. Just as soon as any one is suspected of being converted to the truth, and led out in that direction, he is transported to some other part of the empire. But this does not always work evil, for in this way, the truth is being spread abroad. There are three grades of banishment: one is to the banks of the Caspian Sea, north of the Caucasus Mountains; the next is over the mountains, into the borders of Persia; and the third is the Siberian banishment. Banishment to Siberia is also graded, the last and final degree of punishment by banishment being consignment to the mines. By banishment the message is now known in these regions.

We have learned in our experience a valuable lesson in regard to the relation our work should sustain to the state. In the past we have longed for the time to come when our work would assume sufficient proportions so that it would be recognized by the Russian Government, as other Protestant denominations are recognized. But in the providence of God this has never been brought about, and I am thankful to-day that it never has been; for we are more at liberty in our unrecognized condition than we would be if we were working under the supervision of the government. Those who are thus recognized must ask permission to hold meetings, and are continually under government supervision.

Question. - Do you not have to ask permission to hold meetings in Germany?

Answer. - Not exactly. We have to give notice that we are going to hold meetings, though there is no law to prevent our holding meetings after we have given the notice.

Question. - Has not the Russian Holy Synod taken cognizance of your work during the last year?

Answer. - Yes, and they have proscribed our publications in all the empire.

Our most interesting and most profitable experiences have been in the Turkish field. At first the cause there seemed almost hopeless. The obstacles seemed to be insurmountable. The missionaries were from the first opposed to our work, and took pains to talk of and misrepresent it; and some of the brethren felt that we should have a journal in which to answer these misrepresentations. But it was very difficult to establish a journal in that country, and we have now learned that it was in the providence of God that we were prevented from taking such a step. We do not need a journal to defend ourselves from false reports. The word of God to us is, that we should let false reports alone, and that it is our duty to preach the gospel. We may heap coals of fire on the heads of our enemies, and that is the best way in which to answer their attacks.

In no field have there been such remarkable evidences of God's working upon the minds of people. There have been many remarkable conversions of desperate men. It is the simplicity of the gospel that we need to cultivate. Our work is a simple one, and the more we cherish the simplicity of our principles the greater will be our power for good.

I wish to state how the Lord has worked through our difficulties to establish his own work. Our workers have all fallen into trouble and been imprisoned. As soon as the Armenians discover one of them at work, some one will report him to the magistrate and have him thrown into prison; but our workers have in no instance been kept there long. But by these experiences they have been brought into contact with the Turkish officials. They have been questioned, and
[227] thus these officials have been made acquainted with our work, and our attitude toward government. And the commissioner of police has remarked that if all missionaries were like ours, there would be none of these troubles that they are now having. We are chiefly known in that country as Sabbatarians; and when the fact is established that a man is a Sabbatarian, he is soon set at liberty. Thus the Sabbath becomes to us a sign in Turkey.

It is against the Turkish law to teach the ten commandments, and one of our brethren being arrested on this charge, the chief of police stated that he was to be released, and that it was a good work. Our people have been treated kindly, and our work is regarded favorably. Indeed, it may be said with truth that our work has not received as

ill usage at the hands of the Turkish government as at the hands of the people in this country.

Those who are now calling upon the several powers for protection, are the principal causes of all the difficulties that we have had.

I am not here to plead for the Turks. They are like all other sinners. But they are not so very much worse than other sinners as some are apt to imagine. In many cases we have been granted special privileges. One of our colporters laboring in Armenia, near the southern shore of the Black Sea, supporting himself by selling clothing, and giving Bible readings at the same time, aroused such an interest that he sent for Brother Baharian to come and help him. When the Armenians found out what was being done, trouble was made; but Brother Baharian managed to remain there thirteen days to strengthen and confirm those who had embraced the truth. Immediately after his departure the colporter was arrested and thrown into prison. His case coming before the court at Constantinople, Brother Baharian went to the authorities in his behalf, and they at once ordered his release, stating to Brother Baharian that it would be better for the colporter to leave that country and go to some other part. Brother Baharian replied that the work there was new, and not yet established, and it would be difficult for him to leave the field, whereupon permission was given him to remain; and not only to remain there, but to preach the truth anywhere in that district. Personally, I am thankful for the lessons I have learned in our Turkish experiences in reference to the principles of our work.

Our sanitarium at Basel, located in our publishing house, has had a small but encouraging beginning. It has been started on the basis that it is as much a part of the message as anything else. The Lord's blessing has been upon it thus far. Our health journal in the French language has met with a very favorable reception, and has a circulation of about six thousand. I believe that there is a large field for this important work in these countries.

The present membership of the mission field is forty-five hundred. The work in Great Britain is gaining ground. The efforts put forth during the past year have been successful. The *Present Truth* has an average circulation of thirteen thousand copies weekly, and many are coming to a knowledge of the truth in reading this medium.

The present resources of the field are just about sufficient to meet the present demands. That is not to say that we do not need help. The extent of the field seems to demand that we should have additional laborers. I do not think that we have studied sufficiently the fact that "the field is the world."

Question. - Has any appreciable work been done yet in Ireland, Scotland, Holland, France, Spain, Portugal, or Italy?

Answer. - Something is being done in Ireland at the present time, and during the past year the work has gone forward very encouragingly in Holland. We have also made a beginning in France. But in the other countries nothing appreciable has yet been done.

General Conference District No. 3. J. H. MORRISON

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FIRST, the district as a whole, and its comparative standing, and then each conference separately.

District No. 3 includes four local conferences, embracing the following territory; viz., Michigan, Ohio, Illinois, Indiana, and the Province of Ontario, which is a part of the Michigan Conference. It has in its limits three hundred and ten organized churches, besides a number of unorganized companies, with a membership of 12,417, showing a gain of thirty churches and 2,600 members since the last General Conference.

The amount of tithe paid during this time was $149,323.91, a loss, when compared with the two preceding years, of $1,149.09; but
[228] comparing the year 1896 with 1895, we have a gain of $6,577.41. First-day offerings for the biennial period, $7,198.71; the annual offerings, $15,049.31; Sabbath-school offerings, $9,661.21; other donations, $5,667. Total of all donations and tithe to the general work, $74,702.46. Total tithes and offerings reported, $186,902.30. It is worthy of mention that while there is a loss to the general work during the entire two years as compared with the previous two years, there is a gain, however, of nearly ten thousand dollars during last year over the former year.

The number of conference workers in the district is as follows: sixty-four ministers, thirty-two licentiates, sixty Bible workers, eighty-two canvassers.

Thirty-eight meeting-houses were erected. Most of these are very creditable structures, and are an honor to the cause they represent.

The *Review* has 3,435 subscribers in the district, a gain of 570 during the last three months; and the Signs of the Times 5, 221, a gain the last three months of 2,346. Book sales, $77,875.47.

Twelve camp-meetings have been held in the district during the past two years, and these have been attended by many thousands of people. The spiritual interests of the work in this field seem to be making progress, but not nearly as much as the times demand. Only a slight glance at the history of the past two years is sufficient to show that we have done but little comparatively of what should have been done and what it was our privilege to do. One of our greatest needs aside from spirituality, is well-equipped workers, - men and women who will go out into the world and labor as Christ labored for the betterment of humanity.

STATE CONFERENCES

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Michigan. - This was the first conference organized among Seventh-day Adventists. Its date of organization is Oct. 5, 1861. It is the largest in membership, and has within its borders three of the largest institutions in the denomination.

Its accredited workers number 102, as follows: Ordained ministers, twenty-eight; licensed ministers, twelve; Bible workers, thirty; canvassers, twenty-two.

There are one hundred and forty-three churches, with a membership of 7,000 in this conference, an increase during the past two years of eleven churches and 1,435 members.

The total tithe for the biennial period is $78,979.60, a loss of $3,146.40 for the previous two years; but by comparing the last year with the year before, we have a gain of over four thousand dollars. The first-day, annual, and Sabbath-school offerings, other donations and tithe to the General Conference, amount to $99,907; book sales $25,300; meeting-houses erected, twenty-five. *Reviews* taken, 2,048, a gain the last three months of 433; *Signs*, 3,597. Nearly all the leading cities of the State have been entered by our workers.

Ohio. - This conference is thirty-four years old Monday, Feb. 22, 1897. It has sixteen ministers, seven licentiates, twelve Bible workers, besides about forty canvassers. The conference has seventy-one churches, 2,000 members, showing a gain of eleven churches and four hundred and ninety-three members since the last General Conference.

The tithe paid the past two years amounts to $30,006.18, showing a gain of $4,022. First-day, annual, and Sabbath-school offerings and other donations, together with the tithe to the General Conference, amount to $10,164. The book sales during this period are reported at $32,742; *Reviews* taken amount to six hundred and three copies; and *Signs*, eight hundred and thirty-nine. Five church buildings were erected. On the whole this conference shows quite a healthy growth since our last General Conference, notwithstanding the financial depression, which we are inclined to think has not fallen so heavily in this field as some others.

Illinois. - This conference was organized June 9, 1871, and has thirty-eight churches and a membership of 1,500, showing an increase of six churches and nearly four hundred members. Its working force consists of nine ordained ministers, seven licensed ministers, ten Bible workers, and thirteen canvassers.

The tithe paid the past two years amounts to nearly $22,000. The first-day, annual, Sabbath-school, and other offerings, and the tithe to the General Conference, amount to $7,250; book sales $23,143.16; churches erected, four; *Review* subscribers, three hundred and seventy-five; *Signs*, four hundred and forty-one.

Illinois is one of the best States in the Union, and has a city within its boarders second in population only to New York. The work in Chicago is in a prosperous condition; scarcely a week passes without a number of conversions, and there are numerous accessions
[229] to the church each week. In connection with the labor provided by the Conference, a number of lay members are constantly engaged in house-to-house labor, with the results before mentioned.

Two church organizations have been effected in this city, and one church building the last two years, so that there are now six well organized churches, and nine Sabbath-schools in this field. But the work is only begun. The branch sanitarium and Workingmen's Home are doing a noble work. God is blessing marvelously in these

enterprises in relieving the necessities of the poor and suffering people, and many of these are receiving the bread of life. Other cities are being entered, and a good work is being accomplished.

Indiana. - This conference is only about fifteen months younger than the Illinois Conference, and has fifty-nine churches, with a membership of 1,917, an increase since the last General Conference of five churches, and three hundred and thirty-seven members.

The conference has eleven ordained ministers, six licensed ministers, ten Bible workers, and fifteen canvassers.

The tithe for the biennial period amounted to $19,102, being $600 more than for the previous two years. All offerings, donations, and tithe to the General Conference amount to $6,986. Total tithe and donations, $26,196.

Book sales amount to $15,351.48; church buildings erected, four; *Review* subscriptions, four hundred and eleven; *Signs*, three hundred and forty-four.

Harmony prevails among the workers. This conference, like the others, has had its share of reverses, but has held its own quite well, considering the circumstances.

GENERAL OBSERVATIONS

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The District Conference held at Indianapolis, in October, 1895, is worthy of mention. The most important question considered was, "What can be done for our churches?" Many valuable suggestions were made; in putting these into effect, much good has come to the work. A church, to live and prosper, must be a working church. A church is like a family - all its members must work for the common interests, or alienation and final separation will result.

Some of the conferences have established monthly meetings at convenient places, where two or three churches can meet together and seek God, and lay plans for the advancement of the work in their midst. In other places occasionally an exchange of elders is effected, to excellent advantage. This plan has the advantages of a change of talents, and has been highly appreciated in many places. Some of the conferences are utilizing the abilities of laymen who are practical in their make-up, by sending them around among their

churches, where there has been but little labor bestowed, to assist the work by teaching and illustrating the best methods of labor on the part of lay members.

On the whole, the work in Dist. No. 3 is onward; and we expect many glorious triumphs for the third angel's message in this important field.

Tenth Meeting of the Conference

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THE tenth meeting of the General Conference convened at 5 P. M., March 1, 1897, with O. A. Olsen in the chair, and W. H. Edwards secretary. Hymn 111 was sung, and the Conference was led in prayer by R. A. Underwood. The minutes of the previous meeting were read and approved.

The discussion of the revised report of the Committee on Plans and Resolutions, sections three to eight, took the entire time of the meeting. The text of the report reads as follows:-

3. That a mission board of nine members, with head-quarters and incorporation in some Atlantic State, be elected to take charge of all mission funds, and all mission fields not included in the three grand divisions mentioned in sec. 2.

4. That Union Conferences be organized in Europe and America as soon as deemed advisable, and that these Union Conferences hold biennial sessions, alternating with the General Conference.

5. That the Executive Committee chosen by the General Conference shall consist of thirteen members, composed of the presidents of the General Conference, the Australasian and European Union Conferences, the superintendents of the six General Conference Districts in the United States, the president of the Mission Board, and three other persons, the president of the General Conference being the chairman of this committee.

6. That, in recognition of the example of the apostles as recorded in the sixth chapter of the Acts, business men be chosen to attend to the business interests of the work, leaving the ministers more free to engage in the ministry of the word.

7. That the election of a Book Committee be discontinued.

8. That this Conference, through its Chair, appoint a committee of five to revise the constitution and by-laws in harmony with this report, and submit it to this Conference for acceptance. [230]

That part of section three relating to the incorporation and location of the Foreign Mission Board received careful consideration. It had been proposed at a previous meeting that this matter be wholly left with the General Conference Executive Committee and the Foreign Mission Board to be selected, and an amendment to the report had been offered to that effect; but on being put to vote, it was lost. It was urged that the General Conference in session should take the responsibility of locating the Foreign Mission Board, in harmony with the statement in sec. 3, so far as the section of country was concerned at least.

In the discussion of No. 7, the question was asked that if the Book Committee was discontinued, how would the work that the committee had been doing, be done hereafter. It was explained by W. C. White, that each publishing house at present has a committee of three competent for this work. He further explained that the Book Committee appointed by the General Conference had originated with the idea of unifying our book publishing work, but that all the results expected had not been attained; therefore, it was recommended that this work revert back to the original committees of the publishing houses. He further suggested that these committees be strengthened by an addition of two to the present committees of each house. It was stated that in case of conflict between the different book committees and the authors negotiating with them, appeal could be taken to the General Conference Committee, where all appeals from committees should be taken.

In harmony with resolution 8 the chairman appointed the following Committee on Revision of the Constitution and By-laws of the General Conference: J. H. Morrison, D. T. Jones, S. H. Lane, M. C. Wilcox, E. J. Hibbard.

On motion, the meeting adjourned to 10:30 A. M., March 2, and Elder J. N. Loughborough closed the meeting with a benediction.

Our Schools in the South - An Appeal. W. T. BLAND

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THE last field to be entered by our denominational work in this country is the South. This field is an interesting one; it is a peculiar one; but above all is a *needy* one. So much has been lately written concerning the work in the South, and so recently have special testimonies been sent out relating to the peculiar existing state of affairs there, that it will be unnecessary for me to go into extended details at this time. I do desire, however, to call your attention briefly to the great need of the cause of education in the South.

In order that the situation may be appreciated more fully, I quote from the report of the Superintendent of Public Instruction for the State of Tennessee for the year 1874, the following words:-

"In some of the counties visited there was not a single school, either public or private; nor were there any efforts being made by the citizens to remedy the deficiency." "It was also estimated that not one-fifth of the entire scholastic population of the State had any means whatever of education."

The above is from an official report sent out by the Commissioner of Education at Washington during the past year. And when we remember that Tennessee stands first in her schools and educational advantages in the South, what must have been the condition of affairs in some of the less favored States? And when we further remember that the children of that time are the men and women of to-day, do we wonder that there is found superstition, prejudice, and even the spirit of persecution? It is this very fact that makes the South a needy field, and one that should not be lightly passed by.

Public schools in the South are yet in their infancy, and in many sections of the country are not held in high favor. The people, where they can afford to do so, generally prefer to send their children to private schools, while many who are not able to do this, send to none at all. Schools for the whites and blacks, whether public or private, are maintained separately. On account of this requirement of extra expense, the public, or "free schools," as they are usually termed, only continue from three to four months during the year, and then the work done is often of a very inferior grade.

Here we find a territory of some fifteen million inhabitants, of whom nearly one-half are colored.

Our denominational work is now fairly established. Canvassers, Bible workers, and ministers are entering the field almost weekly, and the stamp of progress is plainly seen.

We have already a sufficient number of young people here to form a large school. Many of these have more than ordinary ability; [231] and with the instruction and training of a good school, they would soon be able to enter the field as valuable workers. At the present rate in which our denomination is growing in the South, both by conversions and from the number of families moving in from the North, a good school becomes a real necessity.

At the different camp-meetings held in the South during the past year, much attention was given to the subject of schools and education. It was the unanimous sentiment that there should be two centrally located schools in this district, one for the white people and one for the colored. Besides these, it was strongly recommended that proper persons from the North and elsewhere be encouraged to enter the cities and towns, and open up private schools. To some extent this has already been done, and the results have been good.

The General Conference Committee has taken steps toward the establishment of a central school at Huntsville, Ala., for the colored youth. This work is but just begun. You have already heard of its progress and its present needs, as given in other reports. If given the proper support, I see no reason why this institution may not be the means of accomplishing great good among the colored people of the South. But while it is easy to see the need of a school for the colored race, we must not forget that our white youth must be looked after. They are also in need of good school privileges. For three or four years an effort has been made to maintain a school where our young people could be associated with those of like faith, while being educated and fitted for active work in the cause. Although this work has been carried on under exceedingly discouraging and embarrassing circumstances, the results are already being seen and appreciated. But it seems that the time has now come when something more substantial must be done, when these privileges must be extended and advantages increased. We do not ask for an institution that will appear great in the eyes of men, or that will cause the hearts of the indwellers to become proud over it, but we do desire that our young people of the South shall be given a school the surroundings

of which will be conducive to the greatest spiritual growth, and whose advantages shall be such as will quickly and thoroughly fit them for effective work in the cause of God.

It is my opinion that our schools in the South should be established on the industrial plan; in fact, this idea has been held foremost in the school for the colored people from the very start, and I believe that it is only by carrying out these plans that this school can be made to succeed. There is constantly impressed on the mind of the student the dignity and importance of labor, and the benefits to be derived from it.

I have made a careful study of the schools of other denominations in the South, and one thing especially has impressed me very much, - it is that the colored schools are all conducted on the industrial plan, while in scarcely a single white school has this provision been made. It is also very noticeable that although the schools for the negroes are still in their infancy, they are fast outstripping their white neighbors in point of success. I firmly believe that if it is profitable and proper that the colored youth should be taught the dignity and value of labor, none the less carefully should our white children be instilled with the same principles.

While I believe that we should not mold our schools after the world or the schools of other denominations, and that our schools should be institutions that will enable the greatest possible number of the young people of our own denomination to receive that education and training that will fit them for effective work in the cause of Christ, yet when we can profit by the experience of other schools, we should be ready and willing to do so. I believe it is possible to make mistakes in planning even for the industrial departments of our schools; at least I believe they have not reached that point where they can profitably adopt the popular idea of manual training. It has been my lot during the past few years to be connected with schools that have had to struggle hard in order to meet expenses, and where it would have been impossible to do so and at the same time erect buildings and put in machinery, that students might be taught the use of tools and the different trades. There has been, however, all along, work that could have been provided that would have proved profitable both to students and schools. If instead of selling off the land belonging to our schools it were cultivated and

improved, I believe the returns would be much more satisfactory. Had our schools ten years ago planted orchards and vineyards, and set apart a number of acres of land for gardening, truck-raising, and farming, they would have been much nearer self-supporting to-day [232] than they are.

I have recently examined the official reports of a large number of schools in the South, and in almost every instance where industrial work is carried on, that of agriculture, fruit-raising, and gardening has yielded the best results. It is my candid opinion that our schools in the South should look well after these lines of work, and that as soon as possible they should be put on a paying basis. I would not advocate investing in large tracts of land at first. A few acres, highly cultivated, will yield better results both to students and to school than a large number of acres poorly managed. Definite plans, however, should be made at once, and then with proper management I believe we may soon have schools in the South that will be a strength to the denomination, and of which no one need feel ashamed.

In closing, I desire to speak briefly of the school at Graysville, Tenn. This school was first opened in 1892 as a local enterprise, and was conducted with a good degree of success until two years ago, when it was suddenly closed on account of the religious persecution at that time. The school was not opened again until the following fall, and as the confidence had not been fully restored, the attendance was not as good as it had been in the past. About one year ago the school was formally turned over to the General Conference, and is now in the midst of its experimental year.

This has been an exceedingly hard year in the South, on account of the failure of crops and the general financial depression. Notwithstanding all this, we have already enrolled seventy-five students. A spirit of earnestness and consecration prevails that causes much satisfaction to both teachers and friends. I have never seen students seem to appreciate school privileges as they do there. The courses of study and grade of work being done is about the same as that of our other academies. There will be a small graduating class at the close of the present year.

The Academy building will accommodate about one hundred and fifty students, and is sufficiently large for the present; and with a little more work, it can be made fairly convenient and comfortable.

That which is most needed now in the line of buildings is a good dormitory or home for the students. We also need *at once* a team of horses and a wagon, together with the necessary implements for farming, gardening, etc. I very earnestly hope that this Conference will not pass by without giving us the needed help.

On account of the mildness of the climate and the low price of fuel, the actual expenses of the student have been reduced to a minimum, if paid in advance, one hundred dollars covering the expense of board, room, and tuition. Just as soon as possible we hope to be able to provide useful labor to a number of worthy students who are unable to meet the entire amount.

The locations selected for both the Graysville and Oakwood schools are picturesque and healthful. The opportunities for nature study are unexcelled. The Word of God is made the living foundation of all the work. A spirit of union and harmony prevails. Teachers and students are brought daily into a close personal relationship; hence the student gets that personal help from the teacher that it is impossible to secure in a large school. Some text-books are used in the preparation of lessons, but only those that are selected with the greatest care. There are perhaps few places where the church privileges are better, the church and school working in perfect harmony. Students are not only able to enjoy these excellent church privileges, but are given actual experience in conducting missionary societies and Sabbath-school work, so that they may be better able to help in these lines wherever they go.

A practical business course is provided, covering a period of one year, and including Bible study, practical English, business arithmetic, book-keeping, commercial law, short-hand, penmanship, and reading. In all departments of work those branches that are the most practical, that will lead to a closer acquaintance with the Creator, and will enable the student to go forth a trained worker for him, are made of prime importance.

If wisdom and judgment are used in building up our schools in the South, and if they are then properly managed and supported, I know of nothing that will give a greater impetus to the work, or that will result in more lasting good.

Studies in the Book of Hebrews. - No. 11. E. J. WAGGONER. (Monday Afternoon, Feb. 22, 1897.)

No Authorcode

Hebrews 3:1-6: 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 [233] 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.

We will spend a few moments in seeing what the text says. Who are we to consider? - Christ, the Apostle, and High Priest of our profession. What was the characteristic of him? - He was faithful. He was as faithful as whom? - As Moses. That was a good recommendation for Moses. To whom was he faithful? - To Him that appointed him. And who was he that appointed him? - God, the Father. And Moses was faithful - where? - In all his house. In whose house? - The house of God. In what capacity was he faithful? - As a servant. Christ was faithful in what capacity? - As a son. Over what? - Over his house. Christ is a son over whose house? - God's house. Not over his own house, but over God's house, the same house in which Moses was faithful. In the Revised Version the word "own" is very properly omitted.

Moses was faithful in all God's house as a servant, and Christ was faithful as a son. Christ was faithful as a son over God's house, and that house was composed of whom? - Of us, provided what? - Provided we hold fast the confidence, and the rejoicing of the hope, firm unto the end. Very good. Now, what is the prominent thing that we have here before us in these verses? - Faithfulness? Yes; the faithfulness of Christ, that is one thing; another thing is God's house. How many houses has God?

(Congregation) "One."

We can settle that, that God has but one house, without our own authority, by seeing what the house of God is. What is the house of God? - The church of God. Where do you find that? - In 1 Timothy 3:15, we find the statement that the house of God is the church of the living God. The house of God is the church of God. What other name have we besides the church, for God's house? - The body. We have that stated in the first chapter of Ephesians. The church is the body of Christ. How many bodies are there? - One body. This statement is found in the fourth chapter. That being the case, the matter is settled. The house is the church, the church is the body, and there is only one body. Then how many houses? - Only one house; one church. Therefore the house in which Moses was so faithful, is identical with the one in which Christ is faithful. The church in the wilderness is the same church that God has to-day.

In 1 Peter 2:4, 5 we read that, coming to Christ "as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as living stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Coming to whom? - To Christ. What is he? - The living stone. You read of that stone in the twenty-eighth of Isaiah: "Behold, I lay in Sion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." Not only is he the corner stone, but the whole foundation. "For other foundation can no man lay, than that is laid." And what is that? - Jesus Christ. So the foundation is Christ. Now, coming unto him as unto the living stone, what is wrought for us? - "Ye also as living stones." What is the nature of the foundation? - It is a live stone. When any one comes and settles down upon that stone, what effect does it have upon him? - It makes him living. Every stone that is put upon that stone becomes living. It partakes of the nature of the foundation. The Life of the foundation comes up into it. "Ye also as living stones, are built up a spiritual house."

Now turn to the second chapter of Ephesians, and you find the nature of this house. It is a stone house, but such a stone house as you nor I nor any one else ever saw any man build. In Ephesians we have another part of this story:-

[Christ] came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and

foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. [234]

A household consisting of sons and daughters is often spoken of in the Bible as a house. We speak of the house of David. "And are built upon the foundation of the apostles and prophets;" that is the foundation laid by them, "Jesus Christ himself being the chief corner stone." Now notice that as the stones become alive as soon as they are placed upon the living Stone, so the house is alive and grows. In Christ "all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." That is the same thought that we had yesterday - Christ dwelling in our hearts by faith; the reception of the Spirit of God brings Christ into the heart. In promising the Spirit, he says, I will not leave you comfortless; I will come to you. And so he says in the fourteenth chapter of John, that not only I, but my Father also will come and dwell with that man, and abide with him. So here we have the statement that we are builded together for an habitation of God through the Spirit. What is the habitation of God - what is the place where God dwells? - The temple. The house, or, in other words, the church, the body as a whole, is the temple of God. But in order that it may be so as a whole, what is necessary? What do we have in the third and sixth chapters of First Corinthians? - "Know ye not that ye are the temple of the Holy Ghost?" or, "that ye are the temple of the living God?" So that when these different living stones - the different individuals - becomes thus filled full, then the whole mass of living stones is filled, and the whole thing becomes the temple of God. When does this take place, that is, at what time? Is it in the future that the church is to become the temple of the living God, an habitation of God through the Spirit?

(Voices) It is now.

Are you sure of that? You must not be hasty in that statement. Let us examine. It says, "ye are." "Ye *are* builded." Shall we take it that after the house is built, the Lord will come and look it over, and if it suits him he will move in? - No; he is the foundation; he is there first, and the house is built on him, and in him, and through him, and he is in the house. That is a fact.

Now, if we are all agreed that the house of God, his temple, his church, is for his present habitation, let us see what are the characteristics of God's house, his temple. In the temple of God, as the prominent feature of it, is the throne of God. God's throne is in his temple, and the temple itself is a living temple. Here we have the temple of God, a living house, composed of living stones, in which God himself dwells by his Spirit; and you have said that that must be the case now.

Let us turn to the first chapter of Ezekiel, and notice the statements that are there made concerning the throne of God:-

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down

among the living creatures; and the fire was bright and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

Now I behold the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, those went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the [235] color of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain,

so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.

Here, then, we have the best description that human language could frame, of the throne of God. Now, if every one of us, or the whole body, the church, is the temple of God, then of course the throne of God is in his temple. And what kind of a temple is it? - A living house. What is the characteristic of his throne? - It is a living throne, composed of living creatures. It is all alive. From the throne of God comes life, the river of life. That is the source of life, infinite life. The throne of God is life because just the same as when we come to the living foundation we are made alive, so everything that is in God's presence must be living. His presence gives life, and his throne is a living throne, for his house is a living house.

Take the twentieth verse: "Whithersoever the Spirit was to go, they went." Who went? - The living creatures that form the throne. Whithersoever his Spirit is to go, they go. How long did it take for the order to reach them, and for them to go to this place or that? Does it say anything about any order being given? - No. Then what was it - whithersoever the Spirit was to go, their spirit was to go? How could that be? What does that show us? - That the spirit that was in them was the Spirit of God. There is but one Spirit in the whole. Whithersoever the Spirit was to go, their spirit was to go because the Spirit of life was in them; so that God's throne is, we may say, alive with his presence, just tingling, active with the presence of his Spirit pervading it all. God thinks, he wishes to go; and instantly he is there; for we must not think of God as shut up to one fixed place - the throne went and came back like a flash of lightning. They went hither and thither; but they turned not when they went; whithersoever the Spirit was to go they went. That is the perfection of motion. That is the perfection of organization.

Now what do we have on earth as the most perfect human or-
[236] ganization? - A well-drilled army is the most perfect organization on earth. You take the German army, for instance. A man in one place can give the word, can press an electric button, and the whole mass of troops will instantly be in motion. They may be around the barracks, but they will instantly fall into their places, every man in his place, and they will march at the word of command. There you will see them marching like one man, and suddenly they stop; or,

they wheel and go in another direction, just as though there was but one man. What causes these different movements? - The word of command. How does it come about that all these men move together as one man? - By organization. Yes; but the drill comes in this: those men there in the ranks have been trained to hold their minds ready to listen to the word of command, so that, when the officer thinks a certain evolution, and puts his thought into a word, and as soon as the word goes out, what does it produce? - It produces that same thought in the mind of each man in the ranks. For some thought must precede the action, so that they think his thought, only it takes an appreciable length of time for his thought to become theirs. But their minds are subordinated to his mind.

Now, suppose those soldiers were simply dreaming of their own affairs, some of one thing and some of another, would they have that perfect drill? - No, sir. When a body of men are drilling, their bodies are set; there is a sort of stolidity there, so far as that is concerned. They are simply there as machines, with no business to have any mind at all; the less mind of their own that they have, the better machines they are; and that is all they want to be, so that the mind of the commanding officer will be put into them, and they move. He thinks for them. Just as he thinks, they do. That is the perfection of military drill; that is the most perfect organization that is known.

(Voice) No, sir. The church of Christ is the most perfect organization on earth? Is it not?

The church of Christ is not a human organization. The army is the most perfectly organized thing that the human mind can conceive or bring to perfection. When the word is given, then the next one gives the command to the different parts of that division, and they move all together, perfectly and harmoniously. But it is only a machine, consequently there is no individuality; there is only one mind in the whole army. That is accomplished by hard work, - a hard, arbitrary thing; and after years of that, the fact is seen that the man is useless for anything else - for any other kind of work. He must take orders from somebody else; he is simply a machine. That is the result of one human mind being subject to another human mind.

But here, on the other hand, we have God's organization, his house, the perfect body. Do we find in it one man's mind controlling

another man's mind, as in the army? - No. There we have mind acting upon mind; here in this we have, it is true, only one mind, but it is the mind of God, the Spirit of God. "Whither the Spirit was to go, they went; and they turned not when they went," because the Spirit of life, the Spirit of God was in them. That is the perfect organization. You said that this thing of God dwelling in his temple, in this living house, is a thing not for the future, but for the present time. Do you hold to that still? - Yes. Another question: Do you see any such perfection of organization anywhere on earth where men without drill as in the army, move as one man? - No. What is the conclusion, then?

Let us consider the matter closely. Here are two statements which you yourselves have made: You have said, having read the scriptures as to what the temple of God is, what it is for, - the habitation of God through the Spirit, - that the time is now, has been a long time, of course, when God would dwell in his people in this living house. We have read here what is the characteristic of that temple of God, when God dwells in it, as shown by the movement of his throne, - perfect, spontaneous action, because the Spirit of God was their spirit. They had the same Spirit, his spirit was through them, so that when the Spirit thought, they thought the same thing. Then you have stated, as a second thing, that you never saw on earth any such unity, any such perfection of movement, in any body of people.

(A voice) Were not the apostles thus united at the time of Pentecost?

O, yes; but we have not seen them. What now is the conclusion? - Simply this: That God is not dwelling in this temple in his fullness, or else we are not letting it be built into a temple just as he wants it. I was reading a statement here just after class yesterday, which I will read to you:-

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.

When is it that we leave God too much out of our plans - under what circumstances? - When we do not trust everything to him.

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 be done by human agents. Then let every man stand at his post of duty, to act his part for this time, and know that God is his Instructor.

Again:-

Christ breathed upon his disciples, and said, "Receive ye the Holy Ghost." Christ is represented by his Holy Spirit to-day in every part of his great moral vineyard. He will give the inspiration of his Holy Spirit to all those who are of a contrite spirit. Let there be more dependency upon the efficiency of the Holy Spirit, and far less upon human agencies. I am sorry to say that at least some have not given evidence that they have learned the lesson of meekness and lowliness in the school of Christ. They do not abide in Christ, they have no vital connection with him. They are not directed by the wisdom of Christ, through the impartation of his Holy Spirit. Then I ask you, How can we regard these men as faultless in judgment? They may be in responsible positions, but they are living separate from Christ. They have not the mind of Christ, and do not learn daily of him. Yet in some cases their judgment is trusted, and their counsel is regarded as the wisdom of God.

That means every one who is not thus moved by the divine power.

When human agents choose the will of God, and are conformed to the character of Christ, Jesus acts through their organs and faculties.

There we have exactly the thing we have read here in the Bible. God acts through the organs and faculties of the members of his church, when all are subject to him. Have we had that as yet demonstrated among us? I do not know the heart of any man. I do not say that there have not been many who have let the Lord use their organs and faculties completely; but have we, in this our work, seen Christ in our little experience, acting through the organs and faculties of the mind and body of his people in this way? [237]

They put aside all selfish pride, all manifestations of superiority, all arbitrary exactions, and manifest the meekness and lowliness of Christ. It is no more themselves that live and act, but it is Christ that lives and acts through them.

In closing, I would like to ask, What practical use are we going to make of this lesson? What must we seek in order to be God's perfect temple?

Healdsburg (Cal.) College. F. W. HOWE

No Authorcode

OUR first term of school this year began on September 23. I am glad to report that our work is progressing as satisfactorily as the conditions permit, and that the prospects seem favorable for increased success as fast as we are able to improve on our present plans. While we are gratified with the indications of improvement already attained, there is doubtless room for a much larger improvement yet to be realized. We are especially grateful for the continued excellent physical health of our teachers and of our students. Since the general improvement made in our sanitary conditions preceding the beginning of the last school year, there have been no epidemic maladies in the Home or school, and exceedingly few cases of individual illness. I shall speak later of the spiritual health and the intellectual interests of the school.

As requested, I shall endeavor to make this report comprehensive enough to give an adequate understanding of the present status of our work as compared with previous years. I will begin by stating that our faculty planned this year to conduct a local institute before school began, for the particular purpose of more fully adapting the work of the school to the needs of our territory, and to enlist a better co-operation of our conference ministers and people. We were encouraged to this decision by the fact that the educational interest was very manifest at the general camp-meeting in Alameda, where upward of $1,700 was pledged to the support of the College. At this and the Fresno camp-meeting, and throughout the vacation, the indications of a large attendance were better than in the two preceding years.

The conference committee suggested to the favorable consideration of the trustees and the faculty a new "general course" of study, abolishing any distinctions between the so-called Bible course and the three other courses which had always been taught in the College. A finance committee was also appointed, to devise ways and means of meeting the school expenses for the coming year, as the ordinary income for many years has not sufficed to meet current expenses and the interest on outstanding obligations. As this action had been taken less than one week before the time originally set for the faculty institute, it was thought best to postpone the beginning of the institute from August 30 to September 13, especially as this would give the president of the College an opportunity to attend a part of the Walla Walla institute, which was then in session.

The Healdsburg institute was as successful as could have been expected under the circumstances. The attendance and interest at the various meetings were good. Two sessions were held each day, besides an evening meeting in the church, at which some of the more general subjects were discussed by the ministers present. The most promising result of the institute seemed to be the bringing of ministers, teachers, and patrons into a better understanding of their mutual duties and responsibilities.

During this institute a plan was devised by the joint action of the board of trustees and the conference committee, which puts our local educational work in a unique position in respect to the status and compensation of certain teachers. As the move seems to be an important one, the reasons for which it was adopted will no doubt be interesting. After mature deliberation, the finance committee previously mentioned reached the conclusion that the only way by which the school could be maintained this year was to ask the California Conference to meet the expenses of the teachers' salaries. As re-arranged on the new basis, six members of the faculty and the business superintendent are, in theory, employed and paid by the California Conference: and others, with the cook, teamster, and matron, (who acts also as preceptress), are employed by the College, and paid from school receipts. The salaries of the latter are practically the same as they have been heretofore. Concerning [238] the salaries of the others, it is impossible yet to say whether they have been changed, since in accordance with the conference plan

of auditing the accounts of its employees only at the end of the year, it cannot be known in advance just what each will receive. It seems safe to presume, however, that the amount will not exceed the "penny" for which they originally agreed, as they were formally called to the work only "at the eleventh hour."

Our faculty was not fully organized until two or three days before the institute ended. Under these circumstances it was impossible to issue the new fall announcement which had been promised through the conference paper, sooner than four or five weeks after the school began. The attendance at the beginning was accordingly not so large as it had been in previous years, but larger than might have been expected. It has gradually increased till the present time, when the total enrollment is 165. This is equal to our maximum enrollment of last year during the session of our "special course." Only thirty-eight of these, however, are in the Home.

As to the general character of the students, we are glad to report that it compares favorably with the membership of previous years. Our visiting brethren frequently remark that there seems to be an excellent class of students in attendance. The average age is probably somewhat lower than in previous years. We have in the Home a larger proportion of those who have made no profession of religious experience, though some excellent results have followed the special meetings held during the appointed season of prayer. As teachers, we do not expect to convert the students placed under our care, but seek constantly to do our duty in such a way that the Holy Spirit may work through us in convicting sinners of their need of a Saviour, and winning them to his service. We have seen the most success in quiet, continuous work rather than in confining the work to special times. We hope to have our students so well instructed that when they take a stand for the service of God it will be deliberate and permanent. Since the special prayer season, in addition to the public religious meetings, the Home students and some outside, have held special voluntary meetings for prayer and Christian work; and there seems to be a steady, healthy religious growth that we hope will eventually embrace every member of the school. Once each week we have a special period in the College program usually devoted to some evangelical effort or practical instruction in Christian life. The

letters received from the foreign mission secretary are read at this time to the whole school.

In regard to their intellectual attainments, I suppose our school is much like others - the students do not enter as well prepared to do College work as we should like, but fully as well prepared as we could expect considering the previous educational history of many of them. We have only ten or twelve this year who entered from high school work, the rest coming from the lower grades of the common schools. Where students come directly from the public schools, they are usually well prepared, as California has an excellent educational system. Many, however, have been out of school from two to six or eight years, and it is always difficult to classify them satisfactorily. With our present force of teachers it is impossible to organize new and special classes for the benefit of every half dozen students who fail to qualify at the beginning of the year. One of the greatest difficulties arises from the fact that many of such students wish to take two or three classes in the Bible, and see little importance in studying anything else but reading and writing. While I think the superlative importance of Bible study cannot be over emphasized, and the importance of other studies may be easily exaggerated, I feel satisfied that there is a way of presenting the subject of education that directly tends to encourage students to enter school in the expectation of being efficiently qualified in a few months for public religious work. Whenever the importance of thorough literary qualifications is presented, it seems to raise a question concerning the speaker's personal piety and zeal. Such conditions bring a strong pressure upon the teachers to be time-serving and demagogic in his manner of handling the interests of our educational work. The Spirit of the Lord has told us that there has been "too much talking down to the common mind," the unaspiring mind. This certainly is not "raising the standard," nor does it tend to educate laborers who shall be better qualified for the work than many have been in the past. I believe we would have more students, and develop more efficient workers, if the importance and necessity of systematic education were more strongly and frequently emphasized at our general meetings. The teacher is always willing to do this, but it is always much more [239] effective if done by the ministry themselves.

In regard to our industrial affairs, I am sorry to report that their condition is not so favorable at present as I had hoped they might now be. Our tent shop is not in operation, the printing establishment has been closed on the ground that it does not pay, and it has been recently decided to sell our team, discharge our agriculturist, and rent no more ground for farming purposes. We have been obliged to announce that we can offer no opportunities to any students to pay their way wholly or partially in labor. This does not seem like an encouraging report, and I cannot feel that we are carrying out the light that has been given us on the subject of manual training. It would seem easy, however, to justify all the decisions that have been made if we dwell only upon the difficulties in the way of making this work successful. On the other hand, however, it would seem that with a business superintendent, which the College has never had before, we ought now, if ever, to be prepared to take some advance steps. The construction of a brick oven, which was first proposed last year, has recently been taken under consideration, and there is some prospect that it will soon be undertaken. It is designed to do our College baking more satisfactorily than in the past, and also, if possible, to create a market among our neighbors for wholesome bread and other health foods. We should doubtless be doing much more in the industrial line this year if the conviction were not so strong that we must retrench expenses in every possible way, especially as the school is receiving assistance from the conference.

This financial dependence on the Conference is, however, largely nominal, as it is the intention of the trustees to make the receipts of the College pay the salaries of all the teachers and the other expenses if possible. From present indications it seems probable that this can be done as fully as at any time in the past. So far this year the school has been able to meet all its bills in cash. This has usually been the case during the first few months of the year; and should it continue throughout the year, as we hope, it will seem to suggest that the financial condition of the College would be much better than it is if it had had the services of a business superintendent several years ago. Certainly the school now has the open and active support of the conference more apparently than at any time during the last two years, and if this continues, with a wise administration

of the educational work, our school will eventually emerge from the embarrassments under which it has labored.

What I have said in introducing this report will indicate that we have made a considerable change in our plan of school work. The general nature of this is sufficiently explained in the current announcement which has superseded the courses of study found in the former calendar, and so will not be described here in detail. The most noticeable modification of our work is probably apparent in the plan of teaching Latin and Greek from the Bible only. (The Bible is also used in the Spanish and German classes.) We do not favor the expression sometimes used, of "making the Bible the text-book" in these languages, because we regard the Bible as a text-book only in the "science of salvation." In any proper technical sense, the Bible cannot be considered as a text-book in language, science, etc., since it does not give any connected systematic statement of the facts to be studied in these branches. But the Bible certainly can be used as a *reading* book in the ancient languages, as furnishing the language *material* which is studied for the purpose of discovering the facts and laws of the language. This is what we are trying to do this year. The use of the Bible for this purpose is subject to the disadvantage that neither the Latin nor the Greek of the Bible represents the typical form of those languages; and the teacher does not have the opportunity of grading the difficulties of grammar according to the student's increasing ability, if the verses of a chapter or the chapters of a book are always taken consecutively.

Another serious difficulty arises from the student's dependence upon our ordinary English version in translating, thus tending to superficial work. But these incidental difficulties would largely disappear whenever we can discover or prepare a text-book of instruction adapted to the use of the Bible in reading. Our work this year has been mostly experimental in this direction, and with such success that we feel prepared to heartily recommend all our other schools to use this plan, at least till the students are able to read the whole Bible readily in Greek or Latin. The most important advantage from this use of the Bible is undoubtedly in disarming the opinion that the study of Greek and Latin necessarily saturates the [240]
mind of the student with pagan and immoral ideas.

In conclusion, I am led to emphasize the importance of adopting some fixed plan of work for all our schools of the same grade, that shall not be subject to radical changes without notice. Should we discard the prevailing educational standards of the world, it will become a necessity that we should substitute some definite standards of our own. It is difficult to see how we can follow the injunction now, "Do not lower the standard," when it is not apparent that we have any educational standard upon which there is unanimous agreement. I am referring here to the details of practical school work, - text-books, courses of study, discipline, methods, etc. I am not in favor of adopting plans that cannot be changed, but of making changes only after mature deliberation, and, so far as possible, concert of action between all our schools.

I think I have incidentally, if not directly, complied with the request of the educational secretary to offer any suggestions that might be helpful to our educational work; but I would like the privilege of briefly enumerating the following list by way of recapitulation and further suggestions:-

1. A uniform series of text-books for all our schools of the same grade.

2. As far as practicable, a uniform course of study for all our schools of the same grade.

3. As far as practicable, a uniform system of industrial training in each school.

4. A general system of instruction by correspondence for field laborers.

5. Concentration of the more advanced lines of study in one or two of our best-equipped schools.

6. Provision for thorough special training of all the teachers for our schools.

7. A general educational journal, devoted mostly to the practical interests of our schools.

The C. B. & Q

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DELEGATES and visitors to the Biennial Conference will kindly remember that the Burlington ticket office is on the corner of 10th

and O streets, opposite the First National Bank. Any information regarding the return of the delegates cheerfully given. Please call. G. W. BONNELL, *G. P. & T. A*.

Eleventh Meeting of the Conference

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THE eleventh meeting was called at 10:30 A. M., March 2. O. A. Olsen presided. Prayer was offered by H. E. Robinson.

No committees being ready to report, opportunity was given the secretary of the General Conference Association to present some proposed amendments to the by-laws of the Association. These amendments were for the purpose of correcting an inconsistency which exists between sections 2 and 6 of Art. 1 of the by-laws regarding the work of the Executive Committee during the intervals between the sessions of the Board. The proposed amendments were accepted and recommended to the Board of Trustees, which will be elected March 10 in Battle Creek, Mich.

It was voted by the Conference to endorse the actions of the Executive Committee while working under the provisions of section 2, above referred to.

This business being finished, and there still being no committee ready to report, W. C. White, superintendent of district No. 7, was called upon to finish his report concerning that district. An abstract of this report will be given elsewhere.

At the close of Elder White's address, D. T. Jones asked permission to present some matters relating to the work in Mexico to the Conference; and to give him an opportunity to do so, it was voted to adjourn to five o'clock in the afternoon of the same day.

AT his own request, E. A. Sutherland was relieved from the Committee on Plans and Resolutions of the Educational Society; and the committee was enlarged by the addition of two members. It now stands: I. H. Evans, A. O. Burrill, J. H. Morrison, E. J. Hibbard, R. M. Kilgore.

THE other day we mentioned the peculiar circumstances which prevent our issuing the usual number of the BULLETIN at this present Conference; but from present indications we hope to make up this lack, at least partly, by issuing some numbers of extra size.

The BULLETIN of Tuesday contained twenty-four pages, and our present issue contains the same, and we hope to be able to get out
[241] other numbers of the same size.

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Last Cruise of the "Pitcairn." J. E. GRAHAM. (Thursday Evening, Feb. 25, 1897.)

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WHILE we go to the islands of the sea, our business is not commerce, but the carrying of the message that God has given this generation. And in the providence of the Lord our missionary vessel, the "Pitcairn," has been completed, and sent out on five different occasions to carry this message. It has been my privilege to be with the vessel on three different voyages. I will briefly go over the islands that have missionary stations, and then perhaps will tell you something about the islands farther westward, where we have no missionary establishments.

I will first point out on the map our South Sea Island mission. It is the largest mission field we have so far as extent is concerned, but the least area of land, and the fewest people. But as God in his Word has said that the gospel of this message shall go to every nation, kindred, tongue, and people, and that the isles shall wait for his law; and has also spoken through his agency whom he has chosen for these last days, that is, the Spirit of Prophecy, and told us that we are to build a vessel, he has also given us comfort concerning the ship that in his providence his people have been able to send out.

The Lord in a later testimony has said that should this vessel become disabled, or lost in any way, another should be built to carry this message; and so we read that the message must go to the isles of the sea.

I will point out the extent of the South Sea Islands. The most of our mission field lies south of the equator. Let us start out with the "Pitcairn" from San Francisco. On the last trip, we left San Francisco May 19. We did not have a very full list of passengers, - Brother and Sister Whatley, Brother and Sister Joseph Green (of Battle Creek), Elder Dexter and wife (of California), and two other brethren. We sailed southerly. After getting a little way out from San Francisco, we usually have a northwest or northerly wind, and when we get a little farther south, the wind hauls to the northeast, and we get what we call the north-east trade winds. These are winds blowing regularly and constantly during the entire year; and that takes us down to the equator, where we have another belt of wind, which blows in almost every direction, and in almost no direction, with frequent rain showers. It is difficult to get across this belt, especially so for those unaccustomed to the sea, because of the tossing of the vessel, and the consequent sea-sickness. Just north from the equator from this belt, we have the northeast trade winds, and they blow almost directly from the south. Sometimes they make head winds, so beating the masts that we make almost no progress at all. But after a time we get to sail, and proceed to Pitcairn Island. The last time it took twenty-two days to get to Pitcairn.

Question. - What is the usual length of time required to go to Pitcairn?

Thirty to thirty-six days. Some vessels make it in less time. There are a few islands east of Pitcairn. Pitcairn Island is classed among the Pomotos. It is of volcanic origin, a high mountain, as you all know. But this group of islands is coral, and it is dangerous to sail among them. I will speak briefly of the work on Pitcairn Island. During the past few years the brethren have conceived the idea of having a school something after the plan of the school in Texas - the industrial plan. They began to saw out lumber from the trees that [242]
grow on the island, and erected two large boarding homes. They still use the church for the school-house, that is the old church, and another building added to it for the church. They began school last

February with some degree of success. Sister Hattie Andre, who is here with us, can tell us more about the work of the school. They are willing to be taught, and are a very kind-hearted people. There are some devoted, conscientious Christian people among them; they love the third angel's message, and donate to the Sabbath-school and foreign missions. By contributions and in other ways they try to help forward the work of the gospel. You have here at the college building some curios which were brought from Pitcairn Island.

We will pass on to the islands west. The Fiji islands are a little north, and about three thousand miles west of Pitcairn. Thus you see we have quite an extensive field, if not so great in population. We will first call at the Society Islands. A few years ago a native half-caste preacher accepted the message, and he taught the Sabbath, and quite a number of the church that he had supervised accepted the truth. Some of our missionaries were sent down there to assist in the work, and they preached the truth a little straighter, and almost all of the old ones have been cut off by the straightness of the message, and others have come in to take their places. Brother and Sister Cady, from Wisconsin, have been there for about three years. I think he has become sufficiently acquainted with the language to speak quite well to the natives in their own tongue, and the Lord is blessing Brother and Sister Cady very much in their work. During the past year especially, the Lord has seemed to bless in bringing into the truth natives of the better class than those who first came in. Men of more influence, men of means and of some property, have accepted the truth. They have taken their stand decidedly and understandingly for the truth. They have not come in because some one else did. There are some thirty or forty who are interested in the truth in this field. We have two churches. Elder Cady says that he finds in this group of islands very bright and intelligent children. The influences surrounding them have a tendency to drag them down, to debase them, and take them away from the influences of the work of God; so Elder Cady and his wife have taken six into their family, and have almost adopted them. They are calling for some one to come down there who can perhaps rent a piece of ground, and establish some kind of a home where such promising children can be taken care of, and trained for mission workers.

Elder Cady has found in his work that it would not be the most desirable thing to do, to ask for any more workers from America, but rather to train native workers there; and, in fact, in the printing work there they are endeavoring to raise up and train natives to do that work. He is also encouraging those who are brought into the truth there, to carry the message of truth to others in that group of islands; and we believe this is the way the truth will go to those who live in the islands. Those who understand the ways and habits and language of the natives, will be better able to carry the truth to others.

We have a small hand printing-press continually at work, turning out literature in the Tahitian language, and the people receive it readily, and read it. And so the truth is being sent to the different islands, and is leavening the hearts of the people.

We cannot dwell too long upon the work in Tahiti. We might spend the entire evening telling you about the people there. It is not like going to some foreign country, for the English people who go there to live, feel just about as much at home as the people living in this country. They have their regular lines of communication and travel with the outside world. There are vessels sailing between San Francisco and the Society Islands, one coming in every month; and the people have their roads, have some very fine houses, and their horses and carriages; and the natives themselves have wagons, horses, etc., so they are quite civilized.

We will pass on to the island of Rurutu, which is situated about three hundred miles south of the Society Islands. This is where Brother and Sister Stringer are located. This island is a small one, being only five or six miles long, and about a mile and a half wide. It is quite hilly. The hills are perhaps two thousand feet high. It has a population of about seven hundred or eight hundred people, nearly all of whom profess to be Christians. Brother and Sister Stringer have been doing what they could for the natives, and are endeavoring to learn the native language. The people are very kind, and Brother and Sister Stringer have been able to do them some good. [243]

The Lord has wonderfully blessed their ministrations to them in their sufferings, and they have become very much attached to our missionaries.

Now the people of the South Sea Islands are very far superior to the original people of this country, the Indians. They are quite an intellectual looking people. However, they are not as intellectual as they appear to be; but they have a very fine physical appearance, and some have pleasant features, and are capable of being instructed. The people of Rurutu, especially, are very fine people. The people of these islands are very sympathetic and kind-hearted, and those who labor with them become very much attached to them; and the people themselves become very much attached to the laborers.

We will pass now on westward, to the Island of Rimatara. It is only about ninety feet high, and it has a population of about four hundred or five hundred people. There seems to be excellent opportunities here for self-supporting missionaries. They could make their living upon this island, and be able to carry the truth to the people. Those who will volunteer to go, we will be glad to take to the island.

We will next notice the Cook Islands, where Dr. Caldwell, and Elder Rice and his wife, are located. The people there keep Sunday on the Sabbath; that is, they keep Sunday on the same day that we keep the Sabbath, and so there is no conflict in regard to the time of the Sabbath there, so far as we are concerned. Dr. Caldwell has been engaged in medical missionary work, and he has spent all the time he could in studying the native language, and has become somewhat acquainted with it. Elder Rice and wife have been engaged in teaching. They are doing a good work for the people. There is a demand at the present time for good schools, and they are calling for teachers; and we were very sorry that we had no teachers to leave with them on the last trip. This island is a protectorate of the British government, and they have a native governor who is doing what he can to teach the people to govern themselves. Some of the members of Parliament were very much disappointed because we did not bring a teacher for them.

We will pass along westward to a little island called Palmerston, which is about two hundred miles west of the Cook Islands, and is formed by a coral reef. It is what we call one of the atolls, or lagoon islets. It has a small reef, almost circular in form, and upon the outer edge of the reef are small islands. The island has a very small population, only about forty-three persons living upon it. We asked

them about their religious experience, and about the missionary operations on the island. They said they had had a missionary (that is, a native missionary), but at the present time there was no missionary there. They, however, study the Bible, and have two services on Sabbath, and two or three services during the week, conducted by one of the young men.

Now we will have to pass on to Samoa, which is to the westward. The population of this island is about thirty thousand, and I think the London *Missionary* claims something like ten thousand or fifteen thousand as belonging to their society. The Catholics claim about five thousand.

We will now go down to the Tongan Islands. These are several hundred miles south. The population is from nineteen thousand to twenty thousand. They have their own government, by their own native king. On this trip we left Brother and Sister Butz and Sister Maria Young there.

The people keep the same day there that we do here. They are just across the day line. They keep Sunday on the Sabbath. We might spend the evening in telling you about the Island of Tonga. The people there are strong, hearty, and robust. The Wesleyans are established there. The people profess conversion. The Catholics are there, and have been for a number of years. The Wesleyans have a man there who became very officious, and obtained a political position, and induced the king to proclaim himself as head of the church, and this man his premier; and then the proclamation went out that the people had to join the king's church. Many of the people could not understand why they should separate from the church they loved, and go over to the king's church, and some of them would not do it; they even suffered death before they would yield. And, brethren and sisters, we believe that that will be a fruitful field for the third angel's message, as fruitful as any of the South Sea Islands. In his last report, Brother E. Hilliard said they had some twenty-five or thirty natives in their Sabbath-school, and he has become able to read in their native tongue. Twenty-five or thirty of them are attending their Bible readings. [244]

At Fiji we have Brother Cole and his wife, and Elder Fulton. They are endeavoring to learn the native language. The Fiji Islands are very thickly populated. According to the latest statistics they

have about ten thousand Indians, - people from India brought over to labor on the sugar plantations. They are brought there with the understanding that they will be taken back at the end of ten years; but many come there to stay. The island is a possession of Great Britain. They have a government controlled by the crown, and they have a great many officials. They tax the natives and the people almost to death to keep up the government, and so in some respects it is a hard place to live. The native king of the Fiji Island, some years ago, gave the island to the queen. She received it, and now the natives are reaping some of the fruits of their generous gift. Not many years ago the highest chief of the island wanted to make a visit, but regulations had been passed that the natives of one island should not go to any other island of the same group, without permission from the authorities. This chief, who lived on the north side of the island, wanted to go to another island just to the north, but the authorities tried to prevent his going. This incensed the people very much, and has caused the feeling against the white people to be very bitter; but by the power and Spirit of God, we hope that the third angel's message may still go to that people.

There is a certain kinship, as it were, between the Society, Tahitian, and the Cook Islands, but languages of the different islands are generally different. The people of the Samoan Islands cannot understand the people of Tahiti. It would be easier, of course, after having learned one of these languages, to learn the others. Brethren, I trust that we will give ourselves to the work wherever God may call us. If the Lord calls us to go to the islands of the sea, may we have the heart to go there. May the Lord bless you and give you the missionary spirit.

Spiritual and Physical Sickness. DAVID PAULSON, M. D. (Sunday Morning, Feb. 28, 1897.)

No Authorcode

SOME of the principles that have been coming to us lately show us the relation that we should sustain to the gospel of health. Here is a statement which I will read that will furnish a foundation for what I have to say:-

The ministers in our land should become intelligent upon health reform. They need to become acquainted with the science of physiology. If they will be intelligent in regard to the laws that govern physical life, and their bearings upon the health of mind and soul, then they will be able to speak correctly upon this subject.

The need of healthful habits is a part of the gospel which must be presented to the people by those who hold forth the word of life. The importance of the health of the body is to be taught as a Bible requirement.

This is a subject which needs to be presented to the people. The question of health reform is not agitated as it must and will be.

When these statements are read the impression is very apt to be created that it is an impossible task; that the bewildering mass that one would have to study in order to acquire this ability cannot be compassed by us; that we cannot trace out all the relations between sickness and health. Oftentimes the Lord's requirements seem to us impossibilities, but as we approach them they become possible and practicable. The Lord does not at this day require the workers to leave their work and spend long years trying to unravel the mysteries of the medical profession. The fact is that spiritual and physical laws lie almost parallel - side by side each other. Having obtained a segment of the circle of truth, whether it be a physical or a spiritual law, one may easily complete the circle. The discovery of this fact - that spiritual and natural truths lie parallel, and correspond with each other - gave me great joy. If we learn how God works in the spiritual realm, we can know how he works in physical things.

It is said that there are fifteen hundred ways in which a person may get sick, and the study of the peculiar features of each disease is more than one mind can master. In harmony with this statement, we may say that there are more than fifteen hundred ways in which a man may get into sin. But you ministers do not think it necessary to study the peculiar symptoms of every particular sin in order to be able to prescribe a cure. There was a time when every sin was thought to require special treatment, and the matter of propitiation became so intricate that common people said, "We cannot know anything about that." And so, if a man was spiritually sick, he at once went to the priest, and the priest diagnosed his case, and indicated the remedy. For stealing, the penalty was so and so. For lying, another remedy

[245] was pointed out. And so throughout the whole system of spiritual therapeutics. In the midst of this state of things Martin Luther arose, and declared to the world that there was but one principle underlying the plan of salvation, and that was a cure for every form of sin. That cure was justification by faith in Jesus Christ. The priests ridiculed the simplicity of this treatment, and endeavored to hold a veil of mystery over God's plan for the forgiveness of sin. The same truth which was brought out by the Reformation of Luther, will apply in the treatment of physical diseases. Here are fifteen hundred forms of sickness, but the principles which govern health are but few; and every form of sickness is but a violation of one or more of those few principles. God's remedies are the simple remedies of nature. I will read the following from Testimony No. 32, page 199:-

God's remedies are the simple agencies of nature that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises, are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means, and the effect produced upon the system.

A thorough understanding of these simple truths forms the great basis of the treatment and management of all forms of disease. I do not say that the remedies which are applied from the standpoint of human wisdom do not do good from the human standpoint. They do often relieve the symptoms and remove the pain, but they do not restore and build up the system. As we have read, pure air, proper diet, proper clothing, sufficient exercise, and firm trust in God are the great measures for the restoration of health; and there are thousands to-day who are dying for the want of these simple remedies. But the moment you begin to recommend these measures and use them, you subject yourself to ridicule. But advancement is being made along these lines, as you all know. When you old men were boys, you can remember you could have no water in case of fever, and the room had to be closely shut for fear the patient would catch cold. The skin was not allowed to be moistened, for the same reason. And many

other superstitious ideas existed which shortened people's lives, and deprived nature of the assistance she needed for recovery.

It is not necessary to go into the intricate details of diagnosis when we find a sick person. (I am speaking now of acute diseases.) The application of nature's remedies will in most cases work the necessary cure. When you, as ministers, meet a sinner who is sick with sin, you do not stop to diagnose his case, but you strike at the root of the matter by pointing out the simple remedy of repentance and faith in Christ. There is but one way to get out of spiritual sickness, and that is by the use of the simple remedies which God has provided; and it is the same in physical illness.

But what about those who are well? - The same principles apply there. There are but few principles involved in making a man a sinner. Disobedience of the plain principles of truth covers the whole field of transgression. In order to keep a man well spiritually, we have but to hold up the principles of righteousness as expressed in the ten commandments, or as expressed in the life of Christ, for his imitation. And it is so in physical life. Though there are so many hundreds of forms of sickness, they are all brought about by the violation of a few general principles. We find a man who is sick physically. It is because his food is improper, or he has been breathing bad air, or is wearing improper clothing, or he lacks sufficient exercise, or has not a firm trust in God; that is, he is troubled in mind.

The Spirit of God tells us that nine-tenths of all the diseases from which men suffer have their foundation in the mind. And the physician who does not recognize that fact, is not prepared to deal with more than one-tenth of his patients. And you ministers can see how many go to the physicians who should go to the ministers. Satan acts upon the mind, and if he can accomplish more for his cause by setting people free from disease, when the disease is in the mind, than by keeping them under the power of a diseased mind, he does so through his agents, and thus they obtain the reputation of being great healers. So, if we desire to keep those well who are well, we have only to set before them a few principles in reference to proper diet, proper clothing, pure air, proper exercise, and faith in God.

It is not necessary for us to become confused by these intricate systems. I have just seen two large books, larger than the Standard

Dictionary, giving the definitions of diseases, and pointing out their
[246] specific cures; but God by his Spirit is bringing out his own system of simple remedies. We have never realized all there is in the promises of God. We have never obtained all there is for us in the use of means that God has put within our reach. There is a promise of God linked up with every one of these simple remedies. I know that, because we see that our missionaries, going forth with limited knowledge and appliances, use these simple remedies, and, with the blessing of God, become the means of accomplishing a great deal of good for suffering people. We shall yet see a great deal of good coming out of these things that we have not yet seen.

Just in the last few years physicians have discovered that fever is due to the presence of poisons in the system; but it should be nothing new to us, for the Lord told us this thirty years ago. The other day there was a man at Battle Creek whose kidneys ceased to act, and in thirty-six hours he was dead. If we stop breathing four or five minutes, death ensues, principally because the poisons are not eliminated, but accumulate so rapidly in the system that the action of the heart is paralyzed, and life is extinguished. So I read:-

The impurities of the body, if not allowed to escape, are taken back into the blood and forced upon the internal organs. Nature makes an effort to free the system, and the effort produces fever and what is termed disease.

That being true, then when a man gets a fever, what shall we do? - Help him to get rid of the poison. First for the lungs, where the impurities of the blood are thrown off, we must secure plenty of pure air. But if the room in which the patient lies is already saturated with poisons, the lungs cannot eject the poison any more than a bottle that is filled with water can discharge itself when it is immersed in water. In order to aid the kidneys to discharge their impurities, the patient must have plenty of pure, soft water. According to the old system of treatment, he must have neither pure air to breathe nor water to drink. To aid the skin in its work of elimination, the patient must be frequently bathed; but this could not be done under the old regimen, lest the patient should take cold. Now, we know that a person cannot take cold when in a fever. It is simply the observation of these few principles that constitutes the great secret of success in the treatment of disease. If the enemy can induce us to live in violation of these

principles, we shall not be able to comprehend the grand spiritual truths of God. The violation of natural laws always conduces to the violation of spiritual laws; and the nearer we come to the pure and simple principles of righteousness, both in physical and spiritual living, the nearer we will come to God's plan of saving men. All that he wants us to do, is to come into the paths of simplicity of living.

Wisdom should be used in making changes. Wherever changes are made, they should be made gradually. No one should be called upon to make a change unless something better is substituted for that which is discarded. It is better to come one step short of the truth, than to go one step beyond it; for he who goes beyond the truth must retrace his steps in order to be saved, and that is more discouraging than progress.

General Conference District No. 5. J. N. LOUGHBOROUGH

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THIS district embraces the following States and Territories: Missouri, Kansas, Colorado, Arizona, New Mexico, Oklahoma, Indian Territory, Texas, and Arkansas; having in its borders six organized conferences and one mission field, managed under the advisement of the General Conference. The territory included in this district covers about 902,540 square miles, and at the last census (1890) had about nine millions of inhabitants.

There are in this district two hundred and twenty-one organized churches of Seventh-day Adventists, with a membership of 7,688 souls, being a gain over the last biennial report, of thirty churches and 1,279 members. These paid a tithe for the support of the ministry, during the two years, of $75,220.47. This is a gain over the last report, of $1,555.37. The amount contributed for the support of the mission work in fields outside of the United States was as follows: Sabbath-school donations, $4,250.01; first-day offerings, $4,961.09; annual offerings, $5,761.42; making a total of $14,972.52. This amount is $3,788.83 less than was raised for missions in the former biennial period.

The laborers in this field are, thirty-seven ordained ministers; thirty-nine licensed preachers; seventeen Bible workers, and one hundred and ten canvassers. This shows a gain of five ordained

[247] ministers and five licentiates since the former report. The sales by canvassers for the two years, in this district, was $70,620.75, being $5,676.04 less than for the previous reported period. The number of copies of *Signs of the Times* taken in the district is 4,878, being an increase of 2,730 over the last report. The number of copies of the *Review and Herald* taken in the district is 2,883, or 1,258 less than two years ago; *Signs*, 2,995 are taken by the Kansas Conference.

The items I have presented in this report are for the whole district. A statistical report of each conference in the district, for June, 1895 and 1896, appears in the GENERAL CONFERENCE BULLETIN for the third quarter of 1895 and 1896.

Since the last General Conference, two important buildings have been erected in this district; namely, the new school building for the Keene, Texas, Industrial Academy, and the sanitarium at Boulder, Colorado. We are glad to note the success that attends the school at Keene, notwithstanding it has had to contend with the embarrassments of a severe drought and failure of crops in Texas the last year. Our brethren in that State have lifted well on the finances of the enterprise, and will doubtless lift again if they are favored with returns from their crops this season.

The Boulder Sanitarium is meeting with a good patronage, and is nearly filled with patients. These are not only benefited physically, but spiritually, as they come under the influence of the Christian atmosphere of this mountain health resort.

We are happy to report progress in the work in the various lines in Dist. No. 5. One of the six conferences (Arkansas) is laboring under financial embarrassment, and the president of that conference thinks it would be a real advantage to the work in that field if its territory was attached to one or more of the adjoining conferences, instead of their trying longer, in their embarrassed condition, to maintain the machinery of a separate conference. In behalf of that conference, we request that careful attention be given to their condition and request.

Studies in the Book of Hebrews. - No. 12. E. J. WAGGONER. (Tuesday Afternoon, Feb. 23, 1897.)

No Authorcode

"BEHOLD I and the children which God hath given me." That is one of the quotations in the second chapter of Hebrews. Let us finish the statement: "Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." Isaiah 8:18.

Yesterday we considered briefly the house of God, the temple of the living God, God's church, God's building - ourselves - "for an habitation of God through the Spirit." There is a good deal of talk in the religious world about the Real Presence. There is such a real presence, the presence of God, and that real presence is to be in every child of God, and in the church. That real presence is through the Spirit. We saw by studying the vision which Ezekiel had of God and his throne, the nature of whatever place where God dwells in: wherever God is, there is life. Even when God came down upon Mount Sinai it could not stand still. The whole mountain was moving. It could not keep still while God was upon it, for there was life there. The whole throne is a living throne, composed of living creatures, and they come and go like a flash of lightning.

Now note, every one of these living creatures was different from every other one - different faces, different appearance, different shape, and they were sent with their faces different ways; but in spite of that there was not a shadow, a suggestion, or a thought of any lack of unity in their movement. Just as one body they moved this way or that way. They turned not when they went. And why? - For "whithersoever the spirit was to go, they went." But how could that be? - "The spirit of life," as it reads in the margin, "was in them." So, necessarily, "whithersoever the spirit was to go, they went," because the Spirit was in them. We contrasted that with the highest manifestation of human organization possible on earth - an army - that all move as one man. But there must be a word of command. But how is it that these men, that those evolutions, those movements, can be made, accomplished with these men?

(A voice) They have the mind of the commander.

Yes, but how did they get that? - They are drilled. Did they drill separately? - O, no; first they had to be all brought to one place, under one man. They get orders from him, get accustomed to the word of command, and then by continual exercise get so that they move almost involuntarily at the word of command. [248]

Now then, God has an army on this earth, because we read here of the "Captain of our salvation." God is "the Lord of hosts." He has a body on this earth, but he does not gather all his children together in one place to drill them, and he is not obliged to. That is an advantage of God's organization over human organizations; for, further, every man in that human organization must look to one man and recognize his authority, and submit his mind to that other man's mind. But every man's mind is to be submitted to God alone. God is supreme; God has the sole right to control every man's mind, because the mind of God is the only true, correct, and wise mind.

Talk about the harmony of reason and faith! They are just as wide apart as it is possible for two things to be. Faith is the utmost nonsense to human reason; it is foolishness, utter foolishness; and human reason is the baldest kind of nonsense to faith. They never can come together in this world. The weapons of our warfare are such as cast down human reason, "casting down reasonings." In the text it is called imaginations. It is all right either way, only the word is properly "reason." But human reason is only a figment, because there is nothing to it, so that when the human mind reasons, undirected by the Spirit of God, it is only imagination.

The Spirit of God, when allowed to work, casts down imaginations and every thing that exalts itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ. Reason rests with God alone, and when a man puts himself fully into the hands of God, to be controlled, body, soul, and spirit, utterly controlled, - saying, I am only dust, and have nothing to do with myself; I belong to the Lord; now let him be my thought in my brain, and be my movement, my action; then that man's action will be right, and his thoughts will be right. "Commit thy ways unto the Lord, and thy thoughts shall be established."

Now, I say the Lord has a body on this earth. He has left here, as he has gone away, some of his children. He has left us here to represent him here on this earth, as individuals, as a church.

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.

Now we may say we do that, but we do not do it at all, unless the same condition obtains in us that obtained in Christ. As preachers we may get up before congregations and say, We are ambassadors

for Christ; and "we pray you in Christ's stead, be ye reconciled to God;" but we are not doing that unless we are occupying the same position that Christ occupied. What was that? - He allowed God to dwell in him. How fully? - "It pleased the Father that in him should all fullness dwell." Now the Spirit's desire for us is, -

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Ephesians 3:16-19.

When we stand in that place, we are indeed ambassadors for Christ, and God beseeches men by us.

The people on this earth say a great deal about organization. We cannot show them anything in that line. We do not begin to have so complete and perfect a system of organization as the Salvation Army has, or the Jesuit body of the Roman Catholic Church. We cannot teach the world anything about that. In the armies of the earth there is organization and uniformity of action as perfect as can be. The people know all about that, and they know how it is done too. But when God's people, here and there, and all over the world, a people professing in an especial way to be the people of God, having a special message to give to the people, - when they as individuals are filled with the Spirit of God, so that that picture of the throne of God is duplicated here on earth, God enthroned in the hearts of his people, so that whithersoever the Spirit is to go they go, do you not think that the world will see something wonderful in it? Will not God's children be for a sign, and a wonder to the people?

How is that brought about? What rules and regulations have you by which that is accomplished? - None. There will be the wonder. Let us read a few verses in the fifty-second chapter of Isaiah:-

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.... Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed.

Therefore my people shall know my name [that is what we have been studying here] therefore they shall know in that day that I am
[249] he that doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. [That means all of us.]

Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

How do we get this cleansing? O, we know that. We confess our sins, and "the blood of Jesus Christ cleanseth us from all sin." "Now are you clean through the word that I have spoken unto you," but not if we let the word lie, neglecting it.

For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward. Behold, my servant shall deal prudently.

That has been to me a blessed assurance of late, - "Behold, my servant shall deal prudently." Who is the servant of the Lord? O, you say, this is Christ. True, but "as he is, so are we in this world." Are we not servants of the Lord, too? Are we one with the Lord Jesus Christ? Then is not this promise to us? because whatever is to Christ, is to us, for we are heirs of God, and joint heirs with him. There is no promise to Christ, then, that he does not pass along and share with us. "Behold, my servant shall deal prudently." That will be characteristic of the servant of God. He will deal prudently. I am glad for that, because I know that I am one of the most imprudent persons in the world; and when I read that God, through faith, brings strength out of weakness, then I rejoice for this promise that "my servant shall deal prudently," and I am glad that God can work prudence even in me.

He shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he astonish many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Here is the arm of the Lord revealed in the sight of the nations as power, so that all the ends of the earth see the salvation of God; so that nations shall be astonished, and kings will simply shut their mouths in wonder and amazement. What has not been told them, what they could not dream of even, they will see. They will see a power, without seeing the source of power. They will see a mighty power, and yet no great appearance or show of power. They will see perfect unity of action, and yet no man possessing or claiming authority.

Now, let me call your attention to the fortieth chapter of Isaiah. See another thing that is going to be done. We might study a long while before we could exhaust that fortieth chapter of Isaiah. It tells about -

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.

That is, there is to be no crookedness in this work. It is to be perfectly straight and level. There is no going around in any crooked way, but it is to be done straight and plain before us. God's work is a straight work. It is not to get around something, nor to follow up men in all their devious ways of error. Not to follow men wherever they may go in their crookedness, and try to expose them, but to go straight ahead. The work of the Lord is a straight work. We are to mind our own business, and let other people do the dodging around. This tells us of the same thing that the fifty-second chapter did:-

The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of Jehovah hath spoken it.

Now the lesson: Whose voice was heard in the wilderness? - John the Baptist's. But he did not complete this message, because it is to continue until the work is done - until the Lord comes. "Prepare ye the way of the Lord." He is coming. How is he coming? - He is coming with a strong hand, and his arm shall rule for him. Behold his reward is with him, and his work before him. He has not come yet. The work is going on still; that voice crying in the wilderness is still sounding, although not yet very loudly.

[250] It is clear enough without any further spending of time, that our work is identical with that of John the Baptist. "Prepare ye the way of the Lord." Let us then read one verse in the third chapter of Matthew:-

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

Now, in the first place, as to John the Baptist himself, what kind of man was he? What characterized him? - He was filled with the Holy Ghost. What, therefore, must characterize those who proclaim this message, "Prepare ye the way of the Lord, and make straight in the desert a highway for our God." - They must be filled with the Spirit of God. Which is the greater, the beginning of a thing, or the end of a thing? - The end. Then just as surely as the Bible is true, when those who profess to give this message begin to give it, when, with the fullness of the Spirit and of the power of God, they proclaim this message of truth, people will flock to hear it by the thousands; in other words, the whole world's attention will be called to it, and they cannot help themselves. They will be compelled to hear it. They will not all accept it, we know that. But there will be a power which will attract the attention of the whole world, and the one thing that will be talked about from the lowest south to the highest north, and around the world everywhere, will be the truth of

the Lord's coming, and the preparation to meet him. That will be the one thing that will absorb the attention of the world. They will be obliged to talk of that, because that will be the thing that will come to them with greater force than any other thing in the world that they hear. I do not say that it will continue very long, because when it goes with that power, then men will decide very soon, either one way or the other; they will yield to it, or else throw it away and give themselves no more concern about it. That is going to be done; that must be done. It will be done. I read another text. Isaiah fifty-five:-

Ho, every one that thirsteth, come ye to the waters and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Here is something that speaks to us.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.... Behold I have given him [the one in whom the covenant was made] for a witness to the people.

Who is given for a witness unto the people? - Christ. Who is the commander? Who is the one who has authority? - Christ has authority and power. I have given him for a witness; for a leader. Is he accepted as being leader, and is he commander?

(A voice) Yes.

That remains to be seen. What does a commander do? - He gives orders. And to whom does he give orders? - To those who are to receive the orders. He gives the orders so that they can be understood, and if he is indeed the leader and commander of the people, then what about his commands? - They are obeyed; and that determines whether he is leader and commander, or not.

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee.

Now mark, they do not run unto us because of us, not because of our good, our glory, because we have none; but nations that know not us will run unto us because of the Holy One of Israel in the midst of his people, and because his presence in the midst has glorified the whole. We have it in the sixtieth chapter of Isaiah:-

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 rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

The same story is told all the way through. There is the work of the people of God. That is the way the truth is to go. It does not say that all these kings and nations and Gentiles that run will accept it, but an ensign is to be lifted up, as a standard, something that will *per force* attract the attention of every man, from the greatest king to the lowest peasant; they will look at it, and when they see it they can do as they please. That will be the proclamation of the truth to the world. Now we go to the world.

A. F. Ballenger. - "And get up a debate to get a crowd."

Yes; and we preach certain points of doctrine. We sharpen them
[251] to a very fine point, so that we can stick them into people, and prod them. Then we say that they have had the truth; they have had the light. Have they had the truth? - No. They have not had the truth unless they have seen the power and glory of the Lord Jesus Christ through the Spirit. When the truth has come to them in that way, then indeed they have had the truth, and they are responsible to God as to whether they accept it or reject it; and it will not be long until that is done.

I wonder if you believe these things. What are we here for, any how? to listen for an hour or three-quarters of an hour, and then go away and say, perchance, That was very clear to-day; that seemed to be quite plain; that was a very good lesson? Brethren, how long before we are going to wake up? How long are we going to play at believing the Lord.

Now I read yesterday, very hastily, because the time was about expired, one or two sentences, and I will read one or two of them again:-

Christ breathed upon the disciples and said, Receive ye the Holy Ghost. Christ is represented by his Holy Spirit to-day, in every part of his great moral vineyard.

But is he represented by his Holy Spirit in every one who professes to be laboring for him, in every part of the great moral vineyard? That is the question. It is for me as well as for you.

He will give the inspiration of his Holy Spirit to all who are of a contrite spirit. Let there be more dependence upon the efficiency of the Holy Spirit, and far less upon human agencies. - *Special Test*, No. 3, p.48.

It is speaking about men who do not abide in Christ, are not directed by the wisdom of Christ and the impartation of the Holy Spirit, and cannot be trusted as faultless in judgment. There is no man on earth whose judgment can be trusted. Christ alone is the leader; he can be trusted. Let him through the Spirit dwell in us, think in us, act in us, and then there will be a difference.

Yet in some cases their judgment is trusted, and their counsel is regarded as the wisdom of God. When human agents choose the will of God, and are conformed to the character of Christ, Jesus acts through their organs and faculties. It is no more themselves that live and act, but it is Christ that lives and acts in them.

Now I ask you if in that condition there will be any mistakes, and wrong moves made? Here on another page I read thus:-

The Lord is soon to work in greater power among us; but there is danger of allowing our impulses to carry us where the Lord would not want us to go.

We must not go a long distance without knowing where we are. Does it say that? - No. It says, "We must not make one step that we will have to retrace." Then we must do nothing of which we are in doubt; we must not do one thing that there is a possibility of our having to retrace. That is plain and reasonable. Very good. Now suppose here is a subject right here in Conference that we do not know whether it is right, or whether it is wrong. This is a practical question for us. Here is a matter of business, a resolution, or a nomination, or whatever may come up for consideration. We say we will do the best we can, but we are not absolutely sure as to whether it is right or wrong. Then we do not know but that we shall have to retract the action sometime. Then hadn't we better know, or wait until we find out? Let me read another statement:-

ONLY GOD'S PLANS TO BE FOLLOWED

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You are not to limit the Holy one of Israel, whose power is of old, and whose ways are past finding out. If you mark out ways whereby you expect God to work, you will be disappointed. The kingdom of heaven cometh not with observation.

Yes; it comes in just the very opposite way to what we expect it. How is the arm of the Lord to be revealed? - "For he shall grow up before him as a tender plant, and as a root out of a dry ground." You do not expect a tree to grow to any proportions out of the dry ground, in the sand. But that is the way the Lord does. The Lord says that his power is such that he takes the base things of the world, and things despised, yes, and the things that are not, and brings to naught the things that are. That is the power of God. He works just exactly contrary to the manner in which man expects him to work, just contrary to human plans and human organization; because, as we said, human reason and faith are direct opposites.

You are to leave God to work in his own way, and you must walk, not by sight, but by faith. God has a work to be done, and it is a very solemn, sacred work. It is not wise to follow plans of your own devising.

Then are we going to walk as wise men, or as fools? Here is something for every delegate here to consider, for all of us to get. We all agree that we have before us here in these scriptures what is to be the work of God.

How many times does the testimony say the Lord is soon to work with greater power? How many times have we said that there
[252] is coming a time when the power of the Pentecost will be seen? Is this going to come? - O, yes; but the way we do would remind one of what an old Baptist said in the days of Carey, when he was talking about going to the heathen. Said he, "Young man, when the Lord wants the heathen to be converted, he will convert them without any help from you or me." Are we not really saying that when the Lord wants to work with power, - that we will wake up some morning, and find him working with great power? I do not know of any way for us to expect the Lord to work with greater power for us as a people than for us - as many as want to be in the work then - to let ourselves be in his hand as dust. We do not know anything at all. We are utterly helpless. Now let the Lord come in, and build us up anew, - organize us on his own new divine plan, on the model of the

divine temple, and live and act and think through us in his own way. And when that is done, there will be mighty power. Now, if that is true, and that can be done, then are we obliged to wait ten years? or shall we plan beforehand, and let all the people know that at the next General Conference we are going to have the power of the Lord? Isn't it time now for the Lord to work?

I will read, if I can readily find it, a statement here:-

Unless those who can help in——[that means everywhere,] are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about his work to meet their narrow ideas.

Now, brethren, the Lord does not ask us to go back to the past, or to doubt that he has been with us. He is with us. Thank the Lord, he has been with us all these years; but that does not mean that he has approved everything we have done. God has been with even the heathen. Shall the heathen therefore say, "I am all right"? If God had not been with me, I would not be living. But what has the Lord been with us all these years for? - O, he has been calling for us, and pleading that we would let him work in us. He has been with us; I thank him for that. He has been with us, and because he is with us still, brethren, let us give him full control of our minds and bodies, to work in us in any place where he may call us to work.

Let me tell you that the Lord will work in this last work very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world.

I do not want to be one of them, do you? How are you going to know when the angel joins with the third angel, and the message goes with a loud cry? If we keep on as we have been going, we will not know. Is it not time, then, for us to stop, to call a halt, until we do know where we are, and let the Lord begin to use us now? It is our right and privilege, and I thank the Lord it need not take long.

How much more do we know, how much more does any man here think he knows, than the twelve apostles did after they had been personally with the Lord for three and one-half years? If any man thinks he knows as much, let him raise his hand. Either you do not think so, or you are modest. How many think we are better able to devise plans and carry them out than those twelve men were? Yet the Lord told them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Now if they did not know enough to go about the work after they had been with Christ, and had done a work that we have never done, - worked with power, cast out devils, raised the dead, performed many miracles, and done more powerful preaching than any of us have ever done, - I say, if it was necessary for them to wait until the Spirit of God filled them that they might have wisdom to go forth to the work, what are we claiming if we presume to go forth to the work without doing the very same thing? It was not very long that they had to wait, only ten days.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together. Acts 2:1-6.

When they got the Spirit, they had no difficulty in finding a congregation. "Behold, I and the children whom thou hast given me are for signs and wonders from the Lord of hosts, which dwelleth in
[253] Mount Zion."

Studies in the Book of Hebrews. - No. 13. E. J. WAGGONER. (Wednesday Afternoon, Feb. 24, 1897.)

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AT the beginning of our work here I felt and expressed myself thus - That I had no heart whatever to go on in simply an ordinary Bible study. You know that in the study of the Word of God there

is life and salvation; but just to take an hour and sit here and study certain words, and then go away again, and think no more of it, - I could not endure that. Just as an ordinary study it seemed as though it would be a waste of time, for we had not very much time to spend, and I knew from the beginning we needed something we did not have. I knew that in the book of Hebrews, in the first few chapters especially, there is life and truth, and that in small compass is the special message for this time. We have passed over a certain portion, but I had no heart to go further until we had taken in the truth of what we had studied. Each day it has seemed as though I could not go on; I did not know what there was for us. But each day, as the time came for the lesson, the Lord gave me the message. Well, I am glad we are where we are, - as far as we are. So this afternoon I thought, "What shall we have? What can we do?" And I said to the Lord, "Tell me what the message is, and whether we shall have anything or not." Then came these words, "I will put my trust in him." This is a part of our lesson in Hebrews, the words of Christ. Yesterday we were brought face to face with the fact that the Spirit of God is to do the work, and not we; face to face with the fact that God is waiting to fill his people with the Spirit, that we may accomplish in the earth the work that he designs us to do. There are so many things that we need to know; but I thank the Lord that it need not take us long. But when we receive the Spirit of God, we must receive it understandingly. We are not in the condition that the disciples were when the Spirit was poured out at Pentecost. We are a long way from it. But then I thank the Lord that it need not take us long to get there.

The next summer after the Minneapolis meeting, there was a good brother whom I met for the first time, who, at the close of a meeting, said that he had received help and light; that he had been misinformed, he was sure, in regard to the Minneapolis meeting, and the work which had been done, and he was glad to be able to see some things for himself; glad to see and receive justification by faith. Then thinking how it sounded for a preacher to say that he had learned to accept justification by faith, he added, "Of course, we have always believed in justification by faith, but we have not known what it was." Well, brethren, I have seen a good many hundred people since that time who believed in justification by faith but did not know

what it was, and that among Seventh-day Adventists. There are a great many who think they believe it, and who do believe it, who have excepted it to a certain extent only, as a theory. They have taken it as a new article of faith. There is no such thing as a "theory" of justification by faith. It is a fact, that is all; and there are wonderfully few people who allow the fact to get into them for all it is worth.

Now these words that came to me here, "I will put my trust in him," cover the whole ground. That text is everything. Justification by faith is not simply one series or line of truth to be presented to the people. It is the whole truth; it is the third angel's message; there is nothing else. Is there anything else in this world we want except righteousness? Does not that include everything? Because righteousness, we understand is not simply to be a streak in a man's life; it is not simply something for Sabbath. What is righteousness? - Doing right; doing the right thing, instead of the wrong thing - that is righteousness. Not only doing a certain thing right instead of doing it wrong, but always doing the right thing instead of the wrong thing. Is not that simple enough, plain enough as to what righteousness is?

Now, of what is a man's life composed? - His actions. A man's life is composed of his actions; of what he does. If he acts right, he is right. We are not now going into the cause of the thing. We are considering the thing itself; we are not now considering how, why, or whence, righteousness comes, but simply considering the fact and how much it includes. If a man's actions be right, he is a man, a righteous man. Let no man deceive you: he that doeth righteousness is righteous.

That is *right*. But if he acts wrong, then he is not right, that's all. These are facts; simple, plain, self-evident truths. They do not
[254] need any argument. A man's life is composed of the actions he performs. That is all the Lord brings to the judgment, - the things that men have done. Now to how much of a man's life may the adjectives "righteousness and unrighteousness" apply? - To every act of a man's life. Is that clear? Then righteousness by faith, or in the absence of that, unrighteousness without any help whatever, has to do with a man's whole life; with every act, doesn't it?

(A voice) Yes.

Well, that is righteousness. Is a man a righteous man, and can he be a righteous man, and do right things in some particulars, and then

in other particulars go wrong? - No. No; the man is composed of his acts, and righteousness or unrighteousness has to do with all the acts of man. "He that doeth righteousness is righteous." The righteous man does the right thing under all circumstances of life, and does it in the right way.

Now then, we say we accept the doctrine of righteousness by faith. What does that mean? - Right doing by faith. I know that that language to some seems the wildest nonsense; because the idea of righteousness by faith, of course, is nonsense to some. But many have said that righteousness by faith is a good thing in itself, but it must not be carried to an extreme. That is to say, righteousness by faith is a good thing, but do not be too righteous; do not be too good. Faith in God is a good thing, but do not carry it too far. Don't trust him too much. Now, does this idea of carrying righteousness by faith to an extreme mean anything else than that righteousness is a good thing and faith is a good thing, but that you may have too much of them, and so get on dangerous ground? I am not imagining anything, but simply repeating what I have heard: "Faith is a good thing, but do not carry it to extremes." Brethren, how many of you have supposed that fanaticism is simply an excess of faith? I won't ask you to hold up your hands, but I am sure that I have seen a good many who have supposed that fanaticism was simply an excess of faith; haven't you? Some of them are in the house now. Let me tell you that as long as a man sticks to this word, "I will put my trust in him," so long as he holds to that, you can't make a fanatic out of him, no matter how much you try. He can't be made fanatical. Fanaticism comes from letting go the Word of God, and substituting one's own ideas; but nobody in the world was ever fanatical because he believed the Word of God too much. We need to be so well acquainted with the Lord that we will not be afraid that he can't manage his own business; that he does not know how to do it.

Is it misstating or overstating the ideas that have obtained in the minds of many people among us, to say that they thought that righteousness by faith was a good thing in its place, but that when you come to the steady practical work of the cause, it did not work? Is not that so? That has been a prevailing idea. Now, in the first place we must consider, Do we accept the facts of righteousness by faith? Do we accept the truth that there is no other way of becoming

righteous, except by faith? Is there any other way of being righteous? - No. To every act in a
(To be continued.)

Twelfth Meeting of the Conference

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THE twelfth meeting of the General Conference convened at 5 P. M., Tuesday, March 2, 1897. Elder Olsen was in the chair. Prayer was offered by N. W. Allee.

H. P. Holser presented a partial report for the Committee on Plans and Resolutions, as follows:-

The Committee on Plans and Resolutions would further recommend:-

9. That in the location, the advertising, and the conduct of our camp-meetings, we make greater efforts to carry the gospel to the masses.

10. That the basis of representation at the General Conference be changed as follows:-

Each local conference shall be entitled to one delegate in the sessions of this Conference, without regard to numbers, and one additional delegate for every six hundred church-members in the conference. Such delegates shall be elected by the local conference, or appointed by its executive committee.

11. That, in the future, accounts of laborers in the Australasian and European Union Conferences be audited by those in charge, or as they may direct; that the accounts of laborers in the Mission Board territory be audited by the Mission Board, or as it may provide; and that the accounts of the General Conference Committee, and such general laborers as are not confined to any one Union Conference, be audited by the General Conference, as heretofore.

THE COMMITTEE ON NOMINATIONS

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presented, through its secretary, F. D. Starr, the following:-

Your committee appointed to nominate officers for the ensuing
[255] Conference term, submit the following partial report:-

The President of the General Conference in America, G. A. Irwin; Recording Secretary and Treasurer, A. G. Adams; President of European Union Conference; O. A. Olsen; President of Australasian Union Conference, A. G. Daniells; Superintendent of District No. 1, R. A. Underwood; District No. 2; R. M. Kilgore; District No. 3, I. H. Evans; District No. 4, J. H. Morrison; District No. 5, N. W. Kauble; District No. 6, A. J. Breed.

Executive Committee - G. A. Irwin, O. A. Olsen, A. G. Daniells, H. P. Holser, R. A. Underwood, R. M. Kilgore, I. H. Evans, J. H. Morrison, N. W. Kauble, A. J. Breed, D. T. Jones, A. T. Jones.

Mission Board - Chairman, H. P. Holser; Recording Secretary and Treasurer, W. H. Edwards; Corresponding Secretary, F. M. Wilcox; Remaining members, G. A. Irwin, C. H. Jones, R. A. Underwood, A. Moon.

The remainder of the hour was occupied by D. T. Jones, with a description of mission work in Mexico. This lecture was reported stenographically, extracts from which will appear in the BULLETIN.

By motion, adjourned to 10:30 A. M., March 3.

Thirteenth Meeting of the Conference

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THE above meeting convened at 10:30 A. M., March 3, O. A. Olsen presiding. A hymn was sung, and C. McReynolds led the Conference in prayer.

The Chair called up the partial report of Committee on Plans and Resolutions submitted at the previous meeting, and under a motion to consider by items, and adopt, it was discussed in substance as follows:-

On section 9, H. P. Holser said that in the past camp-meetings have been held too much for ourselves. It has been pointed out that we spent too much time in institutes and meetings for our own benefit. We should push out in our work to others. Elder Holser referred to the experience they had in Switzerland the past summer where the camp-meeting continued four weeks, and a church was formed as the result.

W. M. Healy was in favor of the measure, and spoke of their experience in the North Pacific Conference, especially at Tacoma, where the meeting continued three weeks, and a large number have received the truth as a result.

J. M. Rees was heartily in favor of what the previous speakers had said, but stated that in Oklahoma they had quite a different experience last year, and that the same rules might not always apply in every case.

D. B. Oberholtzer raised a query in reference to the advisability of keeping people away from the camp-meetings by certain restrictions that it was customary to make at our camp-meetings.

Passing to the tenth recommendation, H. P. Holser spoke of the reasons for changing the ratio of representation as being, first, that our work was gaining such proportions that our General Conference was becoming unwieldy; second, that the organization of more local conferences where much of the business would be transacted, would render such a full representation less necessary.

Watson Ziegler thought that the present arrangement was more representative than that which was proposed, and did not see the necessity of cutting it down to a smaller ratio.

Others spoke to the recommendation, which was finally accepted.

On recommendation 11, Elder Holser spoke in elucidation of the recommendation, and stated that the division of the field made it expedient that the auditing work be done on the ground where the labor was performed, and the measure proposed was simply for the carrying out of the principle that responsibilities ought to be borne by those on the ground.

I. H. Evans inquired how the auditing committees of the different conferences would obtain funds for the settling of their accounts.

It was replied by the Chair that the measure would involve no changes, since it had been customary for the Foreign Mission Board to make appropriations for those conferences needing assistance.

W. M. Healey inquired what provision there was for the Foreign Mission Board to obtain such funds.

To this it was replied that it had been customary for the General Conference to make appropriations for such purposes.

C. McReynolds asked whether it was contemplated that each Union Conference would have its own treasury.

Answer. - Yes, sir; and there will be appropriations made from the general fund for the assistance of these treasuries.

E. A. Curtis inquired, since the tithe of the General Conference comes from the tithes of the state conferences, and these conferences are mostly located in America, how will the foreign mission fields obtain the necessary funds?

Answer. - Up to this time, the tithes received by the General Conference have been used to support two classes of laborers; first, the general laborers not dependent upon any particular field; and, [256] second, mission workers in this country; and from the surplus thus remaining, appropriations have been made to other fields.

W. M. Healey referred to what he apprehended would be a difficulty in harmonizing the recommendations previously adopted with the one at present under consideration.

H. P. Holser replied that in the shortness of time at the disposal of the committee, it had not been possible to adjust all these minor details.

W. C. White thought that the time had come when we need not spend our time in this Conference in considering these details, but leave these smaller matters to be adjusted by those having them in charge.

J. W. Watt moved that in adopting the report recommendation No. 10 be voted upon separately. The motion was carried, and recommendation 10 was put upon its passage. S. H. Lane advised that the representation be placed at a ratio of five hundred instead of six hundred.

W. Ziegler was opposed to the reduction of the ratio of representation.

W. D. Curtis asked whether the General Conference Districts will be organized into Conferences?

Chair. - That matter will be left to the districts themselves.

M. C. Wilcox thought that the fact that the business would be largely done by local conferences should not be overlooked.

J. J. Graf did not think that this provision would keep any one away from the conferences who wished to attend, or whom the local conferences wished to send.

A. F. Ballenger remarked that this Conference may be unwieldy, but he was very glad to be here, and he moved as an amendment to the recommendation, that the words "five hundred" be substituted for "six hundred." The amendment was seconded and carried, and the recommendation thus amended was adopted.

Action was taken then upon the report, and it was adopted unanimously.

The Chair then called up the partial report of Committee on Nominations, submitted at the last meeting. W. C. White suggested in reference to the nominations for the Mission Board, that its members would be widely scattered abroad, and that the Board should be increased from nine to eleven members. S. H. Lane spoke of the advisability of taking more time to study the report, and asked if it would delay the Conference to have action upon the report deferred.

The Chair replied that there were but three days of the Conference remaining, and that it would be necessary to push business with all reasonable dispatch.

G. O. States moved that the report be adopted by considering each name separately. The motion was seconded and placed before the house.

M. C. Wilcox inquired of the committee concerning the making up of its report, why the names of certain old laborers in the cause had been left out.

R. A. Underwood, chairman of the committee, replied that the names of a number of our older ministers who have given many years service to the cause were considered by the committee, and made explanation why their names did not appear. Elder Loughborough also spoke, saying, that it was not his mind that his name should appear on the Committee, and expressed the thought that he would be more free to take up the work which the Lord had evidently designed for him to engage in.

W. C. White expressed the thought that he considered it much better for the committees to be made up of men who are so situated that they can hold frequent meetings for council.

It was moved by S. H. Lane, and seconded by F. M. Roberts, that the report be referred back to the committee until to-morrow. - Lost.

The report was then read, each name being considered separately.

H. P. Holser spoke, outlining the work that he thought should be the policy of the Foreign Mission Board, which was to have men in the field to superintend the work and not attempt to manage the work from this country, but simply to keep in touch with them, and let the members of the Board in this field work in the home field in the interests of the Board, and the men in the field do their work.

The president then called J. H. Morrison to the chair while he called the attention of the Conference to the importance of the relation between the Medical Missionary Board and the Foreign Mission Board, and the necessity that seemed to exist for the fullest co-operation between the two boards.

It was again moved that the report be referred back to the committee, and it was so voted.

Meeting adjourned to 5 P. M. [257]

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Studies in the Book of Hebrews. - No. 13. E. J. WAGGONER.

(Continued from page 254.)

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man's life the term righteous or unrighteous may be applied; then if a man would be righteous, to how many acts of his life must faith come in as the source? - All of them. Righteousness by faith, then, does not mean that it is something that we will have at some point of our life, the goody goody part, but when we come to business, we want something better.

Faith is not something to be put to one side and sneered at; faith is not imagination; faith is not fancy; faith is not sentimentalism; faith is not guess work; faith is an eternal fact. Therefore if a man be in business, and he would be a righteous man in business, that business, being an act, must be done by faith. Righteousness by faith therefore means, the life of Christ coming in to direct everything that man does, and especially in the cause of God, because as a matter of fact, if we are Christians we do not do anything that is not in the cause of God. As Christians we do not have two parts to our lives; it is all Christian, and if we say we have given ourselves to the cause of God, then we have no business to be in the cause of God a part of the time, and then a little part of the time do something else. Therefore

as we are altogether in the cause, in the work, I say righteousness by faith means nothing less than that by faith everything that is done shall be done. It means that the Lord shall act. It means that we shall trust the Lord so that we shall understand; because, "by faith we understand."

The word of God is true. Man is nothing. When God speaks, we are to take his word. It does not make any difference how it comes, when or by whom it comes, we are to say, That is true. Brethren, God has placed authority in the church. That authority is his word illumined by his Holy Spirit. That is the authority. That is the only authority there is. Christ is the leader of the church. "Behold I have given him for a witness to the people, a leader, and a commander to the people." He is the leader; we will follow him. His word is authority, and it alone is authority. When we take the word of God, it does not make any difference if some man in higher position says, "It does not mean that," or, "We cannot apply it; it would do all right in an ideal state, but God must take us where we are, and it cannot be applied here. It cannot be applied there."

With all respect to that man, I do not believe a word of it. I know that the word of God is not visionary, and fanciful, simply dissolving into blue clouds and then into nothing, but God's word is for us to live upon. Brethren, there is that in that word, in the light which God gives to us, - there is that in that word, which will direct us in every thing which we have to do in this world, no matter in what capacity we act. There is instruction in this word for everything that we should do. Numbers who do not believe the truth do not have one iota of effect upon the truth. If ten thousand men do not believe the truth, that does not make it any less the truth. If somebody else cannot see it, that does not make it any the less true that I can see it.

And so God's blessing is upon us, and God is among us; and things that we ought to have known, every one of us, years ago, and have not known, and have deprived ourselves of, and in consequence have been weak, because of our not taking God by his Holy Spirit, - [258]
if we only get the key, if we only get the root, if we only get the thing for all that it is worth, we will have eternity for here and everywhere. Dependence upon God is everything. Righteousness by faith is the key that will unlock all these things. So God in his infinite mercy will teach us in a little while - O, how good he is! - that which we

have been holding off for years; he will teach us, and we may go forth from this meeting with the power of God to proclaim the truth to the world. So, brethren, let us put our trust in him.

Living by Faith. E. J. HIBBARD. (Friday Evening, Feb. 26, 1897.)

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As the basis of our study this evening, I have selected this scripture:-

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 2 Corinthians 5:6-8.

To my mind the key to the situation is found in the seventh verse: "For we walk by faith, not by sight." We know that "whilst we are at home in the body, we are absent from the Lord," and we know it because "we walk by faith, not by sight." The man who walks by sight trusts in himself, and not in the Lord. He trusts in his surroundings, and not in eternal things. Faith being "the substance of things hoped for, the evidence of things not seen," the man who walks by faith, walks where his faith is, and not where his sight is. His body being where his sight is, and the man walking where his faith is, he must, therefore, be walking in the place where his body is not; and therefore he must "be absent from the body," in order to walk by faith.

In chapter 4 we read: "God, who commanded the light to shine out of darkness, hath shined in our hearts." The fourth verse: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Now in the first chapter of John, the fourth verse, it says: "In him was life: and the life was the light of men." Therefore the light of the gospel is the life of Jesus Christ, so that the gospel which shines into men shines the light of life into them; the light of the life of Jesus Christ. The life of Christ is the Spirit of Christ, the Spirit of God; and the "Spirit is life, because of righteousness;" so the gospel is the power of God unto salvation

unto every one that believeth; for there is the righteousness, there is the life, there is the light of God. But God cannot shine into the hearts of all men, because the god of this world has blinded the minds of a certain class, for fear that the light should shine upon them. Upon what class? - He has blinded the eyes of them that believe not. Therefore the gospel cannot shine, except in the hearts of them that believe.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we were perplexed, but not in despair; persecuted, but not forsaken, cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh.

The life of Jesus, therefore, entering into the bodies of men, carries on the work of death to the flesh, the members of the body which are described in Colossians, the third chapter, where Paul says:-

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Verse 5.

For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

What is the outward man? What is the inward man?

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

The outward man, therefore, seems to be self, the body, and the inward man to be Christ.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Our light afflictions, our trials, our persecutions that we have [259]

here in this world, are to bring us to that place where our outward man will perish; yet through these trials, the character of the life of Jesus is renewed day by day. This he has made plain in the first chapter of this letter:-

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation.

What does he do? - He comforts us in tribulation. Jesus says, If I go unto the Father I will not leave you comfortless, - I will not leave you orphans, I will come unto you. I will send the Comforter. The Spirit of God being the comforter, and a man being unwilling to receive comfort unless he is in trouble, it follows that the deeper the trouble, the greater the comfort; for God is a God of comfort, and the Spirit of God being the Comforter, the greater the trouble, the more of the Spirit of God. And when we enter the time of trouble such as never was, we will have the comfort of God such as man never had; therefore when we enter the time of trouble such as never was, we will have a measure of the Spirit of God such as never was.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen" - that would seem to be the most abject nonsense to a person of the world. How can we look beyond the things that are seen? The Jews require a sign, and the Greeks seek after wisdom. The Jews always said, "What sign showest thou, that we may *see* and believe?" They were walking by sight. The people of the world say to-day, What sign showest thou that we may see, and believe? When he shall come who works with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved, this world will see and believe that. Faith comes by hearing, and hearing by the Word of God. Faith is the substance of things hoped for, the evidence of things *not* seen. It rests upon his word. The evidence that the word brings in itself, and he who has this experience that is mentioned in our text will know God, will know that every word which has been uttered by his mouth will certainly be fulfilled exactly as has been stated.

While we look not at the things which are seen, but at the things which are not seen for the things which are seen are temporal; but the things which are not seen are eternal.

And what is temporal? something that is going to endure? Those mountains are something that can be seen, and they are temporal.

Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up and they shall be changed, but thou art the same, and thy years shall not fail.

When Christ returns, the earth reels to and fro like a drunkard; there is a mighty earthquake, such as never was since men were upon the earth, so mighty an earthquake and so great; the crust of the earth seems to be heaving and swelling like the billows of the deep. The things which are seen are temporal, but the things which are not seen are eternal. Says Jesus. "What shall it profit a man if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?"

We have found in the eleventh verse of the fourth chapter the life of Christ in mortal flesh, and now he says, We who have received the first fruits of the Spirit groan. What for? - Not that we would be unclothed, but that we would be clothed upon in order that our mortality might be swallowed up of life. There is life in mortal flesh, and now we long for the time when the life that is in mortal flesh shall be more than that, that it will occupy the place so fully that mortality may be swallowed up in life. In Romans 8:19 and onward we read:-

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Not only does the whole creation groan, but ourselves also who have the first fruits of the Spirit, we groan, that is, we who have the first fruits of the Spirit, and the whole creation, groan.

When do we understand that the redemption of our body will take place?

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the
[260] last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

What does it mean to be clothed, or to be unclothed? Let us see: "Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Since being *clothed upon* is to swallow up mortality with life, and since being *un*clothed is the opposite of being clothed upon, it therefore follows that being unclothed would be to be stripped of the Christ-life which we who are converted already have.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy *nakedness* do not appear.

Now we who have the first fruits of the Spirit are clothed with the garments of Christ's righteousness. And what is it that has brought us into this trouble that makes us groan? - it is *because* we have received the first fruits of the Spirit. The world does not groan. The world is going on enjoying itself. The world does not groan over any of these things. But we who have received the first fruits of the Spirit groan. What makes us groan? Is it because we would like to lay off this garment of Christ's righteousness that causes the trouble? Do we groan because we would like to back out, and apostatize and turn away from the Lord? - No; we groan, not that we would like to have less of this that has brought us into trouble, but we would like to have enough more of it to *swallow up this mortality in the life*.

Now he that hath wrought us for the self same thing is God, who also hath given us the earnest of his spirit. Therefore we are always confident and willing to be absent from the body and present with the Lord.

I want to call your attention to that expression "at home." At home does not always mean locality, and in this instance I apprehend from what follows, that this is a very small part of it. When

people visit you, you say, Just sit right down here and make yourself perfectly at home. Now let us follow on, and see if this is the idea. We know that while we are *at home* in the body, we are absent from the Lord. While we are content in the body, while we are walking by sight, not by faith, we are absent from the Lord; but we walk by faith, not by sight; therefore we are confident, I say, and willing rather to be absent from the body and present with the Lord. Now let us follow this out, and see if this is brought about. A man that walks by sight does not realize these things, but the man that walks by faith understands that the man that walks by sight has this experience. In the eleventh chapter of Hebrews, the twenty-fourth verse and onward, we read:-

By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

He endured as seeing him who is invisible. I would like to comment upon that by reading a quotation found in Testimony No. 33, pp.179,180.

Think of Moses. - what endurance and patience characterized his life. Paul, in his epistle to the Hebrews, says, "For he endured, as seeing him who is invisible." The character that Paul thus ascribed to Moses does not mean simply passive resistance of evil, but perseverance in the right. He kept the Lord ever before him, and the Lord was ever at his right hand to help him.

Moses had a deep sense of the personal presence of God. He was not only looking down through the ages for Christ to be made manifest in the flesh, but he *saw* Christ in an especial manner accompanying the children of Israel in all their travels. God was *real* to him, ever present in his thoughts.

Was the Lord absent or present to Moses? *God was real to him.*

Moses did not merely think of God; he saw him. God was the constant vision before him; he never lost sight of his face.

Was the presence of God real?

Much of the faith which we see is merely nominal; the real, trusting, persevering faith is rare. Moses realized in his own experience the promise that God will be a rewarder of those who diligently seek him. He had respect unto the recompense of the reward. Here is another point in regard to faith which we wish to study; God will reward the man of faith and obedience. If this faith is brought into the life it will enable every one who fears and loves God to endure trials. Moses was full of confidence in God, because he had *appropriating faith*. He needed help, and he prayed for it, grasped it by faith, and wove into his experience the belief that God cared for him. He believed that God ruled his life in particular. He *saw* and *acknowledged* God in *every detail* of his life, and felt that he was under the eye of the All-seeing One, who weighs motives, who tries the heart.

Then in every detail of life, in every move that Moses made, he lived and moved and acted, not only *as* in the presence of God, but *in* the presence of God. When you and I are in the presence of our
[261] brethren and sisters, we sometimes act more circumspectly than we do when we are alone. Why? The presence of some one who is pure in life and character has a restraining influence upon us. O then, the man who realizes the presence of God in every act of his life, will live as conscientiously when in the dark as in daylight. He will live as conscientiously when alone as when the eyes of men are upon him. David had those experiences as recorded in the 139th Psalm.

The mind that is alienated from the life of God is alienated from God. He is alienated from the presence of God. Although God is everywhere about him, yet he does not see it. He does not realize it. He says, The Lord has forsaken the earth. Why is it that thieves take the night in which to steal? Why is it that all sorts of wickedness are done in darkness, more than in the light? O, they say, nobody will see. And men deceive themselves enough to think that God cannot see; that God is so far away from them that he cannot see. But here is what David said:-

Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely

the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee.

Here is the man that is converted. Here is the man that walks in the presence of God. Here is the man that realizes the presence of God.

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." We know that while we are at home in the body we are absent from the Lord. And we know it because we walk by faith and not by sight. Now the man that walks by faith, - does he know that while here in *this earth* he is *absent* from the Lord? - No. The man that walks by faith knows that while he is here on this earth, he is *present* with the Lord. Enoch walked with God, and God took him. Of Enoch we read in "Patriarchs and Prophets," page 87, as follows:-

The men of that generation mocked the folly of him who sought not to gather gold or silver, or to build up possessions here. But Enoch's heart was upon eternal treasures. He had looked upon the celestial city. He had seen the King in his glory in the midst of Zion. His *mind*, his *heart*, his *conversation*, were in heaven.... While *still on earth* he dwelt, by faith, in the realms of light.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for *before* his translation, he had this testimony, that *he pleased God*.

They that are in the flesh cannot please God; therefore Enoch was not in the flesh. But without faith it is impossible to please God; therefore he who walks by faith pleases God. But he that pleases God is not in the flesh; therefore he that walks by faith is absent from the body and present with the Lord.

"For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause." "Paul, thou art beside thyself; much learning doth make thee mad." Then the man who has the Lord God with him will be counted by the people of this world as crazy, and beside himself. It seems to me that some thought that way about Jesus when he began his ministry. In the third chapter of Mark, twentieth verse, we read as follows: "And the multitude cometh together again, so that they could not so much as eat bread. And when his friends" (the margin says kinsmen, and further on in

the chapter it says his mother and half-brothers) "heard of it, they went out to lay hold on him; for they said, He is beside himself."

I do not wonder, then, that the world cannot understand Christians. "Beloved, now are we the sons of God." "Therefore the world knoweth us not, because it knew him not." People cannot understand an unselfish person. They can't understand how one could give up his pleasure, his property, and his life for humanity. He is counted crazy; he is counted as a fanatic or a fool. But Paul rather delighted in being called a fool for Christ's sake. But when we are called fools by the world, we know that we are wise; for, "the wisdom of God is foolishness with the world, and the wisdom of the world is foolishness with God."

Christ died for all, "that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh. [That is about the only way some people do know him - There was a person who lived some eighteen hundred years ago, or more, by the name of Jesus of Nazareth], yet now henceforth know we him [that way] no more." So then, we can do no better in closing than to notice our friends and companions in this work. As mentioned in the eleventh chapter
[262] of Hebrews, eighth verse and onward."

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

May the Lord help us to realize that that is our place in this world, - that we seek a city to come; and where our treasure is, there

will our heart be also. "Yet a little while, and the world seeth me no more; but ye see me." "Lo, I am with you alway, even unto the end of the world."

Battle Creek College. G. W. CAVINESS

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IT will be impossible for me, in the few minutes given, to say very much about the educational work; about Battle Creek College in particular. I will call attention to a few things showing the importance of this work. Before coming to this meeting I looked over the old records of Battle Creek College, and took the BULLETIN, where the directory of our workers is given, to see how many now in the field, had at some time taken some training there; and I found that four hundred and twenty-five of the present force of workers in the field have been in attendance at Battle Creek College. Their names are on the books. Many others whose names have changed since they were there, are also helpers in the work. So this does not show the whole. As given by the BULLETIN, there are three hundred and thirty-six ordained ministers in the field. One hundred and thirty have received some training at Battle Creek College, and the training they received there was the last; it was, so to speak, their finishing attendance upon school, where they received an inspiration to enter upon the work. It seemed to me, as I read it over, that it meant a great deal that this one school is thus represented in all parts of the world, and the influence that has emanated from it has been a great deal; and how important that it be a place where God dwells, and where the influence of his Holy Spirit prevails, because of this very fact - that it is such a center of influence.

It seems almost like a reunion of the College alumni, when we come together here in the General Conference. There are so many here whom we have known in years gone by as classmates. This thought has been impressed upon my mind during this year, and for some time in the past. It is the thought of Moses, in his talk with the Lord, as recorded in Exodus 33. I will read just a word or two there:-

And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry

us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. Verses 14-16.

The presence of the Lord with us is that which will separate and make us distinct from others. I will say this, that we have endeavored to seek the Lord in connection with our school work. We have read carefully the instruction that has come to us from the Spirit of Prophecy, and are still reading and thinking, and are open for the impressions of the Spirit of God. I have been pleased, since coming here, in hearing from the words of truth to us, and hope I shall go away much benefited by what I have received. But I wish to say this: During this present year, while our numbers are not quite so large as in some years, yet we certainly have a good class of students, and we have had some of the presence of God. At the time of the week of prayer, two days especially, the whole time was given up to being with God and our students; and such a blessed place I never was in before in my life. We appreciate the presence of God, and earnestly hope that we may keep him with us, that the school may be a place where God shall be honored, and where young men and women shall be inspired for usefulness in his work.

The school financially is not doing, perhaps, as well this year as some years in the past. This year, according to our business manager's report, we will run short something like two or three thousand dollars. If we can be where the Lord is with us, and can
[263] have the sympathy and support of our brethren in that section of the field, and work can be done as it ought to be done to interest students in the school, Battle Creek College can be filled, and can sustain itself and do well; for it almost does so under the present circumstances. A little more would help to bring it up to where it ought to be; and I trust that this will be done. Some how, I feel a deep interest in this school. It is our oldest school, the first one planned, planned in harmony with the prayers and leadings of the servants of God in days gone by, and it has been instrumental in the hands of God of doing some good. While it is far from doing all that it should, yet it seems to me that we ought to rally to its support, and that it ought to go forward as never before, and accomplish a good work for God and his work.

REPORT OF BATTLE CREEK COLLEGE

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The work in Battle Creek College the present year in a number of respects is very encouraging. In the first place we have a good class of young people who are in earnest, and anxious to make the most and best of their privileges. We are comparatively free from the rougher class, who in times past have given much trouble.

ATTENDANCE

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The attendance is somewhat less than last year, and perhaps is not quite equal to year before last. The full enrollment last year was a little over seven hundred. This year it will probably be not more than about five hundred and fifty, judging from the present records. The total enrollment this year is five hundred and twenty-three. The falling off in the grades is about one hundred and fifty; in the College department, about fifty. The attendance in the Homes last year was about one hundred and fifty; this year our highest number has been a little over one hundred, so that there is a loss in the Homes of about forty.

EXPENSES

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There are a number of reasons for this falling off in attendance. First and foremost is the exceedingly close financial situation in the country; and, second, the fact that the school has adopted the cash system this year. Last year the school paid its running expenses within a very few hundred dollars, I think between two and three hundred. This year we, in all probability, will run behind somewhere between two and three thousand dollars. It is necessary to have about one hundred and thirty-five to one hundred and forty students in the Homes in order to meet expenses. The outside tuition, even though the school is well filled, is not sufficient to cover expenses.

INDUSTRIAL DEPARTMENT

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Last year we gave about forty students the privilege of working out half their expenses. This year we have given such employment to about thirty, who pay ten dollars per month and work out the remainder. If we could find work for our students, very many of them would gladly avail themselves of this privilege, and we could thus have many more in the school who cannot come as it is; besides the good that the students would derive individually from this work. This department of the school ought to be very largely increased in facilities as soon as possible.

LITERARY

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There is generally good and thorough work done in the literary departments. One feature we would call especial attention to is, that the Greek language now, for the first year, is taught entirely upon the Bible as a basis. We hope to continue this through the second year's work. Plans are in operation to give more extended attention to normal work in the near future. The faculty have in mind to prepare a high school or academic course, comparing with the best high school courses, to accommodate a great many who cannot take a college course. Such a course would give sufficient education for all ordinary workers in almost any department of the cause, and no doubt the great majority of our students would take this course. It is thought that this course will always contain a great majority of all our students, and should receive more attention than it has in the past.

HIRED HELP

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The number of teachers and helpers is not quite so large as it has been heretofore. Considerable of the work done by hired help in the past is now done by students in the industrial department. Some classes in the school also are taught by students advanced in different courses. So far as help can be supplied by students, it is a

most excellent plan; but in regard to students teaching, it is necessary to exercise great care, if we keep the standard of the work up to what it ought to be. [264]

THE RELIGIOUS INTERESTS OF THE SCHOOL

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The spiritual condition of the school in many respects is encouraging. The week of prayer was a most excellent time for us. A good work, and we trust a lasting one, was begun at that time. About a dozen of our students shortly after this were baptized. Among the faculty and helpers there has been a good religious and hopeful state during the year thus far. All have felt encouraged to take hold and press forward in the work. There is always much more for us than we have ever received, and eternal vigilance is the price of maintaining even what we have. We trust for a still greater measure of the blessing of God in the future.

Studies in the Book of Hebrews. - No. 14. E. J. WAGGONER. (Thursday Afternoon, Feb. 25, 1897.)

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JUDGING from some of the testimonies I have heard, we are just now where we can begin to study some of the things which we have been passing over. It would, of course, be very pleasant to me if we could pass along, and in the period of time that is allotted to us, go quite through, or nearly through, the book of Hebrews. But it would not be profitable simply for the sake of going over so much ground, if that were all. It would be a grand thing if we were in the condition to take hold and appropriate the matter as we go along. But what we are here for in this Conference is practical results; not for a show at study, but to get something that will be of practical benefit that we can take away with us. Now, you cannot take anything away with you that you do not take inside of you. You cannot take it in your pocket or anywhere outside, but in you. Because the Word of God is life. Who would undertake to go outdoors and gather up a quantity of sunshine so that we could have it in our rooms to-night?

But you might just as well think of doing that, as to think of carrying the light of God to people in any other way than in you.

The text we had yesterday was: "I will put my trust in him." Have we learned that lesson yet? I will put my trust in whom? - In God. These are the words of Christ. He says, "I will put my trust in him." In God and in whom else?

(A voice) In Christ.

Yes, but that is the same thing. But the way it usually goes is, I will put my trust in God and -

(Voices) Self.

In God and somebody else, and usually more in man than in God, because we cannot see the Lord. Do you know that heathenism is the most easy and natural thing in the world, and we are not so far from the heathen. People want to trust in something they can see, and they cannot see the Lord, so they do not know about trusting him. They want to trust in something that they can see; so you hear people talking as though it were the height, the extreme height of trust in the Lord, when we cannot see what he is doing. What wonderful trust! Somebody wants to borrow some money of me, and I let him have it. I trust him with it, but I keep watch of him. He goes down the walk, I follow him. What are you doing? - I am trusting that man. He turns a corner; I follow him. What are you doing? - I am trusting him. He goes into a house; I go as far as I can, and watch the door. What are you doing? - I am trusting that man where I can't see him. That is no trust; it is distrust and suspicion. It is an insult to him; but no one thinks of treating a man in such a way. It is only God whom they feel free to insult, because they cannot see the Lord, and he does not resent their treatment as men would.

I say we have a good deal to learn in that text, "I will put my trust in him." What are the grounds of our putting our trust in the Lord? If you are going to trust your money to any man, you inquire something about his financial standing. You wish to know in regard to his honesty. You must have some grounds for trusting him. Now what ground have we for putting our trust in the Lord? - He is strong, he is wise, he is stronger than we are, and he knows more than we do. He is almighty and all wise. How many believe that the Lord knows more than they do? We tell the Lord that we cannot do anything without him, and then go right on doing things without

him. We have taken as an article of our creed, that without the Lord we cannot do anything. We all profess to believe that without the Lord we cannot do anything, and then we go right along and begin figuring and planning without taking the Lord into the account at all. Now, how much sense is there in that? [265]

We have a lesson of trust in the fiftieth chapter of Isaiah. To show who it is that is speaking, so we will have no difficulty on that question, read the sixth verse: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and speaking." Who is speaking? - It is Christ. Now come back to the fourth verse and onward:-

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

The tenth verse tells when to trust, and it is the only time when we can trust in the Lord. It is when we cannot see; and how much of the Lord's way, how much of the Lord can we see any time? - Nothing. Clouds and darkness are round about him, but here we have the Lord, and we are to trust in him. The Lord hath given me the tongue of the learned, that I should know how to speak the

right thing at the right time: "The Lord hath opened mine ear, and I was not rebellious, neither turned away back." Notice the simple statement in Psalm 40:6-9:-

Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God, yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

Now turn to the book of Luke. The second chapter tells of the birth of Christ, the presentation in the temple, the return to Nazareth, of course after they had been in Egypt. "And the child grew, and waxed strong in spirit, filled with wisdom." Or, literally, "becoming filled with wisdom." The child grew, and waxed strong in spirit, becoming filled with wisdom. Now in the remaining part of the chapter we have that wonderful story of the trip to Jerusalem, and of Jesus talking with the doctors in the temple. We see in the pictures always, "Jesus disputing with the doctors," which shows that people who make pictures do not always know the Bible, because we have no record of his disputing, and it would have been most unseemly in a boy of twelve. He was there to improve every opportunity he could to learn something; but, although he was not there as a teacher, yet he could teach the doctors something, and he did that in the questions he asked, and in his answers. Do you suppose, can you suppose, that in the attitude of Jesus there in the temple, when twelve years of age, there was anything out of place, out of keeping with the proper conduct of a child twelve years old to those who were aged? anything immodest, or forward, or assuming, or bold in his character? - No. Just as a little boy he wandered in where the law was being taught, because his tastes led that way. They wondered at the answers he gave them, so clear, so deep, and they wondered that the questions he asked them opened up things even to their minds. But yet there was nothing that was not perfectly in keeping with the actions of a proper child, twelve years old.

W. W. Prescott. - I was very much interested in a statement I recently saw in the "Life of Christ," which is soon to appear; it is that those doctors thought, "What a young man that would be, if we could only instruct him right." What a man we could make of him.

Now the last verse: Jesus increased in wisdom and age, or maturity, and in favor with God and man. Think a little about the wisdom of Jesus. We do not half appreciate it. You remember that he had to meet those same doctors, if not, others fully as wise, all his life. He was forced to meet them, because they put themselves on his track; they were the scribes, the Pharisees, the Sadducees, the educated class of the Jews. The Jews as a people were not ignorant. The Jewish people of that day were permeated with Greek literature and philosophy, and all the wisdom of the Greeks. Greek was commonly used among them. Those doctors were the most polished and cultured of the people; they spent their lives in sharpening their wits by considering hard problems and perplexing questions. [266]

These men set themselves to work to entrap this young man who was bold enough to go around teaching the people, without having gone through their curriculum. How many times did they do it? How many times did they catch him? - Not once. They asked him a good many hard questions, and they thought they had cornered him; but did they do it? You and I would give a good deal to be able to act as wisely as Jesus did. Every time he knew the right thing to say, and the right thing to do, and when not to say anything. Was there a person in the world who was as keen of intellect, who knew just how to meet every emergency as did Jesus? You know he was wiser than Solomon. How did he get that wisdom? - It was by the Spirit of God. The Spirit of God made him of quick understanding in the fear of the Lord. But at what time in his life did this wonderful wisdom come to him? Was it as a revelation in a vision that it came to him? - No; the child grew and increased in wisdom. Was there any wisdom in Jesus - who never made a mistake, to whom the most abstruse questions were referred, - was there any wisdom in Jesus that might not be in other people? - No; for he himself is made unto us wisdom. He was always ready. When the time came that called for wisdom, the wisdom was there. Now, how did he get that wisdom, how did it come to him?

(A voice) It was intuition.

Then he was not like us at all. We read that "it behooved him to be made in all things like unto his brethren;" that is, in every particular. We do not want to put the Lord off away from us, but he is one of us. "I have exalted one chosen out of the people." "Behold,

I will raise up one from among the brethren." He was one of the people, one of the common people, just an ordinary laboring man. How did he come by his wisdom? Here is the statement given in the thirteenth verse that answers the question, "I will put my trust in him." Now what did he study that gave him this wonderful insight into men, their character, and his knowledge of men's needs, and which enabled him to know how not simply to answer questions, but how to teach the people? - He studied God's Word. "I delight to do thy law, O my God." "Yea, thy law is within my heart." There you have it. He was wholly given to the Lord, knowing that there is no other use for man in this world but to serve the Lord. That is the business of life - to please the Lord. Hearken as we read in the fiftieth chapter of Isaiah:-

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

Then he kept learning something day by day. He increased, he studied the Word, and submitted to the Spirit; that was all. Turn to Proverbs 1:23: "Turn ye at my reproof." I am thankful to God for the indication of the willingness of this delegation, of this body of delegates, to comply with these words.

(Audience) Amen.

That is good. But, brethren, I am wonderfully afraid that you are not going much further than that. This is only the first part. "Turn ye." I have wondered to-day how much more we know to-day, how much more wisdom we have, than day before yesterday. What did we get yesterday?

(A voice) Something of the Lord's will.

(Another voice) Reproof.

Yes, we received many statements as to what mistakes have been made, and wrong courses that have been taken. That was the principal thing. It was seen that in many things we had been wholly wrong. Now, does a man's acknowledgment that he has made a mistake give him wisdom, so that he will not make a mistake again? - No. That is where we are now. Day before yesterday, night before last, all the committees felt that they had come to a place where they did not know what to do; where they said, "We cannot go on any

further." Yesterday we had the Testimonies read that told us about the wrong, in this or in that part of the cause, wrong upon this or that line of working; and we said, "That is so, Lord; that is good." The Lord showed that he responded to that. Now what? We have had the experience, and now we are ready to go on, because we know all about it. The Testimony has told us about it; it has said we have done wrong, and we have acknowledged it, and now we can go on - go on and do what? - The same things over again; that is all. Although you have acknowledged your wrong, what warrant have any of you that you will not do the same thing again? Who in the first place went wrong intentionally? - Nobody intended to do so. Everybody thought he was doing the right thing. If you had known that you were going wrong, would you have done it? - Certainly not. [267] You have all been honest and sincere, and wanted to do the work of the Lord in the best manner possible. And you do not want to do right now, perhaps, any more than you wanted to do right then. You are just as anxious to do right now as then, and you were just as anxious then as now. But now it is pointed out to you; you made mistakes and went wrong; and you say, "Yes." Now we acknowledge the mistakes, and go ahead, and do what? - Go ahead and make another record of mistakes, and come up again where we will have testimonies, and we will have to say again, "The thing is all wrong," and then go over it all again. What shall we do?

(A voice) Seek God for wisdom.

Well, now, we will say, "We won't do that any more. We see now that we have been following the wrong plan. There are some defects in our organization. We have not managed it all right. That has brought these things about. Now we will divide up a little differently, we will reapportion out districts, so as to avoid putting so much responsibility upon a few men. We will put the responsibility on more men, so we won't do that as before." Now, brethren, I must fear that we are deliberately planning, without intention, of course, to go ahead and make not the same mistakes as before, in the same way, but to make some worse ones in a different way. What warrant have you that you won't do that?

(A voice) Trust in the Lord, and expect that he will guide us.

That is very good, but how often we deceive ourselves. We think we are trusting in the Lord when we bow down and pray to

the Lord before our committee meetings, and then get up and try to scheme and guess, to cut and try, and figure; and do not know. The Lord did not do that way. The Lord knew what he was doing. How did he know? He did not make these mistakes; and the Lord has given us these reproofs for a purpose, in order that we may not make any more mistakes. Notice: "Turn ye at my reproof." He has called attention, and everybody has turned. He said, "Halt," and we stopped. That is good. We turned to hear what he had to say. Now what is the next? - "I will pour out my Spirit unto you, I will make known my words unto you." That is the next thing. To accept this which has been given, to receive the reproof of the Lord, to accept it - that is a great deal. But what warrant has any man, after having accepted that reproof, that he won't go ahead and make the same mistakes in some other way? - No warrant whatever; not in the least.

Question. - Will not God guide us?

Answer. - If we let him; but we won't let him.

Question. - Is not the promise based upon the fact that we turn at his reproof?

Answer. - Yes, but we must allow him to fulfill that promise in us. "I will pour out my Spirit unto you." Have we had that result? - No; we have not had that yet. We get in such a hurry that we run ahead of the Lord. We play the part of Joab's servant. Where is your message? - "O, I haven't any, but let me run." And so we run, and run, in vain. Now the Lord studied the Word, and from the Word of God, Jesus got all the wisdom he ever had. How much more do you and I desire to know than he knew? In what lines was he deficient that we want to perfect ourselves in? In what lines was he deficient that we want to be proficient in? He had at least seventy men under him whose work he had to direct; so he knew something about running a conference. He had more preachers under him than any presidents of conferences that you know of. So he could give instruction in that line. Where did he get it from? - "O, he looked up the Jewish records, and saw how they did the work, and then modeled his plans upon that;" - did he? "He took the Methodist Discipline, and looked at the mission boards of other denominations, and saw how they worked, and then modeled his plans after that." Where did he get his wisdom? - Out of the Word of the Lord, didn't

he? from God's Word, and that alone with the enlightenment of the Holy Spirit.

He was not rebellious, did not turn back; but when the Word came, he did not pick it to pieces to subject it to the trial of his own intellect, but he took it in, and let that enlarge his intellect. That is the way we want to take the Word - instead of subjecting the Word, God's Word, and his Spirit and teaching, to our intellect and reason, we must take it in. What good does it do us then? It will enlarge our capacity and comprehension.

Now somebody will say, "What is your plan of work? What changes shall be made in our organization? - I do not know anything about that. But here is something I do know: *I know where wisdom is to be obtained.* And now, whatever we may say about school work, or anything of that kind (it all comes to the same thing), - whatever we say about any other kind of work, certainly if we find any wisdom whatever in the Word, it ought to be upon how to carry on the work of the Lord. If you cannot find out how to carry on the work of the Lord, in the Bible, what can you expect to find? [268]

Don't you suppose we can find in the Bible all we need for carrying on the work of the Lord on earth? But that is about the last place one thinks of looking, isn't it? You say, "I don't see anything in here about electing a president of a Conference. The Lord leaves that to human agents. The Lord has not gone into details; he has left man to carry out details." The attention of the Lord is not so occupied that he cannot give attention to details. That is one of the things we have been studying - the Lord in creation, in every single thing; the Lord personally caring for every part of his universe. Every detail in the universe has his personal supervision.

(A voice) Do you think that God bothers himself about all these things?

O, no; not a bit of it. God is so great that he can give attention to all these things, and not be bothered at all. That is God.

Now I will put my trust in him. The lesson to be learned, and the whole truth of the third angel's message, the gospel in a nutshell, is simply in this - that *God is everything, and man is nothing*.

As compared with God, we are vanity, nothing, and even less than nothing. Men of low degree are vanity, and men of high degree are a lie. Men of low degree are only vanity, but men of high degree

are a lie because they profess to be something when they too are only vanity. Now, if man is nothing but ignorance, and God is everything, all wise, would it be wise to leave God out, and let man take care of the details? If God knows everything, and man does not know anything, it would be wisdom to let God give directions in everything. If he is all wisdom, what is to hinder him from going into details? If he knows it all, what is to hinder him from going to the whole length, and showing man how to do all the work?

But now I imagine that I hear some one remarking that this is discouraging. You are putting us right where we were before.

Well, it did not seem discouraging yesterday, did it? Was anything said yesterday to discourage any body? - No. The Lord does not utter a discouraging word to a single soul. No, "he shall not fail, nor be discouraged until he have set judgment in the earth." Then what is the use of our being discouraged? He does not talk discouragement to anybody. "But he says some pretty hard things."

Yes; but it is not to discourage us. When the Lord sends reproof, who brings it?

(A voice) The Holy Spirit.

What is his name, who is he?

(A voice) Comforter.

Comforter; then the reproof is the very first step in comfort. When he comes, he will convince the world of sin, and of righteousness. Good! Let us take the whole thing. Let us take whatever the Spirit has to give to us. What does the Spirit give? "The Spirit searcheth all things, yea, the deep things of God." "O the depths and the riches both of the wisdom and knowledge of God."

The whole work is saving souls. I am not going to find any fault or criticize a single thing that exists in the work. I am content, perfectly content, that everything, every organization, be just as it is. There are certain things that we have set in operation, presumably for the purpose of assisting in the work of the Lord, in forwarding the message, in the work of saving souls. Now when we look back over what we have done, can we flatter ourselves very much with the progress we have made? Has it been a brilliant success? What we heard yesterday certainly will keep us from boasting very much. Now, having tried to work in our own way, would it not be fair to give at least a just trial to the Lord's way.

Here is a lily growing. That is the standard given for us. "Consider the lily." The lily starts out in the spring. It is going to make a considerable growth this year; but before it can think of growing at all, it will stop and lay plans for the summer's growth, and measure just exactly how much it is going to grow, and what it is going to be. It must devise and measure it all out; have a plan laid out. If it did that, it would never grow. What is the proper size and shape of a tree? How high must a tree be? how great must be its circumference? what its diameter? how high from the ground must the first branch put forth? how far apart must each branch be? how many branches must it have? and how many leaves must each branch bear? O, that depends upon the tree. And for that matter, you cannot fix it, because [269] it does not stop growing. It keeps growing as long as it lives. Now, the Lord says that his people shall be trees of righteousness, and Christ was one of the model trees. How was it with the model tree? He kept growing and increasing in stature, and learning something, not because that is the way somebody else had done, but because God was in him.

Brethren, we have got only a little glimmer of light. The light that God has for us would dazzle our eyes if he would give it to us now, because we have accustomed ourselves to so much darkness. By and by the light will shine from heaven in such a way that people who have not been used to the light, will run and hide in holes, and who here is going to do that? If we do not get our eyes opened pretty soon, so that we can take the light a little faster than we have been taking it, it may be that some of us who are here will hide in holes when the Lord shines forth.

Question. - Are we to understand that Christ's knowledge was acquired?

Most certainly it was. There was no other way. He was not born with wisdom. But we have in the first chapter of 1 Corinthians this statement: "The foolishness of God is wiser than men, and the weakness of God is stronger than men." Where can you find anything more foolish and helpless than a little baby? In the twenty-first Psalm we read that Christ was cast upon the Lord from his mother's womb. There God manifested what he could do. The one thing we want to learn is, "I will put my trust in him." Learn to trust the Lord, for the Lord knows more about anything than we know.

Whatever we know about anything in the world, the Lord knows more about it than we do.

The one thing that rests upon my mind is, Are we going to become acquainted with the Lord, and get in touch with him, so that we can know when he speaks, and talk with him day by day, so that we shall know what to do and how to do it? and if we are not, what in the world is going to hinder us from making the mistakes we have been making all these years? It does not make any difference how sorry we are for a thing. That does no good unless we go farther. That is good of itself, the right kind of sorrow that works repentance. The thing for us now to say is, Lord, we accept the reproof. Pour out thy Spirit upon us. Give to us the enlightenment of thy Spirit. I was reading yesterday a statement that it is for the people of God now to be gathering together, and seeking the Lord for the outpouring and the filling of his Holy Spirit. That is what we need for the work. And when we have the Holy Spirit's enlightenment, then we will know the Lord day by day. He will open our eyes. He will talk with us, and these things that are wrong will drop away. The work of the Lord is to build up. We do not have to set ourselves to tearing anything down, but just let the Lord fill us with the Spirit, - the spirit of wisdom and of understanding, the spirit of counsel and of knowledge and of the fear of the Lord, which will make us of quick understanding in the fear of the Lord. Then whatever we have that is right, will go right along with us; and whatever we have that is unnecessary and useless, will drop off. There is one thing, brethren, we want to do here, and that is to say, Lord we take these reproofs, and we are waiting to be filled with thy Holy Spirit; and then expect that we shall have his words made known unto us, and we will find that there is light. But then do not think that there is the place to stop. There is no stopping-place. People get a little light, and then the first thing they know they are troubled because they are expected to get some more light. They do not like to be troubled with getting accustomed to more light. They want a rule laid down, so that they will know just the thing that they are to say and teach. Well, the only rule is progression, eternal progression. The path is as the shining light which shineth more and more unto the perfect day. And when that perfect day dawns our eyes will be so accustomed to seeing the

light of the Lord, that we can see the full and unveiled glory of the Lord, and our eyes will not be dimmed.

Studies in the Book of Hebrews. - No. 15. E. J. WAGGONER. (Friday Afternoon, Feb. 26, 1897.)

No Authorcode

WE may begin here as though we were leaving off at the close of the hour. If any one has any questions to ask, perhaps it would be better for them to be given now. So if there are any practical questions upon any of these points we have been considering - practical questions, not speculations - we should be glad to consider them.

Elder Lane. - I was asked yesterday if I thought you were teaching that although we lived very near to God, and had much of his [270] blessing, we would ever come to understand the minds and very motives as Christ did. This was a question which resulted from the statement you made that Christ had no more than we may have. It says in regard to him that he knew what was in man. So if we have enough faith, can we reach that same point?

Twelfth chapter of 1 Corinthians. I do not know anything, I have no opinion whatever, except what I read; and all can know what is written just as well as I.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

But to every one the Spirit is given to profit withal. Therefore when the people of God come to be the people of God indeed, - come to give up their own way, their own devices, their own schemes, for the Lord himself to be their wisdom, God himself to be in them by his Spirit, in his fullness, - then the gifts of the Spirit will be in the church because every living soul will have some gift of the Spirit. The Spirit divides to every man severally as he will. Discerning of spirits is one of these. I know of but one man in the world since the time of Christ, who had all the gifts of the Spirit at one time. That was the apostle Paul; he had the whole series, an apostle, a teacher, an evangelist, a prophet, a discerner of spirits, talking with tongues, interpretation of tongues, the gift of miracles, the gift of healing - all found in that one man. I never read of another man who had such an abundance of gifts. But God takes everybody, every individual, and gives to every one his work. He gives to every man according to his several ability, according to the work God designs he shall do. The fullness of the Spirit in him will make him competent for that work. God will give to every soul just the gifts that are needed for every occasion.

We do not need to explain as to the operation of the Spirit. The essential thing for us is the acceptance of the Spirit. Then whatever the Spirit is pleased to work in us, we will give God the glory. But we will not choose. We have the statement, "As he is, so are we in this world." "God was in Christ, reconciling the world unto himself." He has put into us that same word of reconciliation. "So then we are ambassadors for God, as though God did beseech you by us," in his stead. The same work, you see, the very same work is given to us, that was given to Christ: "As my Father hath sent me, even so send I you." To fit him for his work, "in him dwelt all the fullness of the Godhead." So the inspired prayer of the disciple for us is, -

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

There is no difference; the same things are given to us, that were given to Jesus, for we are joint heirs with him. That is not lowering Christ. It is not depreciating Christ, but it is the Spirit endeavoring to give us a conception of the wonderful height to which God lifts man. The Spirit desires that the eyes of your understanding may be enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe. He wants us to see and know these things. Is there another question?

(A voice) How could Jesus trust in God when he was a very small child, if all the wisdom he had was acquired?

I cannot explain it; it is enough for me to know that he did. Of course the question hinges on that word *if* - *if* all the wisdom he has was acquired.

Elder Fifield. - It seems to me that some of the most perfect trust there is, is that of the child. The Bible says, Except ye be converted, and become as little children.

Of course children trust. But we get the idea that because children are small, and do not bother themselves about things as we do, they do not trust, when they have a great deal more than we do. Men [271] build up doubt by their vain reasonings and philosophies only to knock it down again; but the child is not so foolish as to build up a great pile of stuff that he has to knock down again.

But to return to that point, as to Jesus' acquiring knowledge. It is a vital one, just as any other. On that depends whether we are going to get all the benefit of Christ, or whether we are going to dig a ditch and make a separation. Now, if he was such a monstrosity that as a child he had enough knowledge to fit out a full-grown man, what likeness is there between him and us? What benefit can we get from his experience? What a big advantage he had over us then. Could I get any benefit from his experience in such a case? - No; it would simply be discouraging. But it says that he was tempted in all points like as we are. "It behooved him in all things to be made like unto his brethren." There is the benefit, the advantage.

Elder Jones suggests that the words in Psalm 22:9, 10, make it plain. The Lord kept him as a child, as a youth, and as a man; and he will do the same thing for us, if we put our trust in him.

Now take the case of Solomon, who, according to the Bible, was the wisest man that the world ever saw. There was none like him before or after, and all the world came to see the wisdom of Solomon. How did he get his wisdom? - God gave it to him? Did he go to bed one night, and wake up the next morning a wise man? He himself has told us how he got his wisdom, and how we may get it. It is true that he sought the Lord. The Lord said, What will you have? He said, I will have wisdom. The Lord says to us, What will you have? We desire wisdom, too. We are in continual need of wisdom about something or other. How shall we get it? - "If any man lack wisdom, let him ask of God who giveth to all liberally, and upbraideth not, and it shall be given him." But let him be watchful about one thing. Let him ask in faith. How does faith come? - By hearing. Hearing what? - The Word of God. Let him ask, then, according to the Word of God. If he asks according to the Word of God, there is no doubt about his getting wisdom. Solomon asked for wisdom, and he got it. Turn to the second chapter of Proverbs, and we shall find out how he got it. There is only one way. The old proverb used to be that there is no royal way to knowledge. But there is. That is the only way there is to learn. Solomon was a king and he has given us the royal way to wisdom. And this is not simply Solomon's opinion. It is the Spirit of God speaking through Solomon, and what the Spirit of God spoke to Solomon, he speaks to us. Let us read it:-

My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea every good path.

How did Solomon get his understanding? - He dug for it. He cried for it day and night. That is the way men seek silver and gold. That is the way the millionaires get their money. They put their

minds on that one thing to the exclusion of every other thing day and night, because they would rather have money than anything else. Now, we would rather have wisdom than anything else, because the wisdom of God is salvation, and the salvation of God is everything. We have the key to the whole universe then. Solomon studied. He asked the Lord, and then studied, and the Lord gave him light. He studied God's Word, "for the Lord giveth wisdom, out of his mouth cometh understanding." So Solomon got his wisdom from the Word of God, and he did not have nearly so much of the written word as we have. But there was not another thing that Solomon had to make him the wisest man the world ever saw. Do you believe it? It was just by the study of the Word of the Lord.

Some of you do not believe it, because you have read the Old Testament through, and you did not find very much in it. I have traveled across Nevada and Colorado, and I never saw any silver or gold in either State. Shall I say that I do not believe there is any gold or silver in these States because I never saw any there? But it is there nevertheless.

I was not looking for it when I was there, and did not dig for it. Other men have found lots of it there. Some men may say that they see wisdom in the Bible, but only in certain directions; it does [272] not tell a man how he ought to do in a Conference. It does not tell a man how he ought to do in his own affairs. How do you know it does not? You may say you have not found it there. It is one thing to say it is not there, and another to say you have not found it; because it has been found. Solomon found it there. And the Lord found it there, because he was greater than Solomon. Jesus was wiser than Solomon, and we have access to the same source of instruction that Solomon had.

The question will come, How shall we know when we get the truth, that it is the truth? How shall we know we have the right way. I will tell you how you cannot know: if you use your mind to speculate, and try to reason things out. You get hold of some subject, some idea, then take that and try to drive it through the Bible, and use one text here, and another text there, and another text elsewhere, that will fit, - while you may have a pretty good theory, you cannot *know* anything about whether you are right or not. Of course you cannot. You will always be in doubt. The most you will be able to

say is that according to your best judgment so and so is the truth. That is not studying the Bible at all. That is studying yourself, and trying to get the Bible to agree with you. It is another thing from studying the Bible. The same doubt will also always be in your minds when you take truth at second hand. The Lord says, Dig, just as you would for treasure. Take the Word, and look at it, and delve into it, until its truths are imprinted in your mind. And let them be turning over and over and over, just keeping them until they are digested and assimilated, and we get the good that there is in them. And then the light comes. It is life and you see it. Now, from my own experience I tell you that is the only way to learn anything of the Bible.

Elder G. F. Watson. - Do you understand that we should not study by subjects?

You cannot study the Bible that way. Nobody ever studies the Bible by subjects. That is not studying the Bible at all. You study the Bible itself, without reference to subjects, and then when a man asks you a question on any subject you are ready, no matter where he strikes you; you fall upon your feet every time. It makes no difference where you start in, it is there, and you see it. Now, when you take a portion of Scripture, read it and reread it, keeping your mind fixed upon it as though you would see to the bottom of it, - why, it is just wonderful. I can say for myself, that I do not deserve any credit for anything I know, because I have not obtained it by any shrewdness I have in studying things out. I simply take a scripture and look at it, and look at it. I want to know what it says, and that is all, without any speculation; and I will not allow myself to think, even myself by myself, one hair's breadth from what the Bible says. I have not any curiosity to speculate about the Bible; my curiosity is just all in abeyance. The trouble is, we go a little way in the Word, and then start off on a speculation, going on nothing, wondering about this, and building up this theory and that theory; but we have no business to do that. It is not fair to treat ourselves or anybody else that way. I simply keep looking and looking, and it comes. Now, can a man know a thing that he sees? If the window is open here, and we look out, can we tell what we see?

We look out here, and we see the sun shining; and we look out on the other side, and we see the sun itself. Then do we call two

or three of the brethren, and say, Now, I want to be sure that I am right on this? I see something there; is that light? or is it not light? I want to be sure. The window is open, and I ask, Is that light? or is that not light? What would you think was the matter with me? - You would think I was blind. We want to be able to know light when we see it. And it certainly ought not to be a difficult thing for one to be able to do that. I would not give a farthing if every one in this house should go with me out into the street, and tell me the sun is shining. That would not help me one bit. You think I am wonderfully conceited, don't you, because I can tell when the sun is shining? Well, I have fairly good eyesight, and what I see I know. Now, when we get acquainted with the Lord, we know the light, and we do not need to have somebody to tell us that it is light. Every one of us has to have that knowledge for himself, so that he can know it for himself; and he does not need to have anybody to tell him about it. We have that statement in 1 John 2:20: "Ye have an unction from the Holy One." Have we? Settle that point. "And know all things." How can that be? - Because just as it is told in the fourteenth chapter of John, "The Comforter which is the Holy Ghost, whom the Father will send in my name, he will teach you all things." He will not teach [273] us anything wrong. He will lead us into all truth. How much will there be that we need to know that we cannot have, and cannot find out? Now 1 John 2:27:-

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Whoever receives any truth, no matter how true it is, from a man, and recognizes that as coming from a man, has not the truth at all. Whoever will quote a man, when he is trying to teach somebody, - well he is not teaching with authority. He does not know what he is trying to teach, and cannot expect that the people will. The man who knows the truth teaches as though there was not another man on earth who believed it. He knows it so thoroughly that any number of men in this world denying it would not have the least effect upon him.

Elder Kauble. - Is it not just as possible for a man to be positive that he sees light when he does not see it, as for a man to be positive that he sees light when he does see it?

No; it is impossible. A man cannot be sure of a thing that is not so. A man may be deceived, but we have no business to be deceived. What in the world are we in the world for as teachers, if we do not see and know the truth? What business have we to go out and teach somebody else what we do not absolutely know? How dare we do it, and thus run the risk of leading him astray?

Question. - Was not Paul just as positive when he went about persecuting the disciples, that he was doing God's service, as he was after he was converted?

No; he was kicking against the pricks.

Elder Kauble. - I read in the Testimonies that we ought not to teach new doctrines until after counseling with the leading brethren. The question comes, Are we to take our own individual judgment as to what is light?

No; we are not to take our own individual judgment about anything. Cursed is the man that trusteth in man. There is nothing so accursed as for a man to trust in himself. We have the mind of the Spirit to depend on, instead of our own. That statement in the Testimonies is needed, but we need not be worried over it. Did you ever meet a man, and he would say, I have a new sermon, a new point, some new light. He tells you about it, and says, What do you think about this. He does not mean, of course, to ask your advice, but only to get your assent to his theory, so that he will feel more secure. I will tell you that in all my experience I have never seen anything in that way. In all my experience in the truth I have never yet found a new point, or gone to any one and said, I have a new point; because I never tried to get out anything new. I have not the slightest sympathy with anybody that goes about to get out new theories. Such a one could be in better business than that.

Elder Ballenger. - Are we not commanded to get things new and old out of the storehouse?

That is all right; I did not say that I do not get things new, for I am getting such things all the time. But we do not get new things by jerks. We are not studying to find something to unload on somebody else, or to arouse the anxiety of the congregation with the thought

that they are going to get something that will tickle them, something that will create a sensation, that will be startlingly new, and that nobody ever thought of before. Such a man always does harm, even though there be some truth in that which he has. Truth is always the same, the old, old story, and yet it is always new. It is life, new life; it is the old thing always brightening up. It is eternal life. We live in eternity, if we are the Lord's. He has given us eternal life, the power of the world to come. And the one characteristic, the chief characteristic of it is, that it is always fresh. The earth made new will be just as new after ten thousand years, as the first day. The man who reads a text of scripture before a congregation, and does not every time he reads that text learn something new from it, has not his eyes upon God. It is not something that you can sit down and jot down with the pen and ink; it simply comes. The new things that come to me are not the things that I keep a memorandum of, so that I can go about and say, Here I have another new thought. Indeed, the man that gets so little light that he can keep a memorandum of it, does not get enough to do him much good. It just keeps coming, coming, coming, like the rising of the sun. You cannot mark it. You cannot make two successive marks indicating the rising sun's position in the heavens. When you make the second, it is not there. It is rising. It is higher, continually higher. So is the light from the Sun of Righteousness. Light is life, and life is growth, continual [274] growth.

(A voice) Such a man is going on and on; he is growing. "The path of the just is as a shining light, that shineth more and more unto the perfect day."

Why, brethren, if we had to meet together to decide upon every ray of light that God gives, we should have to be in General Conference all the year around. Light is coming all the time. A man cannot put his hand out and mark it. You cannot, no man in this world can write out a synopsis of faith, and tell the truth. You cannot get at it in that way. Truth is from God, and must be drank in as he has given it. A man is not to go around conscious of how much he knows. There is only one help to Bible study, and that is the Spirit of God.

Question. - Do we understand that receiving the Word of God is receiving the Spirit of God?

Yes, if you receive the Word of God indeed, because it is a living thing; it is the bread of life. If you take it as written by some other man, it is not Spirit at all. But if you take it as the living Word, spoken by God himself, then it is life.

But, as I was saying, we are not to go around burdened with a sense of what we know. Why, brethren, when the apostles received the Spirit of God, do you suppose they went around all the time burdened with the consciousness of power? Christ said to them, Ye shall receive power after that the Holy Ghost is come upon you; but do you suppose they went about conscious of that power? - No; they were simply ordinary men the same as before, without any consciousness of power; but when the occasion for a certain thing arose, being always yielded to the Spirit, they were ready for the occasion.

Brethren, we need to study the Bible; stop fooling with it; stop using it as a plaything; begin to study it, and believe there is something in it. There is more in it than you have any idea of. There is everything in it.

We are studying the question, "I will put my trust in him." We have seen justification by faith is the bottom and the substance of everything. See here, as we saw in what we read the other day, the failure to receive - not simply to assent to, but to receive - righteousness by faith is the cause of all these complications and these difficulties that have arisen. Do you see the point? Does that teach you anything? Does that not teach this, that if we all accepted righteousness by faith, and all that is in it, - because that means eternity of progress, - if we received it into our lives, we should know just how to do in everything? because it would open up the whole Bible to us, and then we would be saved all these difficulties, and all the snarls that we get into, and not have to spend so much time getting out. The trouble with many people is, trusting in the Lord makes them think, and it is hard work to think, and so they would rather trust in themselves. Now, that seems like a paradox. A great many people think that the worker who trusts in the Lord, and who preaches by faith, is the man who doesn't think. How many times, as I have tried to impress upon the ministers that they should depend upon the Lord for their preaching just as much as they do for their living right, have I heard the objection raised, "We must not be haphazard; we must

not go at random; we must not depend upon the spur of the moment, and go and give whatever we happen to have in our minds."

The testimonies say all that. But who said that depending upon the Lord was going at haphazard? You might as well say that the man who trusts in the Lord, to be kept from sin, is going in an utterly reckless, foolish way. It does look foolish to the man who doesn't know anything about it. And I know how foolish it used to seem to me, how absurd, to think that man, by believing, could be protected from doing a wrong thing. But I know it now, and there is no foolishness in it. There is no going at random about it, for it holds a man right to the Rock all the time; and the man who throws himself into the hands of the Lord, that he will preach by faith - do you suppose he isn't going to think and study? The reason why so many people do not trust the Lord is because it requires so much thinking; when instead of that they can just take a little time, when they feel well, and think for an hour or two, and work out a subject to their satisfaction, and they are forever free from thinking on that subject. Then when they get ready to preach, they can get out their notes, and all the time they know exactly how much they know, because they have it in their pocket. But, brethren, you cannot carry the Word of God in that way. You cannot carry the Word of God in your pocket. You have to carry it inside of your [275] own heart. It has got to be a part of yourself. And as you go along, you may be unconscious that you know anything about a certain thing - the whole thing is gone from your mind, because you don't need to use it then, and some brother comes along and says, "What is your opinion about this thing?" I don't know anything about it; I haven't any opinion. But if somebody comes along who needs light, somebody who wants help for his soul's salvation, and that very thing is a thing that is going to help him out, the Spirit of the Lord will bring it, and it will be as clear as daylight, and you will see it, and all you have to do is just simply to read off to that man, or that congregation, just what you see by the Spirit of the Lord, - what the Spirit brings to your remembrance. But it does not bring that which we have not been giving our minds to; and that throws upon us a responsibility of keeping our minds upon the Word of God, of giving ourselves to the Word of God and to prayer, so that we may be ready for every good work; so that whatever condition a man may

be in, whatever need, whatever distress of mind, we will have so studied the Word of God that although we may never have seen that man, we have the Word that meets his case exactly.

Now, we do not have to go around burdened with a sense of how much we know, and with everything parceled, and each one of these things labeled in our minds; this subject is here, and that subject is there. We cannot get at truth in that way. But it is all there as light, and when the Spirit of God shows the occasion and the person, they all meet together; we are ready for every good work. It is not we, but the Spirit of God; and we can put ourselves into the channel and be used by the Spirit of the Lord.

The Wisdom of the Cross.

M. C. WILCOX

No Authorcode

(Sabbath Morning, Feb. 27, 1897.)

TEXT: 1 Corinthians 1:21-24: For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

I am not going to take the time this morning to trace out all that this language contains, but shall aim at some of the principles which we can take into our lives. In verses five to seven we read as follows:-

In everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

In Hebrews 2:3 we read of the word being "confirmed unto us by them that heard him." Many things have been confirmed unto us, but what we want is that the things of God - his truth and his law - should be confirmed *in* us, by the power of Jesus Christ. In the words which I have read for my text, two classes are brought to view who reject the gospel: one, a superstitious and credulous class who seek

for signs and evidences after the devices of their own imaginations, evidences that will confirm to them their own ideas; the other, a class seeking for confirmations of theories and ideas according to their conceptions or worldly wisdom; that is, according to their own ideas of philosophy and truth. Both of these classes really stand upon one basis, and that is selfishness, or self-sufficiency, self-dependence, seeking rather to establish their own ways than the ways of God.

"The Jews require a sign." And, turning to the history of our Saviour, we find this statement often verified. In Matthew 12:38-40 it is written:-

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

This demand of the Jews was repeated over and over again. Even while he was working his mightiest miracles, and continually showing them signs and evidences of his divine power, yet in the face of these things they came to him asking for a sign. They wanted something that was in harmony with their own ideas. It seems to me that the Saviour's answer to the Jews is one of the saddest found in the gospel: "There shall be no sign given to it [this generation], but the sign of the prophet Jonas." The only evidence that was vouchsafed to them would come to them after they had passed probation's line and their doom had been sealed, - after they had committed the fatal act, and had carried their unbelief to the [276] farthest extreme, - then the sign would be given to them, but they could not receive it. The Son of God had come to them, and they had seen manifestations of his divine power; but they had rejected all these things, and the favorable hour for that nation passed away. God was giving them signs and evidences all the time, but none that they would believe.

The Greeks sought after wisdom. Turning to Acts 17:16-21, 32 we have an account of the visit of the apostle Paul to Mars' Hill, the heart of the Greek philosophy. The characteristics of the Greeks are plainly given in the twenty-first verse. They "spent their time

in nothing else, but either to tell or to hear some new thing." It was the wisdom of the world that they were seeking after, and not the wisdom from above. They were diligent in seeking out new things, and diligent in telling them, and they were willing to adopt that which commended itself to their understanding, and which accorded with their ideas of philosophy; but when they heard of the resurrection of the dead, some mocked. This was a new thing to them which they were not able to reconcile with any philosophy with which they were acquainted.

The lesson of these things is for us to-day. There are still those who seek after signs, who demand that the work of God shall be done in the way which they have marked out. They are not ready to receive evidences that do not harmonize with their ideas; and there are those who are seeking for the truth only on lines of worldly wisdom. God would have us to find wisdom in those places only where true wisdom can be found. Permit me to read a few extracts from Special Testimonies along this line of thought:-

"Formality, worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God, but when accepted it stands as an obstacle to prevent God's light in warnings, reproof, and counsel, from coming to the world."

"Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God, and to place themselves in the channel of light, will have time to give to the suggestions of Satan and the working out of his plans. Satan will insinuate himself by little wedges, that widen as they make a place for themselves. There will be a gradual adoption of worldly policy. The specious devices of Satan will be brought into the special work of God at this time."

"We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught."

"Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, will be ensnared. Through living faith and earnest prayer the sentinels of God must become partakers of the divine nature, or they will be found professedly working for

God, but in reality giving their service to the prince of darkness. Because their eyes are not anointed with the heavenly eyesalve, their understanding will be blinded, and they will be ignorant of the wonderfully specious devices of the enemy. Their vision will be perverted through their dependence upon human wisdom, which is foolishness in the sight of God."

Let us take time to try every one of our hearts, for we are all in danger of the things that are here pointed out. Satan will work in the last days as never before. During his long experience of six thousand years he has grown crafty in the art of deceiving. Six thousand years' practice of every device of deception has given him great power; and with new inventions he will seek to ensnare the people of this generation. "New and old will commingle, and this will take place right early." Our Saviour tells us in Matthew 24:24, that "there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Satan's best efforts are not directed to deceiving the inexperienced, the children of this world; but he will try every art to deceive, if possible, those who have come to a knowledge of the truth; those who see some beauty in the light of God, and not those who are wholly blinded. The apostle alludes to his work in the following language, in 2 Thessalonians 2:9, 10:-

The working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

Satan will employ the deceivableness of unrighteousness. These things will not come to us in the form of evil, but as genuine truth. And by every device of which he is master, Satan will make unrighteousness appear as righteousness. The counterfeits which are most likely to pass are those which appear most like the genuine; and the danger is that while we are expecting certain events to take place, and that God's work will take certain forms, Satan will counterfeit that which we are looking for, and thus we shall be deceived. We have our ideas of how things will come about, and we are in danger of closing our eyes to all other things, and the enemy taking advantage of the situation, will counterfeit the truth; and when we [277] see the very things for which we have been looking, we shall be

misled. For we are looking for wonderful manifestations, and the Word of God says that Satan will work with all power, and signs, and lying wonders. God will also work by signs and wonders, but the testimony or Word of God must be confirmed *in* us; there must be that close communion between us and God and his Word by which we shall be able to discriminate between the true and the false. God has declared his method for obtaining wisdom, and that is to obtain a knowledge of himself. The Word says, "Acquaint now thyself with him." The world's method as expressed in the old pagan maxim is, "Know thyself." It is true that God wants us to know ourselves, as he knows us; but man's wisdom cannot reveal this to us. We cannot learn these things from the standpoint of human philosophy. No progress has been made in these things in all the past.

The study of comparative religions is one of the sad features of our religious life to-day. The fact that so many are looking into darkness for light does not speak encouragingly for the religion of the future. Christianity cannot be compared with other religious systems, because truth bears no comparison to the craft of the arch deceiver. He who searches in darkness for his religious faith will find only darkness; and between light and darkness there is no agreement. Christ has no concord with Belial. We need not study the philosophy of this world in order to know the truths of divine revelation. The greatest possible mistake we can make is to grope among the earthly for the divine. We never shall find it there. In order to detect the false, we need only to know the true. God has set before us the source of wisdom in the words of our text: "Christ crucified ... unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." In the eighteenth verse it is said that "the preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God." This is where wisdom lies. It is in the cross of Christ. All in the Cross. We sometimes look at the resurrection, or the new earth, or other things, and long for them, and they are all parts of the great plan of salvation; but, brethren, our wisdom is in the cross of Christ. What does the cross mean? In answer read John 12:23, 24:-

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except

a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

The wisdom of the world is to gather everything to ourselves. The wisdom of the cross is to give up all for others, even to the death. The cross is not to the Christian simply a fact that occurred eighteen hundred years ago. It is an ever-present fact. And God wants it to be to us such a living fact as though we stood upon Calvary itself in the presence of the crucified One. Christ not only gave his life upon Calvary, but he gave all of himself for mankind in the beginning. He who was in the form of God, as declared in Philippians 2:5-8, did not affect to be like God, did not aspire after all power, but emptied himself of his divine power, becoming a servant, taking upon himself the likeness of man, and becoming obedient unto death, even the death of the cross. And because of this, the Father filled him with all the fullness of God, and exalted him above every name that is named. Thus by the cross he was filled with all wisdom, all power. He descended to "the lower parts of the earth," to death, nothingness, that in the fullness of the Godhead wherewith he was filled, he might fill all things.

One of the great lessons presented before us in the gospel is that we are living in the presence of the cross. That is what Christ taught. And the wisdom of the cross will be a theme for contemplation throughout eternity. That the Son of God should lay aside all his glory and take upon him the form of sinful man - take upon him the death of the cross - is a subject worthy of the highest study.

Sometimes we find those who are starting in the Christian life counting out what they must give and what they may retain. But this is not the principle of Christianity. Love seeks to give, and not to withhold. But love has its everlasting reward. Because Christ emptied himself, God filled him with all the fullness of the Godhead. That is what love always does. Love never holds back and binds its possessions to itself, but love gives, and in giving always receives more than it gives. And inasmuch as Christ gave all, God gave him all things. That is what the cross of Christ means, giving up all for love's sake. It meant that to Christ, and that is what it must mean to us: and God asks us to embrace the cross in order that we may [278] receive that which he has for us. That fullness which came to Christ never could have come to him except for the cross. It is true that

he was perfect before he gave himself, but he gave up all that in his work for man there might be no semblance of selfishness. For the unselfishness of Christ all righteousness was won for those who would accept the cross.

All crosses are not the cross of Christ. There are those who are making crosses for themselves all their lives. Some of the greatest blessings that God sends to us are perverted into crosses and trials. But that is not bearing of the cross of Christ. What the cross means is indicated in Galatians 5:24:-

And they that are Christ's have crucified the flesh with the affections and lusts.

They that accept of the crucifixion of Christ must therefore give up all as Christ gave up all heavenly glory for them. The apostle says in Galatians 6:14:-

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

How much, then, of this world can a Christian bring into his life? How much of its purposes, its educational principles and plans, should we bring into our lives? The Word of God to us is that we should not seek worldly counsel or worldly wisdom.

We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time, will be such as weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught.

God's wisdom is infinite. And when we come to the place where we are willing to give all for God, we will have room for Christ to come in and fill us with the fullness of God. "In him ye are complete." All things come into our lives if we reckon ourselves dead upon the cross. Then we shall not be seeking after the things of this world. We shall find that which is so much better in the contemplation of Christ and his infinite love.

On the other hand, the world will not be looking to us to forward its plans. It will know where to find us. The world will be crucified unto us, and we crucified unto the world. In the experience of the disciples on that last fatal night we have many profitable lessons, and here is one of them: No such temptations came to John as came

to Peter. He went *in with Jesus* into the judgment hall. All men knew that he was a disciple of Christ. Of his attitude and relation there was no room for doubt, and hence there was no opportunity for temptation. But there was another disciple of whom it was said that he followed Jesus afar off. There was in Peter a feeling of pride and resentment at the humiliation to which he thought he had been subjected. There was a lack of submission. He had felt rebuked because his plans were not accepted. He desired the glory of discipleship, but not through the cross. Going into the judgment hall he stood aloof from the Master, and when the question came to him, "Art thou not one of his disciples?" he swore he never knew him. The Lord wants us to have so much of the grace of Christ in us that the world will know that we belong to him. Our young people especially should stand where the world will know where to count them. There should be no room for doubt as to which side they stand on. The temptations which sweep away thousands would never touch those who always stand faithful and loyal to Christ. The lusts of the flesh must be so crucified in us, that when Satan comes to us there will be no place upon which he can hang his temptations. Being crucified to the world does not mean that we shall go out of the world, but we are to be separate from the world in spirit, in our purposes and in our actions. But we are here to save the world. We are called upon to preach to the world, - living epistles which shall be known and read of all men, - to bear the testimony of Christ crucified in us. If a grain of wheat fall to the ground and die, the same will bring forth much fruit; and if we die to Christ, God will bring to us a new life. There is glory in crucifixion, though it was the humiliation of our Lord. It is thus that self dies, and then the glory of Christ comes in. What a life that is - a life that lives and loves through all eternity! But we are too prone to have our anxiety fixed upon some things - to have some plan of our own to carry out. We are not willing to take the loving cross and all that it involves. Why will we hesitate to give up all for him who gave up all for us, and in this freely gave us all things. Every soul in the kingdom of God will have been brought there by that wonderful transformation of the cross. The result of the trade is to be sons of God. Will we not accept that life to-day? It means life spiritual, and life eternal. It [279]
means wisdom to solve every problem. It means strength for every

trial - it means that Christ is all in all. God grant that this may be our portion. Amen.

The First Great Commandment. A. T. JONES. (Tuesday Evening, March 2, 1897.)

No Authorcode

YOU know that the Lord has said of this time and of the people who live at this time, that "here are they that keep the commandments of God and the faith of Jesus." You and I rightly profess to be that people, and we stand where we profess that it can be said of us by the Lord, to the universe, "Here are they that keep the commandments of God and the faith of Jesus." And it will be a fact, not merely because he says it, but he will say it because it is a fact.

That text applies fully to you and me who are here in this house; and the Lord wants it to become a fact now and remain a fact straight along, so that he can proclaim it to all the world and to all the universe continually: "Here are they that keep the commandments of God and the faith of Jesus."

That is what we are to study. We are to study in these lessons, to know whether we keep the commandments of God or not; so that the Lord can say of us, "Here are they that keep the commandments of God and the faith of Jesus."

In keeping the commandments of God, assuredly the first one comes in, and that assuredly we are to keep. And here is his word: "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

Now, can the Lord say of you and me in respect to that commandment, Here are they that keep it?

Has the Lord all your heart, so that you have no heart for anything but him and that which is his?

Has the Lord all your soul, in a devoted love, so that there is no sentiment of your being that is not his?

Has the Lord all of your mind, so there is no thought of your mind, no working of your mind, no part of your mind but that is his, - devoted to his service? For with the mind we serve the Lord our

God. Not with some of it, not with a part of it, but with *all* of it. So that you have no mind to devote to, or put upon, anything that is not of God.

Is all your strength his, so that you have no strength to put anywhere but upon that which is God's, and to his service?

If all this is true of you, then it is truly said of you, "Here are they that keep the commandments."

"The second is like unto it, Thou shalt love thy neighbor as thyself." When the love of God is in our hearts, as in the first commandment, it will be easy enough to love our neighbors as ourselves.

As was brought out in Brother Kellogg's talk the other day, of that little boy in Chicago who went to a man, a perfect stranger, and said to him, "Do you know that you are the greatest sinner in the world?" And when the man in surprise asked how that could be, saying that he had never murdered anybody, had never committed any great crime, the little boy said to him, "The greatest commandment is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Do you do that?" He answered, "No, I do not. I can't say that I do at all." "Well," said the little fellow, "that is the greatest of the commandments. You are breaking the greatest commandment; then you are the greatest sinner." The man admitted it, and was led to God and full salvation. That is straight enough: as this is the greatest commandment, he who breaks it is the greatest sinner. Is it you?

You and I are professing to keep the commandments of God, and the faith of Jesus. Are we breaking the first of all the commandments of God? If we are not keeping the greatest, the first, of all the commandments, we are breaking it. If we are breaking this one, we are not keeping the commandments; that is settled. You and I must decide now, and we must decide forever, whether we will serve the Lord with all the heart, and with all the soul, and with all the mind, and with all the strength.

It is written, "The kingdom of God is within you." The realm that is within us, is the realm of God; it was so when man was made, but the enemy usurped the place of God; and the Lord set man free [280] again to choose whether God shall have his own place in his own kingdom, or whether the usurper shall have the place of God in God's kingdom. The kingdom that is in you is the Lord's. It is for

you to say whether the Lord shall rule there, or whether the enemy shall rule there. And if you do not choose that *the Lord shall rule there*, you *do choose* that the enemy shall rule there. It is altogether upon man's choice as to who shall rule.

Somebody must rule. Man was not made to rule himself, independent of God. He was made to be himself with God, and cannot be himself without God. The man was made to stand with God. God's kingdom was within him. God ruled within him. But he started out to have his own way by following Satan. But a man can have his own way only by following God. The kingdom of God is within you. We must choose that God shall take his own place in us, in his own kingdom in our hearts. He will take his place there, and he will rule there when he can have his own place in his own kingdom.

You know with reference to God's kingdom on earth that it shall be from sea to sea, and from the river to the ends of the earth. The kingdom of God, this kingdom that is to come when the Lord comes, you know is to cover every inch, every particle, of ground that there is in this world. Now the kingdom of God is within you. Does that kingdom inside of you where God rules - does his rule cover every bit of space, every particle of ground in your heart? Does it? That is the question, and these questions are for us in more ways than one.

I am simply reading the commandment, and calling your attention to what the commandment says. And this in order that you and I may have our minds and hearts open always to the question, Is it true of us, "Here are they that keep the commandments of God and the faith of Jesus" with all the heart, soul, mind, and strength?

What your mind is resting upon, what it is studying upon, what it is working at - is God in that thing? Is it for the glory of God? The research that you are making, the studies that you are following, the whole thought of your mind - is it that the image of God may be impressed there? Is it to find God more largely in the mind? Is it to glorify him more? Is he the first and the all in all, in your intellectual efforts. Do you love him, serve him with all the mind?

And with all thy strength. The field that you are plowing, are you plowing it for God? The plane that you are shoving, to make smooth a board, are you doing that for God, so that whatever you receive is God's and not your own at all? Is your strength so entirely

devoted to God that you are working in the cause of God wherever you put your hand?

It has been a prevalent idea that a person needs to cease working at his trade, or whatever he is employed at in manual labor, before he can be a worker in the cause. Many say, "I want to get out of what I am at. I wish I could see out. I wish I could get out of this shop. I would like to be a worker in the cause." If you are not a worker in the cause where you are, you will not be a worker in the cause when you get where you want to be. If you are not a worker in the cause as you are plowing the field, you would not be a worker in the cause if you were trying to preach in the pulpit. If you are a blacksmith, and at the anvil day by day - if you are not a worker in the cause as thoroughly, as heartily, as whole-heartedly, as I am in the pulpit, then you would not be a worker in the cause if you should be distributing tracts somewhere.

There is an example set before us of what mankind may be; and of what every believer in Jesus *is* to be. The Son of God came to this world to show you and me just what it is to keep the commandments, and just how it is done. And he worked at a trade about six times as long as he preached. Beginning at the age of twelve, when he could begin to work with Joseph at the carpenter's trade, when he could do considerable, - as a twelve-year-old boy can do a great many things assisting a carpenter. Beginning therefore at the age of twelve, he was baptized and began preaching at about thirty years of age; that makes eighteen years. These years he was working at the carpenter's trade. From the age of thirty to thirty-three and a half, he spent in the public ministry, preaching. So you see it was nearly six times as long that he worked at the carpenter's trade as he did at preaching. [281]

Now was he just as much the Son of God those eighteen years that he worked at the carpenter's trade, as he was the three and a half years when he was engaged in preaching? - You know that he was. Was he my Saviour and your Saviour when he was there sawing a board, and making a bench and putting legs in it, - was he just as much my Saviour and your Saviour then, as when he was upon the cross? - You know he was. "For we are saved by his life."

Do not forget that it was at the close of these eighteen years, when he came to be baptized, and was baptized, at the beginning of his ministry, and at the close of his carpentry, - it was then that

God said, "This is my beloved Son, in whom I am well pleased." Was he not, then, just as much a *worker in the cause* those eighteen years, as he was the latter three and a half years? - You know he was. Then if you are a carpenter, and a professed believer in Jesus Christ, can you not be a follower of him? *Are you not to be his follower* and a worker in the cause *just there*, as really as though you were in the pulpit? I do not say that you are obliged to remain always a carpenter. He did not. I do not say you will be obliged always to remain a blacksmith or a farmer; but I do say and insist that while you *are* a carpenter, while you *are* a blacksmith, while you *are* a farmer, you are to be a *worker in the cause* as truly as you shall ever be, wherever you may be.

Thus Jesus has shown to every one of us, what it is to be a Christian, and what our life is to be, at whatever our minds, our hearts, or our hands may be employed. He loved God with all his heart, all his soul, all his mind, and all his strength, when he was a carpenter. When he sawed boards, when he made tables, when he made doors and set them up, it was to the glory of God. God was all in all to him. When a man came to him as a carpenter, seeing him only as a carpenter; not seeing him the Saviour of the world as such, - when a man came to him only as a carpenter, and sat down with him and said, "I want a table made. Will you make it for me?" and he answered, "What kind of a table do you want?" and the man described it to him, and Jesus said, "Yes, I will make it for you;" when Jesus had made the table and carried it on his back to the man's house, and took it into the man's house, and set it down there for the man to use - in all that transaction Jesus was altogether God's. God was in all his actions. In every joint that he made in that table there were no cracks, none were covered up with dust, nothing was covered up, it was an honest table. It was throughout such a table as God could approve.

And when he made the bargain to make the table, he made such a bargain as was honest, such a one as God could look upon and say, That is an honest bargain. He did not ask the man to pay more than was justly due for such a piece of work as that. The man asked him, "Will you make such and such a table?" "I will." "What will you charge for it? - what will it cost?" He would calculate upon it, and he would say to the man, "The lumber will cost so much, and it will

take such a length of time to make it, and my work is worth so much. Do you not think so? Do you not think my work for the length of time it will take, will be worth so much?" And the man would say, "Yes, I do. I think it is worth all that. That is honest. That is a clear bargain." And when he took the table on his back and took it over there and set it down, the man paid him what the bargain called for, and God could look down on that whole transaction and say, "That is honest. That is all that any one can do."

Is that the kind of a carpenter you are? You profess to be a Christian. Is that the kind of a workman you are, whatever you are doing?

Do you love God with all your heart, all your soul, all your mind, and all your strength? Whatever you do, or are called to do; whatever business you transact with your neighbor, be he heathen or Christian; is it done in such a manner that God can look at it and say, "That is good enough for the kingdom of God;" because all your heart, all your soul, all your mind, all your strength, is in it to the glory of God.

Are we keepers of the commandments, or not? That is the question. And it is time that we find this out so thoroughly that the Lord can certify in the message that he speaks, "Here are they that keep the commandments of God."

Now, you can see that this commandment covers the whole ground of everything, and that we cannot touch a single thought in the whole realm of thought that does not come into this text with which we have started. So, then, we must look at everything in our thinking, we must look at everything that our mind is called to, in the light of that scripture, the first of all the commandments.

Everything that we are called to put our hand to, we are to look at it in the light of that greatest of all the commandments. Is it a thing that in the fear of God I can enter with all my heart, and soul, and mind, and strength? If it is not, then do I want to touch it? - No. If it is such a thing that I cannot enter upon with all my heart, mind, soul, and strength, and with God, what then have I to do with it? If [282] God cannot go with me, then I am breaking the commandments. I am not devoting everything to him. All my strength is nothing if it is engaged in something that he cannot enter, or cannot touch or approve of, or that he cannot accept.

I know that this is straight, but it is Christianity. It is Christianity, and you and I must not be content with one-sixteenth part of anything short of exactly that. We must not allow ourselves to be content for even the shadow of a moment, with anything in this world, less than that everything we enter into, we shall do it with God with us, and then enter into it with all the heart, and all the soul, and all the mind, and all the strength. And I tell you when we come to that, all of us, if all in this house will surrender to him right now, and will hold fast there, we can't imagine what power of God will be manifested in the world.

The great difficulty from the beginning has been that men would not allow God the place in their hearts that belongs to him. God started man that way, and he turned away to everything else, and shut out God entirely. God set him free from that darkness, set him free to choose, and called him to choose, whether he would love God with all the heart, all the soul, all the mind, and all the strength. He was set free to choose to let God have his place again; but so many chose that the Lord should not have his own place, that the flood swept them off the face of the earth.

Then the Lord started the race again. And the only thing that he asked of each was that he should love the Lord God with all the heart, and with all the soul, and with all the mind, and with all the strength, and his neighbor as himself. That is all he asked of the eight who went into the ark, and who came out of it. If the first man had loved God with all his heart, and with all his soul, and with all his mind, and with all his strength, no sin could ever have entered.

After he had sinned, and the Lord had released him from that thralldom, if Adam and all his children had loved God with all the heart, soul, might, mind, and strength, what would have been the condition of the world? - They would have been keeping the commandments of God, and the faith of Jesus, and righteousness would have covered the earth as the waters cover the sea. Is it impossible that that thing can be fulfilled in man under the bondage of the curse, under the bondage of sinful flesh? Can God so deliver the sinner from the power of sin in the flesh that he can love God with all the heart, soul, might, mind, and strength? - Yes. Sin could not have cursed the earth, as it is, even with men under the bondage of the flesh which is sinful, if they had believed in God, and kept the

commandments of God, and the faith of Jesus. That is the truth, for that is Christianity. So, then, you see that all the Lord ever wants in us, all he ever wanted in man since Adam sinned, was and is, that he should keep the commandments of God, and the faith of Jesus. And the first of all the commandments is, Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

In Romans 1:21, it tells that at the beginning "they knew God." Look at this: man in the starting out of his career knew God. Adam knew God to begin with, but did not retain this knowledge. When Adam sinned and was again started, he knew God. When the race again started after the flood, it knew God to begin with; so that mankind have departed from God all the time. The world was so sinful, is so sinful, and will be so sinful, because it knew God and rejects him, and not because it knew not God. So that the world is not in wickedness because of darkness; the world is in darkness because of wickedness.

The world began with light; and that darkness has come in, is because of the choice of men; "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

Now notice; what first? - They knew God; but they did not glorify him as God; they did not give him the place in them that belongs to him. They did not glorify God, - did not reveal him to man, did not make him manifest on the earth; for Jesus said, I have glorified thee on the earth, and he was God manifest in the flesh. These men who knew God, would not allow God to be manifest in the flesh. They were not thankful. Then they became vain in their imaginations; then their foolish heart were darkened; then in their darkness they professed to be wise. That wisdom was foolishness, and then they made images.

Thus you see that the image that is set before men's eyes, in his [283]
idolatry, is only the outward manifestation of idolatry, the outward representation of it. The idolatry is already away down in the heart, and has been working several steps of the way out. Think of it.

Where does idolatry begin? - In the heart. Where in this course does idolatry begin? - When they knew God, they glorified him not as God; right there they all begin. Then where is there any middle ground between the knowledge of God, and idolatry?

Think carefully now. They knew God, and, "This is eternal life, that they might know thee." The knowledge of God is eternal life; that is settled. They did know God; they had eternal life in the knowledge of God. That is written. But they went into idolatry. How many steps from the knowledge of God did they take to get into idolatry? - Only one. Then, how many steps from loving God with all the heart, might, mind, and strength, need to be taken to reach idolatry? - Just one. Then if I do not love God with all my heart, and all my soul, and all my mind, and all my strength, what am I? - An idolater.

It may be I have no graven image before me. These people did not in the beginning. But they did have an image, a conception, formed *in the mind*, and when they made their graven image, it was simply a representation to stand before the eyes, of what they already had in the mind. The first man who made an image had a conception of that in his mind before he made it. The first man who made an image had the conception that it should be his god, and that conception was there before he made the image out of wood or stone. Then that image of stone, that he set before his eyes, was only the outward form which he made to represent to him in that shape what the god was that he already had in his mind. Then did he not have a god before he made that graven image? - Yes. Where was it? - In his heart.

They became vain in their imaginations. Whose imaginations? - Their own. Here is that man who is imagining something; he makes an image of his imagining, and sets it before his eyes outside of him. Imagining is simply mental *image*ing. And the image in stone is but the tangible form of the *image*-ing in the heart. Where was the image first made? - In his mind; in his own *imag*ining, in his own thinking. But who was there when he had separated from God? - None but Satan and himself? Then, whence can his thoughts come? - From himself and Satan only.

So then, you see plainly enough that idolatry is in the heart; the conception, the image, is already there before the image can appear

outside. Though his god be the sun, moon, or stars, this conception, his idea, his imagining, is there before he puts it into outward form in the sun, moon, and stars.

All that appears in idolatry is simply the reflection of what is in the heart. And God must be in the heart, with all the heart, all the soul, all the mind, and all the strength, or else idolatry is there. There is no middle ground.

In fact, after the flood, when men first left the true God and went away and had gods of their own - they allowed these gods to occupy the place of God to them, thus showing that when they knew God they recognized him as their only ruler. When I love God with all my heart, with all my soul, with all my mind, and with all my strength, who alone will be my God? - God. Who will be my only authority? - God. Who alone will have authority over me? - God. Is he capable of exercising right authority? - Yes. Is he capable of keeping man straight? - Yes. When a man loves God with all his heart, soul, mind, and strength, he does not need any other law or authority to keep him straight in the world. Who is his governor? - God. And is God able to govern when we love him supremely? - Yes. But, when man leaves God, and goes into idolatry, is he capable of governing himself? - No.

Now after the flood, while they yet knew God, they recognized him as their only King and Governor. They had no other ruler. When they first departed from God, and put other gods in his place, - I mean at the beginning, when they went away from God, and put other gods in God's place - they allowed those other gods to occupy the place of rulers. They professed that these gods were their rulers. They had no kings; men did not yet profess to set themselves up as rulers. Men professed that the gods were the kings; and the men who were in authority were only the representatives of the gods, while the gods were the real kings.

The evidence of this you will find in "Empires of the Bible," page 50. Here are the first records that were found in Babylonia, where the race started, and where the confusion of tongues took place - where the race forgot God. I read:- [284]

To Ninridu, his King, for the preservation of Idadu, Viceroy of Ridu, the servant, the delight of Ninridu.

Here the ruler, Idadu, in writing an inscription to his god, professed that he was simply the viceroy of his god. He did not claim to be a king. Thus you see that the god was this man's king. The god was held to be the king of the people, and this man who was in authority, was only the god's viceroy, or lieutenant.

This shows that the knowledge of God as the rightful Ruler, was so recent that no man had the courage yet to set himself up for king. Do you see that? Think carefully. When God was the only ruler, he was, of course, their only king; but when they turned away from him and took other gods, their knowledge of the true God was so recent, his relationship was so recent in their knowledge, that when they put other gods in the place of God, and set up these false gods as their king - a man in authority amongst men had not the courage to take the title of king; but chose to be known as the viceroy of the god who was to be the real king. I repeat it. The knowledge of the true God as the only King was so recent in the minds of these men that no man had yet the courage to take the title of king. Their recollection of God as the only King and Ruler was still so clear that it was too much like an attempt to dethrone God, for any man to take the title of king.

I will read another inscription from this same land, from the same time:-

> "To Ninip the King, his King,
> Gudea Viceroy of Zirgulla, his house built."
> "To Nana the Lady, Lady splendid,
> His Lady, Gudea, Viceroy of Zirgulla ... raised."
> - *Empires of the Bible*, p.50.

Here is a man who built a house in honor of his god. This man says he is viceroy of this god, who is king. This man Gudea does not profess to be king. He is in authority, but he does not profess to be king. Who is the king? - His god. That shows to you again that the knowledge of the true God as the only King was so recent in their minds, they had not gone so entirely away from God and from the idea of God as only King and Ruler, as to be willing to set aside the idea of God's kingship, and allow a man to take the title of king.

A. F. Ballenger. - The man in place of authority, then, claimed to be the viceroy of his god, and not a king?

Yes. There were no kings yet. We are not speaking of man as king. There were no kings yet amongst men. There were men in places of authority. A man was ruling over others. He had power, but he did not call himself king. He was not known as king, and would not yet allow himself to take the title of king. Why? - Because he had not yet got so far away from the idea of the true God, as sole rightful King, as to be brave enough, as to have wicked courage enough, to set aside all idea of any godship as king, and set himself up for king.

These are the earliest records that have been found in that land. You can see that they are amongst the very earliest. They are records from the time before men took the title of king at all, and when they had the idea of the true God as being King.

But here is a record a little earlier than that, which speaks of the confusion of tongues at the tower of Babel. On the fourth page of "Empires of the Bible" you have the Bible account of the confusion of tongues. This is the account that the people wrote amongst whom the confusion of tongues occurred. In the Bible you have the Lord's record of it. In this inscription on the bricks that were buried in the ruins of Babylon and have been discovered, you have *their* account of it. You can set it alongside of the account in the Bible, in the eleventh chapter of Genesis, and you will see the two things exactly alike. Here is what they said about it:-

"... Babylon corruptly to sin went and
small and great mingled on the mound.
....
Their work all day they founded,
to their stronghold in the night
entirely an end he made.
In his anger also the secret counsel he poured out
to scatter abroad, his face he set
he gave a command to make strange their speech.
....
Violently they fronted against him.
He saw them; and to the earth descended,

When a stop he did not make.
....
Violently they wept for Babylon -
very much they wept.

This is one of the earliest accounts there is. These others are next to it. But these others show that there was a time when there was no king yet amongst men; that the man in authority would not take the title of king; that his god was his king; and the idea of the true God being king was so recent that he was not courageous enough to say that he was king. As yet it was usurping too much authority in the
[285] face of his idea of the true God.

That was before Nimrod. Nimrod was the first man who had the courage to take the title of king in the face of the idea that God was king. So I read on page fifty of "Empires of the Bible:"-

Nimrod was this bold man. The name that he bears signifies rebellion, supercilious contempt, and, according to Gesenius, is equivalent to the extremely impious rebel. And "he began to be a mighty one in the earth." Or, as another translation gives it, he "was the first mighty one in the earth."

Nimrod was the first man who ever took to himself the title of king; the first one to hold kingly authority and openly wear the title of king. And his name signifies exactly what that thing meant amongst the people over whom he set himself.

Now, not my statement, but the statement of an authority upon this subject, says this:-

With the setting up of Nimrod's kingdom, the entire ancient world entered a new historical phase. The oriental tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, or even the conquest of a province. His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers had rested upon the feeling of kindred, and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a sovereign of territory, and of men just so far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes - enlarged families - Society; now there was a nation, a political community - the State.

The political and social history of the world henceforth are distinct, if not divergent. - *Empires of the Bible*, p.51.

What, then, was the origin of the State?

The Work of God. J. H. KELLOGG, M. D. (Tuesday Forenoon, March 2, 1897.)

No Authorcode

I HAVE often met with our students at the Battle Creek Sanitarium, and training-school there, and very frequently some of our young people come to me, and say, Doctor, I am very anxious to get into the work. Sometimes I meet students in the College, and ask them what their plans are. Well, they say, after they get through school they expect to get out somewhere in the work. Their ambition is this. I sometimes receive letters from people far away, at distant churches, or from isolated members, speaking of their anxiety for getting into the work.

It seems to me that we have a wrong idea of what the work of God is. It is not simply something away off in Africa; it is not something down in South America, or something in China or Japan; the work of God is to help everybody that needs to be helped; to relieve everybody that is suffering, sick, or distressed. To help everybody that is in trouble - that is the work of God; to help clothe every man that is naked, to feed every man that is hungry, to give water to every one that is thirsty, to sympathize with every one that is distressed. The work of God and the work of Christ on earth, and the work of his followers is to help everybody in trouble. Now we have, sometimes, ourselves been in trouble, and we have wondered why somebody else did not come and help us out. I suppose we have all been in trouble, and have been much perplexed some of us, because we could not get somebody to get us out of trouble. The Lord is always ready to get us out of trouble. I will read from the one hundred and seventh Psalm. Let us begin at the eighth verse:-

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

Now let us see some of the specific reasons why we ought to praise the Lord.

For he satisfieth the longing soul, and filleth the hungry soul with goodness.

That is a good reason for praising the Lord. The Lord feeds everybody that is hungry, he satisfies everybody that is longing. I remember that a lady came into my office a short time ago, and said, "Doctor, I feel so miserable. Nobody understands me." I said, "Well, I know how to sympathize with you. Nobody understands me. I have thought for a long time that a great many people misunderstand me, and I have discovered that I do not understand myself. I say, there is nobody in the world that understands me." Well, that idea seemed to help her. Now, the Lord understands us; he understands all about us, and we can go to him at any time and pour out our troubles, and he is always ready to sympathize with us. If this is the Spirit of the Lord toward us, why should we not have that spirit toward other people? Why should we all the time be asking for some one to sympathize with and help us, when all the time we are neglecting to do that very thing to other people. We need educating. We think that the work of the Lord is something away off, and forget that the work of the Lord
[286] is at our own doors, with our next-door neighbor.

Let us read farther in this Psalm:-

Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labor; they fell down, and there was none to help.

That was a sad situation, wasn't it. They were in darkness, in the shadow of death, bound in affliction and iron. I imagine that these bands of iron mean the bad habits which hold people, especially so since about all the troubles we have are those which we bring upon ourselves in consequence of our wrong doing in some way or other. The Lord does not willingly or arbitrarily afflict us, but we get into trouble or sorrow, because we have rebelled against the Word of God, and contemn the counsel of the Most High. Therefore he brings down our hearts with labor, and we fall, for there is none to help.

I have been very much impressed with this when I have talked with men in Chicago missions. Sometimes there are six or seven hundred men in an audience, those men who were but recently in

the gutters, in the slums, - cut throats, dead broke, men that have been "carrying the banner" all night as they call it, when they have to walk the streets all night and drink whiskey to keep warm; men who have no more than two or three coppers in their pockets; men that might actually be said to be fallen down; there they are, covered with disease, covered with vermin, hungry, starving, sick, afflicted in every way, and as the result of their own sins; men more wretched than you could imagine. I have looked out upon an audience of that kind, and have found this Psalm wonderfully encouraging to them sometimes, because they recognize that it refers to them. It is not particularly encouraging to them until we come to this next verse:-

Then they cried unto the Lord in their trouble, and he saved them out of their distresses.

They were bound with their habits, and could not break their bands; they were so addicted to drink that they could not stop. Many a man has said to me, "Doctor, you don't know anything at all about it. You never drank, and you cannot tell anything about it. Now I will stop drinking, and I will say I do not want to drink as long as I live. Then perhaps I will be passing a saloon, and something grasps me, seemingly an unseen power, and drags me right into that saloon, and I cannot help but go in." This is true. It is exactly true. These men are walking right down to the grave; it is just like a man walking over a precipice, and he sees the boiling water below him, but he walks right over, and he cannot help himself; a spell holds him. Now the thirteenth verse - what power there is in that verse! what hope is in it:-

Then they cried unto the Lord in their trouble, and he saved them out of their distresses.

I tell you, my friends, if you could go with me, and see such men when they hear these simple scriptures read to them; see them eagerly reach out their hands for help; see them come forward and kneel down and ask that the appetite be taken from them; and if you could hear their earnest petitions, asking God to save them, they simply say, "O God, I am the greatest sinner on earth. I am an awful drunkard. Save me."

(To be continued.)

S. D. A. Publishing Association

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THE second meeting of the stock-holders of the Seventh-day Adventist Publishing Association was called at 9 A. M., March 4, W. C. Sisley presiding.

Prayer was offered by D. T. Jones.

It was moved to have the voting of the meeting done by voice or show of hands, unless circumstances called for a division of minds. - Carried.

The minutes of the previous meeting were then read and approved, and the committee for suggesting resolutions and plans reported as follows:-

Your Committee on Resolutions would respectfully offer the following recommendations:-

1. That in view of the great loss entailed in the publication of the Holland paper, owing to its constantly diminishing circulation, the paper be published monthly instead of semi-monthly as hitherto, and that we urge our Holland brethren to assist us in increasing its subscription list.

2. That in connection with our other papers in foreign languages, we assume the publication of our Spanish paper, *El Amigo de la Verdad*.

3. That we approve of the publication of a general educational monthly journal at fifty cents a year, and that it be clubbed with the *Review and Herald* at twenty-five cents a year, the two papers clubbed at two dollars and twenty cents a year for old subscribers.

4. That we urge our ministers, conference tract societies, and church officers to assist us in placing our church paper, the *Review and Herald*, in every English-speaking Seventh-day Adventist family
[287] in America.

The above report was adopted without amendment.

The committee appointed to suggest nominations submitted their report, but upon brief consideration it was voted to refer the report back to the committee, to be presented at the subsequent meeting. The meeting then adjourned to Sunday morning, nine o'clock.

Meeting of the S. D. A. Educational Society

No Authorcode

THE second meeting of the S. D. A. Educational Society was called March 4, at 10 A. M. A. J. Breed offered prayer.

A report of the Committee on Plans was presented by the secretary of the committee, E. J. Hibbard, as follows:-

Your Committee on Plans would respectfully submit the following report:-

Whereas, The Battle Creek College was established in the providence of God for the express purpose of instructing and training workers for usefulness in the cause of God represented by the third angel's message in all its features; therefore, -

We recommend, That the general policy outlined by the Board of Directors at their meeting in Battle Creek, Mich., Jan. 5, 1897, be a suggested outline for the carrying out of the said purpose.

As amended and adopted, these recommendations given in the form of suggestions were as follows:-

"1. A reorganization of the educational work of Battle Creek College, and the development of such a plan of co-operation between the College and Sanitarium work as will avoid, as far as possible, the duplication of classes, without any necessary organic connection between the two institutions.

"2. Plans for the establishment of a training-school for Christian workers, with courses of study for the training of ministers, missionary teachers, and other classes of missionary laborers, and suited to co-operate with the Medical College and the Nurses' Training School.

"3. The organization of a permanent board or committee who shall arrange for the maintenance of worthy students while they are pursuing one of these courses of training, this board or committee to be distinct from either the College or Sanitarium Board, although members of either Board may be eligible to membership in it.

"4. That, in the reorganization of the faculty of Battle Creek College for future work, teachers be selected with a view of their willingness and ability to co-operate with the Board of Directors in successfully carrying out these plans."

I. H. EVANS,	]	
J. H. MORRISON,	]	
R. M. KILGORE,	]	Committee.
A. O. BURRILL,	]	
E. J. HIBBARD,	]	

The consideration of this report was, by vote, deferred to the next meeting of the stockholders.

The Committee on Nominations being called upon for its report, advised through its chairman that the suggestions on nominations for Board of Directors be deferred to the legal meeting to be held in Battle Creek, Mich., March 10. This motion prevailed.

The meeting adjourned to 9:45, Sunday morning, March 7, 1897.

Fourteenth Meeting of the Conference

No Authorcode

THE fourteenth meeting was called at 10:30, March 4, O. A. Olsen presiding. O. A. Johnson led the meeting in prayer. After the reading of the minutes, the Committee on Plans and Resolutions reported the following recommendations:-

12. That Article 3 of our previous report be so amended as to provide for eleven members instead of nine on the Foreign Mission Board, the selection of these additional members to be left to the General Conference Committee, Foreign Mission Board, and Medical Missionary Board.

Under the motion to adopt, the recommendation was discussed by W. C. White, E. J. Waggoner, J. H. Kellogg, H. P. Holser, and D. T. Jones, and lost.

R. A. Underwood, chairman of the Committee on Nominations, submitted as an amendment, to cut off the last two names on the Foreign Mission Board nominees, leaving four names to be supplied by the General Conference Committee and the Board. Other changes

[1] Address before the Conference.

[1] Read before the Conference.

[1] Read before the Conference.

[1] Remarks on recommendation 1, of the report of Educational Committee.

were referred to, as will appear by a comparison of the report given here with the previous one.

The secretary of the Committee, F. D. Starr, read the following:-

Your committee appointed to nominate officers for the ensuing Conference term, submit the following partial report:-

For President of the General Conference in America, G. A. Irwin; Recording Secretary and Treasurer, A. G. Adams; President of European Union Conference, W. W. Prescott; President of Australasian Union Conference, A. G. Daniells; Superintendent of United States District No. 1, R. A. Underwood; District No. 2, O. A. Olsen; District No. 3, N. W. Kauble; District No. 4, J. H. Morrison; District No. 5, R. M. Kilgore; District No. 6, A. J. Breed.

Executive Committee. - G. A. Irwin, W. W. Prescott, A. G. Daniells, H. P. Holser, R. A. Underwood, O. A. Olsen, N. W. Kauble, J. H. Morrison, R. M. Kilgore, A. J. Breed, I. H. Evans, A. T. Jones.

Mission Board. - Chairman, H. P. Holser; Recording Secretary and Treasurer, W. H. Edwards; Corresponding Secretary, F. M. Wilcox; Remaining members, G. A. Irwin, C. H. Jones. [288]

General Conference Association: I. H. Evans, Chairman and Business Agent; G. A. Irwin, C. H. Jones, S. H. Lane, R. M. Kilgore, G. A. Nichols, C. F. Stevens, A. J. Breed, T. A. Kilgore, J. I. Gibson, R. A. Underwood, J. Sutherland, W. C. Sisley, P. S. Steinbaugh, J. H. Morrison, S. M. Jacobs, Watson Ziegler, C. B. Hughes, A. G. Adams, J. D. Gowell, N. W. Kauble.

After the reading of the report, the Chair called on A. T. Jones to lead the Conference in prayer. The spirit of tenderness came into the meeting in power. Dr. Ottosen improved the opportunity to make an earnest plea for help for the great field in Europe. He spoke with a deep feeling that extended to the congregation. Dr. Kellogg spoke of the power and efficacy of prayer, and of the readiness of the Lord to lead his own cause. He thought that the Lord should be given an opportunity to do this by working with and through each individual. E. J. Waggoner spoke of the importance of heeding the principles brought out before the meeting at the first. N. W. Allee, W. C. White, J. J. Graf, J. H. Morrison, and others made remarks touching the principles involved in the conduct of our business. It was moved to amend the question before the house that we proceed to vote

by ballot. Pending consideration of this motion, the Conference adjourned to 3:30 P. M.

Fifteenth Meeting of the Conference

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The Conference met pursuant to adjournment at 3:30 P. M., March 4. After singing, the letter to the Conference written by Mrs. E. G. White was by request read again by W. W. Prescott. I. H. Evans offered prayer.

The motion to vote by ballot was placed upon its passage and lost 46 to 57. The Conference proceeded to consider the report by item. The motion to adopt was so amended as to call for separate action on each name. Proceeding on this plan the first two persons whose names are on the list were elected unanimously. On the question of choosing W. W. Prescott president of the European field, J. C. Ottosen, H. Shultz, J. S. Hart, E. J. Waggoner, and others spoke of the desirability of supplying that field with a man who can speak more than one language; and on the imperative need of sending more help to Europe.

It was moved to substitute the name of O. A. Olsen for that of W. W. Prescott. The feeling prevailed that both of these brethren should go to Europe. They each expressed their perfect freedom to go where or do what the brethren advised. The motion was carried almost unanimously. E. J. Waggoner moved that W. W. Prescott be recommended to make Great Britain his principal field of labor. - Carried.

There was a great unanimity of feeling and the Spirit of God rested upon the meeting in power. Involuntarily the Conference broke out in singing, “Praise God from whom all blessings flow.”

E. J. Waggoner spoke further of the European field, and his belief that Elder Holser, who had acquired experience and a knowledge of languages, should remain in the European field. The motion was seconded. The chairman stated that though the motion was out of order according to strict parliamentary practice, he did not feel at liberty to restrain the spirit of freedom, which all must recognize as the Spirit of God, that was coming into the meeting. Elder Holser spoke of his impressions and experiences. He had left his case with

the Lord, it was there still. The question was discussed by F. M. Wilcox, R. A. Underwood, Geo. E. Fifield, J. H. Morrison, and J. H. Kellogg, and prevailed.

At this point the report necessarily closes in order to send the paper to the press.

WE regret to have to call attention to an error that occurred in the minutes of the 13th meeting of the Conference, published on page 255. Recommendation 10 was not adopted as presented, but was amended by substituting the words "five hundred" for "six hundred" as stated in a paragraph on next page, which was misplaced. This mistake may be charged to the distance between the editors and printers.

IT has been suggested that if, as was stated at the beginning of the meeting, the time of the Conference is worth a dollar a minute, it is now worth two dollars, and that it would be well for the secretary to open an account with the members.

PROBABLY the last delegate to arrive is E. G. Olsen, from Iowa. His name was added to the list at the twelfth meeting, on Tuesday evening. [289]

March 8, 1897

32ND SESSION. - LINCOLN, NEBRASKA, - VOL. 1. - NO. 17

General Conference Daily Bulletin,

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The Work of God. J. H. KELLOGG, M. D. (Continued from page 286.)

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With tears running down their cheeks they ask God to save them, - I tell you if you could see that appetite taken away from them just in an instant, this would give you faith in God that you never had before. It shows me what God can do for me if I let him. Now I have seen that thing done scores of times.

A few weeks ago I read this Psalm, and I read on to this beautiful verse, the seventeenth:-

Fools because of their transgression, and because of their iniquities, are afflicted.

A man is always foolish to go against God. He ought to know better than that; he cannot reject God willfully. Any man that violates any physical law or spiritual law, is foolish in doing so.

Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

Yes, they get so sick that they lose all appetite for anything, and they lose all relish for life. They do not care whether they live or do not live. They would just as soon die as not. It is not a great wonder why so many persons commit suicide. They have exhausted all their

resources, their souls abhor everything. They draw near to the gates of death.

Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.

Even if a man is a fool, and has been as wicked as he could possibly be, and is all consumed by his diseases and transgressions, and now he is just going into the jaws of death, - that man cries to the Lord in his trouble, and he saves him out of his distress. Well, if the Lord will save that man, won't he save everybody? Is there any one without hope if the Lord will save this man?

He sent his word, and healed them, and delivered them from their destructions.

Now see what a comforting thing that is to read: He sent his word, his Bible, and he heals their diseases even, and he delivers them from their destructions - these habits, these diseases, and these things that are eating them up, absolutely consuming them. The Lord pledges that he will deliver them from their destructions.

I will relate a case to illustrate this. A man had the delirium tremens, and it was the third time he had had it. The boys found him on the street, and brought him to the mission, and in three days he was well, and was a converted man. He now regularly attends our prayer-meetings, and praises the Lord that he has delivered him. He was lying there in the bed, and the adjoining room was used for prayer-meeting. There was a partition between the two rooms, extending part way to the ceiling. The air seemed to him to be filled with indescribable monsters. He said he heard them praying over in the other room, and the thought came to him that maybe the Lord Jesus Christ would help him; and he looked up to him, and asked him to save him. He would see a great monster coming toward him, and he would just close his eyes, and say, "Lord Jesus, save me," and he was determined that from that time forward he would serve God; and the Lord did save him. Well, now, that was a splendid man, a brilliant business man. He had in his pocket recommendations from the largest firm in Chicago, but he had just that one habit, drink, that laid him down; and there he was in the gutter, he could not help himself. The Lord delivered him from his destruction. We have among our company down there, a man who for years had [290] been lying down in the gutter, a most horrible man; but that man got

converted about six weeks ago, and we find that he is one of the best musicians in Chicago. He was for ten years the organist for the first Methodist Church, the largest church in Chicago. Now he helps us in the singing, and plays the organ, and helps the other men, and he goes into it with such enthusiasm.

About a week ago I stopped in the mission in Chicago to see some of those poor boys, and encourage them. And I met there a man by the name of Mason. He will not object to my using his name. He was for a whole year the greatest trouble to us there that you could imagine. He used to make such a terrible racket and noise, and disturb the people; when he was drunk he would just turn the whole house topsy-turvey; and before he had been there five minutes, he would get to fighting with some one, and would have to be put out forcibly. He just made pandemonium generally. After putting him out a dozen or more times, we had a notice posted up on the desk, "Keep Mason Out;" so that any one who would be on duty at that place would know that he should keep Mason out. Now, this man about six weeks ago came in, and fell down on his knees, and confessed his sins, and the Lord actually saved him from his wickedness and his awful temper. And every night he stands up there in the mission, and tells what the Lord has done for him. Everybody there knows him; everybody knows that that man has been one of the most horrible drunkards on the streets of Chicago for the last four or five years. He has been the most horrible man around the whole city. And so when that man stands up there, and they see him dressed in a clean suit of clothes, and see his clear eyes, and combed hair, and hear him testify how his hard heart has been saved, they say, God can do something for him. Why, if God can save that man, I am sure he can help me; and so sometimes there is almost a stampede of men that want to be saved.

Now, dear friends, you know how we wrap the cloak of righteousness round about us, and sit down in our churches, and attend Sabbath-schools, and sing songs and hymns, while the world outside are suffering, so many thousands of people are going down to eternal death and destruction, and living a life of sin and misery, just because we cannot come and talk with them. Have we not had a wrong conception of what the work of God is?

I want to read a little more of this Psalm. It is so beautiful. Let us all read the next two verses, and let us all feel it in our hearts:-

He sent his word, and healed them, and delivered them from their destructions. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Is it not wonderful how the Lord works? Is it not wonderful, my friends, what God is willing to do for you and me? And God can do for you and me what he can do for those poor fellows away down at the very brink of death, down in the slime of the slums; and God can help all of them. Is it not wonderful? And we need these words just as much as they need them. And we need him in our hearts just as much as they need him; we need him there every day.

And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

Now here are some very wonderful verses:-

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

The Lord is in the wind. You see the Lord is in all these things in nature. I understand that Mr. Ingersoll has found that there is no such thing as accidents. He is feeling after light. I saw a report of a lecture that he delivered in New York the other day, in which he said there are no accidents. But Mr. Ingersoll is trying not to believe in the orthodox God, who is supposed to support a hell fire somewhere, that is burning and roasting people all the time. If he could only see God as we see him, I believe he would believe him. The homage that he pays to nature is the homage that we pay to God, because what he sees in nature is beneficent. God is in the wind and the stormy seas. It is God in those storms. It is not an accident or an unforeseen or mere circumstance.

They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end.

Now, that is a picture of a storm at sea. A few weeks ago, in a mission in Chicago, there were two or three hundred men gathered in, and I read that portion of the Psalm. Then I said: "Now, how many sailors are here?" Nine men held up their hands. "How many

of you when you were in such trouble, when you thought you were going down immediately, - how many of you got down on your
[291] knees and prayed to God?" Six men held up their hands. "Well, the fact that you six men are here, is an evidence that God did save you, because in the next verse he says, 'Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.' Did God bring you out of your distresses? Have you any other thing you want to get away from? Do you want to get away from drink, tobacco, profanity, and your old life?" Twelve men held up their hands right away. "Well," I said, "just come forward, and let us make a beginning right now." We retired to an adjoining room, and had a prayer-meeting, and every single man talked. A sailor boy eighteen years old said, "Friends, I have been away nearly all my life on the deep sea, and I have never had a chance to know the working of God; but I am glad to find that God is willing to save me, and I am going to try to live a better life; I want to be a Christian." A poor, ignorant boy, who had all his life been with wicked sailors, - what chance had he? He did not know anything about the works of God, and he was glad to get the gospel when it came to him.

Well, now, the world is full of such people, There are people that do not know that this Psalm is in the Bible, and that God is so ready to help any man that is in trouble. We are always in trouble, my friends, and God is ready to help any man that is in trouble; he is ready to help every man in trouble.

The Lord hears a little sparrow that is hungry, and he directs it to where it can find something to eat. The Saviour teaches us that he cares for even the flowers and the sparrows. The hairs of our head are numbered. He numbers the sands of the sea, and the stars of the sky, and certainly we ought to be willing to co-operate with that kind of God.

Now I want to read a few things in reference to this kind of work that lies all about us, right around our homes. If we want to help somebody else, there are such grand opportunities for doing so.

Let some one who has ability to devise ways whereby this talent may be utilized, lay out before these inactive ones the line of work they could do, and let them understand that this is expected from them, and many who are now unemployed will become true laborers.

Now my whole purpose is to get before you this thought: That there is a work that everybody can do, and that everybody ought to be doing, - not simply in Chicago, but in every community, in every church everywhere. Where there is a child of God, this work ought to be going on.

Let there be in every church, well organized companies of workers to labor in the vicinity of that church.

Now, here is something that was given to us in 1893, just four years ago; and I know of some people who have been trying very hard to get that thing done, and to get these little companies organized in every church; but there seems to be somewhere a spirit or feeling that it is wrong to do it. I feel sure that if we do not take hold of this matter very soon, the Lord will raise up somebody else to do it.

Put self behind you, and let Christ go before as your life and power. Let this work be entered into without delay, and the truth will be a leaven in the earth.

Well now, if we should start this kind of work, what a leaven that would be. The fifty-eighth chapter of Isaiah tells us what would happen: the glory of God would go before us, and it would enlighten the earth.

When such forces are set at work in all our churches, there will be a renovating, reforming, energizing power in the churches, because that members are doing the very work that God has given them to do.

Now, brethren, here is some light that has come to us, and I want to ask, Have we heeded it? Have we done it, and taken hold of it? Have we organized these companies in every church?

Look at Christ's manner of working, and strive to labor as he did.

Now, how did Christ work? Did he pick out the richest and most talented people? - Surely not.

It was a terribly disagreeable job for me to go down into that slum district in Chicago. At first I kept my gloves on. I was afraid I would get inoculated with some of those germs, and I thought, I am a surgeon, and must keep my hands very clean. But I found that I could not keep my gloves on. (Of course I afterward thoroughly disinfect myself; I suppose that is necessary, and all right; but I

do not think anything about gloves when I go there now.) I felt a physical repugnance against the persons with whom I came in contact; but I soon found out that some of those men who had been there had a better education than I had. Two years ago I found a man there who was as black as your boot; I do not think he had had a bath in several years. His hair was matted and he so alive with vermin that the place where he stood for a moment was all covered with living
[292] creatures. And we had to take everything off from him, and burn it up in the furnace, while he was taking his bath. When the man came out with another suit of clothes, you would not have recognized him. He was a fine looking man, a graduate of Harvard and Yale both, and had all the accomplishments of an educated gentleman. The only thing that had brought him to that place was drink. He was taught to drink at his father's table. His father had sufficient power to control his appetite; the son inherited the appetite and he kept on drinking, and by and by drink got him into the gutter. I tell you, the fact was that when we took him in and cleaned him up, it touched his heart.

About a year ago we opened the Custom House Mission in Chicago. It was a nest of criminals where we opened our mission, a veritable den of thieves. It was a dark, dirty, dismal hole, swarming with vermin; and if you would go in there you would see men looking sideways, watching for an opportunity to pick your pockets. We put up a sign, "No Smoking." They did not pay any attention to that. They proposed to run that thing themselves. It was nothing in the world but the power of God that saved these men. I do not believe that to-day any of our workers could get into a safer place in Chicago than in that mission. You can see sitting there in the prayer-meeting seventy-five or eighty Christians, where a few months ago there were evil men. Forty or fifty Sabbath-keepers are among them. There are eighty men in that home that I believe have really found the Saviour. It is one of the happiest homes you could find, and one of the safest places to which you could go; and it is a transformation that the power of God has accomplished in these men. Everybody in Chicago knows it. The police used to be afraid of that place; whenever there was a criminal hiding, they would go there to look for him. Now it is not so. Every night we go to the police station and take two hundred, sometimes two hundred and forty men out of the station into our house. Our boys are right there, and their

lives are in their hands; three or four hundred of those fellows, and only a handful of us - half a dozen or so. I tell you the power of God is there controlling those men, and they recognize it. This work demonstrates that the most wicked of men we can possibly find are not outside of the reach of the gospel.

Now let me say that this is the kind of work that should be taken up by every church; a great work must be done in our churches. A great many do not understand how to get light themselves. I never had much faith in God until I went down to the Jerry McAuley Mission in New York City, and saw how the Lord could save drunkards. Why, I had striven with men for months, and then did not succeed. And here the Lord took the appetite away in an instant. If the Lord could do this for them, what could he do for me?

Let us read on:-

Let there be in every church, well organized companies of workers to labor in the vicinity of that church.... By kindness to the poor, the sick, or the bereaved, we may obtain an influence over them, so that divine truth may find access to their hearts....

Have you looked after the fatherless and the widow? ... What have you done for the widows, the distressed, who call upon you to aid them in educating and training their children or grandchildren? ... have you turned them away with unfeeling, unsympathetic refusals? If so, may the Lord pity your future; for "with what measure ye mete, it shall be measured to you again." Can we be surprised that the Lord withholds his blessing, when his gifts are selfishly perverted and misapplied? ...

There are youth in our churches who could be educated to do a work for the Master in visiting the sick, in running on errands of mercy. This work has not been done, because no attention has been given to the matter. Let the missionary meeting be turned to account in teaching the people how to do missionary work. Put work into their hands, and let not the youth be ignored, but let them come in to share in the labor and responsibility. Let them feel that they have a part to act in helping bless others. Even the little children should be taught to do some little errand of love and mercy for those less fortunate than ourselves.... He bids us to interest ourselves in every case of suffering or need that shall come to our knowledge.... Jesus says, "Ye have the poor with you always, and whensoever ye will

ye may do them good." The want and wretchedness in the world are constantly appealing to our compassion and sympathy.... Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. How many are there who claim to be followers of Christ, yet who do not follow him in truth. They do not manifest the sympathy and love of Christ by being merciful and compassionate. They do not make the widow's heart sing for joy; they treat the fatherless with coldness, indifference, or contempt.

This is a work of God in which everybody can have a part, and this really is *the* work, after all. All these other things are useful because they will help save a man, that is all. Now here is a direct
[293] work which everybody can undertake right at home.

"I was a father to the poor; and the cause which I knew not I searched out." This was an evidence that Job had the righteousness that was after Christ's order.... Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit.

This is the fruit that tells whether we have anything in the heart or not. Now, here is a very remarkable statement:-

How surprised and gladdened will be the hearts of the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, "For I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink," etc.

That means somebody besides Seventh-day Adventists or civilized Christians. It means people away down low. These heathen, these lowly ones that have not had a chance to learn of Christianity, that don't know the truth; if they are doing these duties, if they are engaging in this, Christ's work, God recognizes that fact, and they will have their reward just the same; while some of those who have a great deal more light, and have not recognized it, will not have it.

The voice of God is speaking to us in clear, distinct utterances. He would see the works of righteousness in our lives. Instead of pleasing ourselves, the Lord would have us to do deeds of mercy, manifest tender forethought to those who are pressed down with burdens, cramped with poverty, who are hungry and naked and destitute....

If we fail in doing works of mercy, in manifesting true love and sympathy, in helping and blessing others, whatever else we may do, we shall fail of pleasing God.

No matter what we are doing; we may preach, we may distribute literature, we may be engaged in any kind of labor; no matter what it is:-

But to those who regard every Christian duty, and manifest kindness and love to the sorrowing, the poor, the afflicted for Christ's sake, the promises are rich and abundant. Isaiah 58:8-11.

The Lord has laid upon us the duty of blessing others; but if we are doing it as a duty, it doesn't amount to anything. If we have no close connection with him, we cannot do it. Here is a sentence which I wish to read:-

In the judgment every case will be decided by what was done, or what was not done in this life.... Jesus will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And Christ makes every man his brother. Every man Christ will acknowledge. These lowly, these lowest of the lowly - if Christ will acknowledge one of them as his brother, should we be ashamed to acknowledge him as our brother, to try to help him?

Our characters may become fragrant with good works, for by practice the living principles of righteousness will pass into the character, and unfold in beauty and purity of life.

Now there is such a beautiful principle. I wish that every one in this house could commit that sentence to memory. It is not altogether by reading the Bible, listening to sermons, attending Sabbath-school; it isn't all by praying even, that our characters are going to become fragrant with good works. Why? - For by practicing the living principles of righteousness they will pass into the character. It is by practice, and repeatedly doing it, that by and by the character becomes changed. That is the way we become Christlike - by doing what Christ did; by and by our characters, by constant repetition of those acts, our very brains, bodies, are changed, and we become Christlike. And that is the way we become Christian, and the only way we can become Christlike - by actual practice in doing Christ's work. If we want to get good characters, if we want our characters to be improved, if we want to unfold in beauty and purity of life, the

thing we should do is to go and help somebody. It isn't simply prayer; that is all necessary, but we must help others to help ourselves, and this is what will lead us to the Source of help.

We are commanded to love our neighbor as ourselves. This command is not that we shall simply love those who think and believe exactly as we do. Christ illustrated the meaning of the commandment by the parable of the good Samaritan. But how strangely these precious words are neglected, and how frequently men oppress their fellow-men and lift up their souls unto vanity....

It would be well if every church would read in its assemblies from the Old Testament the lessons which Christ gave to the people....

The lessons he had taught to Israel in the Old Testament he repeated in the New Testament. He enjoined upon them the exercise of mercy, compassion, and love toward all with whom they came in contact....

"When thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow." ...

If Israel had carried out the will of God that had been made known unto them, the blessed promise to the pure in heart would have rested upon them. They would have seen God, and by beholding him would have become like him in character.

That same opportunity is offered to us; and if we don't embrace it, we will be left in the same situation as they were. We must improve. I fear we are becoming satisfied; we say, We are God's
[294] people, and we are going through, any how, somehow; so we will just keep up with the mass, and, as they are going through, we are bound to do the same. Now, my dear friends, there will come a shaking time, and there will then be a tremendous sifting, and the Lord only knows who will be sifted out at that time. Here this light comes year after year, but you and I do not heed half of it. We just pass by it, it goes right over our heads, and we don't listen to it. My friends, it means something.

A person once asked a little girl, "Where is your father?" The little child replied, "You will find my father where somebody is ill, or wounded, or suffering. He is a physician. You won't find him here, but go where somebody is sick, wounded, or suffering, and there you will find my father." Friends, if you want to find Jesus,

there is the place where you will find him, - where there is somebody who is suffering, cast down, degraded. If you go down where they are, and help them up, just as Christ did when he was here, there you will find Jesus Christ. If you don't think so, try it. That is true, my friends; I know it is true.

Now just a word here:-

To leave the suffering neighbor unrelieved, is a breach of the law of God. God brought the priest along that way in order that with his own eyes he might see a case that needed mercy and help; but the priest though holding a high office, whose work it was to bestow mercy and to do good, passed by on the other side. His character was exhibited in its true nature before the angels of God. For a pretense he could make long prayers.

All heaven - God, Christ, angels. Now I want to ask you, my friends, has all heaven been watching you and me any time; have we had an opportunity of relieving some distressed one, and did we go by on the other side? What did God, heaven, the angels, say about it? It is a serious thing, my friends. We may try to think that we may put this thing behind our backs, that we can pass over it, cover it up; that this is all a sort of sentimental way of expressing our religion; but when we have God's Word we find it written here in plain - I believe I can say in flaming characters. That is the real essence of Christianity; and if there is any work that God has in this earth anywhere, it is the cause of poor, suffering humanity, the cause of poor, suffering men.

I will read one more thought on this, and then I will leave the subject with you. Here is an article that you will find in the *Sabbath School Worker* of January, 1896:-

Those who take hold of Christian help work, who consecrate themselves to God, will find that he will be a present help to them in every hour of need. I know that the Lord will use those who will submit themselves to him, and through the power of the Holy Spirit they will be enabled to do the work that needs to be done.

Visiting the sick, comforting the poor and the sorrowful for Christ's sake, will bring to the workers the bright beams of the Sun of Righteousness, and even the countenance will express the peace that dwells in the soul.

Now, my friends, if you want to get a blessing, there is where you can get it.

Mission Work in Mexico. [1]

No Authorcode

D. T. JONES.

(Tuesday Evening, March 2, 1897.)

I AM glad for the opportunity I have of speaking before the Conference in regard to a matter that has been weighing heavily on my mind for almost three years, - a matter concerning which I have desired to speak to the brethren while in the United States, that they may consider it. If I understand it correctly, the one great object that ought to be in the mind of every Seventh-day Adventist is to advance the cause of God, - to spread abroad the truths of God's cause for these last days; it is to become in one way or another, ambassadors for Christ, representatives of him, to go forth and represent Christ and his truth to all nations and peoples of the world. It may not be necessary that we should all be preachers, or that we should have official positions in connection with the General Conference or any local Conference or mission field. But whether we should have these official positions or not, we have the inestimable privilege of representing the truth of God to the world. And I am not so sure but there are fields in the world where the truth can be taught more effectually and more successfully by the lives of Christian men and women, than by preaching from the pulpit. And what I will say this afternoon will be said with special reference to the field in which I have been laboring, and the interests of which I have been studying for more than three years.

In order to understand the real bearings of the suggestions that I am going to make, it will be necessary to understand to some extent
[295] the conditions that exist in that field. You all know something of the history of Mexico, - something of its past as well as its present history. But I want to say a few words in reference to this history, that your minds may be refreshed in regard to it. Mexico was conquered by Spain in the first part of the sixteenth century, and the Spaniards

brought their religion with them. They brought their priests; they carried their images with them, they carried their crosses; and wherever they gained a victory, they set up a cross. They presented the image of the virgin Mary, and taught the people to worship after that fashion. And if they were not teachable, then they compelled them to worship. So that within a few years after New Spain was conquered by the Spaniards, the Catholic religion was the prevailing religion of the country. And it remained so without any disturbance for three hundred years. Spain appointed her viceroys and rulers of the civil government, and she sent her priests and bishops and archbishops as the ecclesiastical rulers of the country; and there is every evidence from their standpoint that they ruled well. Not a Protestant was permitted to enter the country if he made his Protestantism prominent, or said anything about religion or anything against the established religion of the State.

But in the beginning of the nineteenth century, or about three hundred years after the country had been conquered and came under Spanish rule, came the period of revolutions in all the Spanish colonies. In 1821 Mexico declared her independence, and with that came the period of revolutions. It had a period of more than half a century of constant revolutions and counter-revolutions. But at the end of that time, a few men who had become acquainted with Mexico and with her needs, saw the source of her revolutions. They saw that it lay in the priesthood - the ecclesiastics of the country. So they passed laws of reform, abolishing all church orders, and confiscating all church property except that which was actually used for worship, and restricted the rights and privileges of the clergy. Of course that brought the greatest revolution of the half century; but the patriots conquered, and they carried the laws of reform into effect. And so Mexico has had twenty years under home rule, and she has a government which is among the best governments of the world.

Under this new form of government there is no religion. Protestants are not only permitted to enter the country, but they are encouraged to do so. They protect them when they come in, and they are doing, as the officials say, a great work in assisting the rulers to liberate Mexico from the tyranny of the church. The president and the governors of the States recognize this, and just as far as it

is possible for them to do so they encourage Americans and other foreigners to come in. And they offer encouragement to those that will come, especially people that will come in colonies, and settle in the country. In some cases where large colonies have been established, they have given them lands. In other cases the lands have been bought cheap, but they have exempted them from taxation for a period of years; and in all cases where colonies are established they allow them to bring in all their agricultural implements and household goods, etc., without duty. And so the way is open and the invitation is out for people to come to Mexico and settle there, and educate the citizens of Mexico, and help those who have the interests of Mexico at heart, to revolutionize the sentiments of the people, and put the country on a newer and better basis than that on which it has been in the past.

Any one going to Mexico will soon recognize the fact that the country is not only centuries, but thousands of years behind the times. You can pass through the country on the railroad, and you will see men plowing with just the same plow as you will find represented in your family Bible pictures, - a straight wooden stick, sometimes with an iron point at the end, and sometimes without the iron point. And in other ways the country is just as far behind the present conditions of modern countries of the world as we can imagine. No one need go there expecting to find all the conveniences that they find in the United States, or in many other countries. But, on the other hand, you will find some advantages.

Now, in regard to the customs of the people: The masses of the people in Mexico are ignorant. During the reign of Spain, and, in fact, up to the time the laws of reform went into effect, there was no system of public education in Mexico, and nine-tenths, or perhaps more, of the people were in entire ignorance; they could not read or write, and knew nothing at all about anything outside of their own neighborhood, except what the priests told them; and what the priests told them they thought themselves duty-bound to believe, and they
[296] did believe. But with the revolution that has come and the changes that have taken place, the government has established public schools, - a system of public schools which is yet in its infancy; for these schools lack a great deal of being up to even ordinary public schools in this country. But the government is doing all it can to educate

the people, and in the cities they have public night schools, kept up at the expense of the State, for the education of those who cannot attend the day school. These schools are for adults who have to work during the day. They have teachers employed, and have rooms lighted with electric lights, and books furnished, and everything to encourage men who have to work from sun-up in the morning until dark at night to make a living for themselves and their families, and who can go there and study for a few hours in the evening, and get the advantages of the rudiments of an education; and a great many are availing themselves of this opportunity to get an education.

Now it will not be difficult for you to see from what I have stated that the minds of the people, the common people, are filled with prejudices. They have been under the dominion of the priests, they have taken what the priests have said as truth. They tell them that Protestants do not believe in God, that they do not believe in Jesus Christ, that they do not believe in heaven, that they do not believe in hell. I had one man ask me, after repeating over what the Protestants do not believe, what they did believe. He did not see what was left for them to believe in. Well, I told him what Protestants believed in, and he said, "That looks reasonable, that is all right." Now, said he, "Do they believe in the virgin Mary?" "Yes," I said, "they believe in the virgin Mary too. We believe that Mary was the mother of Jesus, and that she was an excellent woman, and that she was designed of God for that purpose, to be the mother of Christ. We do not believe in worshiping the virgin Mary, because the Bible nowhere teaches that. We respect her as the mother of Christ, as a good woman, and we honor her as far as the Bible tells us to honor good people, but we do not worship her." "Well," he said, "that looks reasonable." I had a conversation with another man on this line, and had occasion to ask him if he could read. He said he could not. I asked him if his children could read. He said; No, they are growing up just like burros. I told him that Protestants believed in teaching their children to read; they believed in letting them have an opportunity to know just what God has taught. I told him that God had given us the Bible, which was inspired by him, and was a letter from him to us, and that we have the right to use this, to study it for ourselves. He said, I wish I could do that.

The people in the cities are really harder to reach than those in the country, because there are more priests in the cities, and they keep closer watch over the people; and when they see one go to a Protestant's house, or see a Protestant go into his house, they will spot him at once, and will send their priests, and if the man is engaged anywhere they will give him notice that if he has anything to do with those Protestants he will lose his job. A Methodist minister told me of difficulty he had. He had started out to hold district meetings in different places. They have houses there containing twenty or thirty rooms, and eight or ten families live in the same house; and he would start out to hold meetings, visiting around with each family. He went around and held a few meetings, and in a few days those people would get notice to leave the house. They would be put right out of the house, and they did that every time; and so he said he could not continue his meetings because it threw the people out of their homes, and they had difficulty in finding a place to live, and so the plan would not work that way.

Now I wish to speak of the plan that has suggested itself to me. It is this: If there are those among our people who are living here in different places that have a burden to do missionary work, and to go to a foreign country on a missionary basis, and are willing to sacrifice some of the ease and comforts of this life, are willing to go to a foreign field, leave their native land and kindred, they can find a most excellent field for labor in Mexico. But persons who do this must leave their intense patriotism for the United States behind. They should be patriotic for the country they represent, and that only. We are embassadors of Jesus Christ. We represent the kingdom of heaven.

Now if families will go into that country, and will establish themselves for doing business, and doing business in a business-like manner, in a Christian way living out the religion of Jesus Christ before these people, it will do more in a great many ways to establish
[297] Christianity, and confute the accusations of the priests, - it will do more than that same number of ministers and missionaries could do. Half a dozen families could go into Mexico, buy a tract of land somewhere, and by and by perhaps establish a little village. They could go into agricultural work, raise sugar cane, rice, corn, wheat, and fruits of all kinds, and they could employ these people, who

would come and live around the villages. Then a school for the children of these people could be started, and a night school for the instruction of the adults. They could be taught to read, and a reading-room with tracts, papers, and books could be established, and here the people could come for religious meetings, prayer-meeting, and Sabbath-school. I believe this would do more for the evangelization of the people than the same number of ministers and missionaries would be able to do. These poor people live in the most horrible manner. A great many of them have four poles put up, and some cross poles, and some weeds woven in to form the walls of their houses. The houses are covered with leaves or grass. There are no beds; there is no table; there are no chairs; they have not the slightest comforts. When night comes, they have their *serappa*, a blanket in which they roll themselves up, and lie down in it until morning, when they arise, and go through the ordinary routine of life. This is followed up until the end.

These people can be taught to build their own houses; they can be taught to use the ax and the hammer, and can make beds and tables and benches, can make houses that would be considered luxuries among them. Timber is quite plentiful in most parts of the country; at least, there is no lack of timber for all such purposes as that. They could also teach them how to cook their food, how to clothe themselves, and how to keep themselves clean; they could teach them in a hundred ways that would elevate them immensely above their present condition, and could employ them as laborers and educate them.

Now, whenever they begin to do that, they would become a mark for everybody to look at, - not only to be seen by those passing, but it would go all over the country; and it is astonishing to see how reports travel in that country, where the people do not have books or newspapers. They talk about what they see or hear, and anything like that would spread and become known all over the country; and it would not be long until some of the priests would get hold of it, and would get some people away; and they would then get some others to come in, and pretty soon they would have the pick of the country. You would have people of some stability, people that would want to elevate themselves; and that would give an opportunity to work for a good class, and bring them to a knowledge of the gospel;

and they could be given a training, be infused with the missionary spirit, and be sent out to other parts of the country.

Land can be secured at all prices. It can be bought in the interior very cheap. Land can be secured there anywhere from fifty cents per acre to ten dollars per acre. It would be almost impossible for one family to go out in the country and establish themselves, and remain there. There are opportunities for single families to go and settle near cities. I have in mind such opportunities now. There is one such opportunity at Irapuata. It is said that ripe strawberries can be purchased there every day in the year; and a man could go there and engage in raising fruit, and make a living for himself and family.

Studies in the Book of Hebrews. - No. 16. E. J. WAGGONER. (Sunday Afternoon, Feb. 28, 1897.)

No Authorcode

WE will pass along in the reading of the book of Hebrews, and find perhaps as we do so, further ground for this statement, "I will put my trust in him." We have already considered the first part of the third chapter. We can briefly cover the remainder. The thought in the first chapter is the faithfulness of Christ, and we by steadfast faith being made a part of his house:-

Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their hearts; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.)

You will notice here we have verses seven to eleven in parentheses, so that it reads, "Wherefore take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Moses was faithful in the house of God, but the others were unfaithful; they proved the Lord, they tempted him, they tried him,
[298] and saw his works for forty years, and yet they did not learn his ways. That was long enough for anybody to learn God's ways. How do we learn the ways of any person? - By seeing what he does.

They saw the Lord's works for forty years, and yet they did not know his ways. That seems wonderful, does it not? Well, I have known people who have seen the ways and works of God for twice forty years, and yet they did not know his ways. It is a very common thing for people to see the works of God and yet not know his ways. The Lord has been showing his works to the people all the time. One of the things that seems so difficult, even right here among us, for the people to believe is that the Lord's ways can be learned by looking at his works. If you cannot know him that way, how can you know him? And yet people will see the works of God before their eyes everywhere day after day, for forty years, and sometimes twice forty years, and never know the Lord's ways. Let us learn the Lord's ways. In his Word he says, My ways are not your ways; and yet we will get together and try to make ourselves believe that our way of doing a thing is the Lord's way. Did you ever think of it? is there not a field of thought in this, that in the Lord's works we are to learn his ways, his ways of working? That is, as we look out and see the works of the Lord everywhere, is there anything in that for us to learn as workers together with him?

The Lord is very quiet in his work. Some of the most mighty works of the Lord are done in the most quiet and unnoticeable way. He does not always rend rocks and make the earth quake when he does a thing. He can do that when he wishes to. And yet the Lord can do just as mighty works without anybody feeling any tremor whatever. Take it in the springtime, when the whole earth is in motion by the coming-up plants. There is a power infinitely beyond measurement and beyond conception, the Lord himself working, and yet all is still and quiet.

What was the result of the children of Israel seeing the works of God and yet not learning his ways? What followed as a consequence? - They did not enter into the rest. "So I sware in my wrath, they shall not enter into my rest." Is the Lord arbitrary in any of his ways? - No. How do his laws originate? - They are his life. Does the Lord sit down and devise laws, and say, "This is what I will impose upon the people? This will be a good thing for them, and I will impose it upon them, and if they don't do it I will cut them off?" - No. The Lord is life, and his life is law. His life is always the same, and it can never be any different from what it is. God's law is as it is, just because *he*

is, and he cannot be other than he is. Whosoever therefore, rejects his life, must as a necessary consequence have death. It cannot be otherwise. It is so because it is so. It is not arbitrary punishment put upon man, but there is nothing else that can be done. If a man will not have life, he must have death.

What is the thing these people would have had, if they had in the works of God learned his ways? - They would have had rest. But since they would not learn his ways as they saw his works, the Lord says, You cannot have rest. They could not enter into his rest. It was an impossibility. "Wherefore take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, but exhort one another daily, while it is called To-day." To-day is the only time given us. Yesterday does not exist, and there is no such day as to-morrow.

When we come to what we designate to-morrow, it is to-day. The only time there is in the whole world is *to-day*. Whatever the day of the week, it is to-day always, to-day.

But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Not that he would not let them; but they could not. We read on:-

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should come short of it.

Whose rest had they the opportunity of entering into, and would not? - God's. What was preached to us? - The gospel. What gospel? - The same as unto them. It is no new gospel. There is no room for talk about their having had no chance to hear the gospel. They had it first, and rejected it, and now the gospel is preached unto us as it was unto them; we have just as good a chance as they. When it
[299] was preached to them, why did it not profit them? "Not being mixed

with faith in them that heard it." It was not joined by faith to them that heard. For who enter into the rest?

(Voices) We who believe.

We; when do we enter into rest? - When we believe. Into whose rest do we enter? - God's rest. The reason why they did not enter in, is because rest comes by faith. They did not believe; therefore they could never rest. But we who believe do enter into rest. What is the proof that believers do enter into God's rest? - The proof here given is, that God swore that the unbelievers should not enter in. That is the negative side of the oath. It is simply the reverse of the oath to Abraham, that he and his seed should enter into rest. In the fifteenth chapter of Genesis we have the promise, and in the twenty-second chapter we have the promise, confirmed by the oath, that the seed of Abraham should have rest from all their enemies. This oath was because of Abraham's faith. So the oath has a double aspect. They who believe enter into rest, and they who do not believe cannot enter into God's rest.

They could not enter into rest, "although the works were finished from the foundation of the world." The statement is that they could not enter into God's rest, although the works were finished from the foundation of the world. Here we find a *seeming* change of subjects from rest to works.

(A voice) I would like to know what is the meaning of that word, "rest."

Rest simply means rest; I do not know of any other meaning for the word. I think we all know by experience something of the meaning of rest, even if it be only by the desire for it.

(A voice) But I am not a preacher.

Well, you do not have to be a preacher in order to believe. We who believe enter into the rest.

(A voice) The question in my mind is, Does it refer to the thousand years' rest?

It is God's rest, and that is not merely for a thousand years, but for eternity.

The works were finished from the foundation of the world. When the works were finished, what followed? - Rest. If a man has a work to do, and he finishes it, what must necessarily follow? - Rest. He

can do nothing else. Man does not finish his work. Therefore, he finds no rest in his own work.

Elder Frederickson. - Is this the same rest as where it says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"?

Whose rest are we talking about? - The Lord's. Who says, Come unto me, and I will give you rest? - The Lord. Then it must be the same rest. When you come to one of these fundamental principles, believe it. Make it your own by faith, and cling to it, and believe it forever; then you can go through the Bible, and faith will lighten it up, all the time. We cannot fight or argue our way into an understanding of the Word of God; but just as the sun melts the ice, so we believe our way into an understanding of the Bible.

God calls us to rest on the assurance that the rest is prepared, because the work is finished. When work is all done, and well done, then rest must follow, because there is nothing else to do. If there is more to do, then the work is not finished.

We are taken back to the first chapter of Genesis, to see whether or not we believe what we cry out so much against the evolutionists for not believing - the simple story of creation. The first step in the proof that the rest is ready is that the works are finished. What is the evidence of it? - For he spake in a certain place of the seventh day on this wise: And God did rest on the seventh day from all his works. And in this place again, they shall not enter into my rest. Who is it that speaks? - God. What is he talking about? - His rest. When did he rest? - When his works were finished. On what day did he rest? - The seventh day. The seventh day is the Sabbath of the Lord thy God. Sabbath means rest, so the Sabbath-day is the Lord's rest.

Take the fourth and fifth verses together:-

For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest.

They cannot rest. They cannot keep the Sabbath day. Is not that what is said? They cannot rest because of unbelief. We which believe do enter into rest, because the works were finished, and therefore the works prepared, from the foundation of the world. God rested the seventh day from *all* his works. That is what he said of

the seventh day in one place; in another place he said of it, "They shall not enter into his rest." [300]

Closing up the record of the work which God did during creation week in the first chapter of Genesis, - God saw everything that he had made, and, behold, it was very good.

God was pleased with it. He did not see where he could make it any better. It was perfect. Whatsoever God does is done forever. Nothing can be added to it, nothing taken from it.

Now we are going to get rest. We are going to get the rest of the Lord. But the rest must necessarily be preceded by works - works of what character, what kind? - Works that are perfect, finished and complete. Take the scripture that we have here, "We which believe do enter into rest," and compare it with what the Saviour said in the sixth chapter of John, in answer to the Pharisees' question, "What shall we do, that we might work the works of God?" Did he say, If you want to work the works of God, do some works? Did he say, If you will believe, you can do the works of God? - Oh, no. He said, "This is the work of God, that ye believe on him whom he hath sent." God has never told anybody to do his works, because God knows enough to know that nobody else can do his work. It is only men who put themselves in the place of God that say, "We can do anything that the Lord can do; we can do work, and do it just as good as God can do it; we can be justified by works; we can do works that will stand by the side of God's work, and he can't tell the difference." God knows enough to know that there is no other being in the universe that can do his works, and he does not ask us to do them. But "this is the work of God; that ye believe in him whom he hath sent." Now, is there any contradiction in these texts, namely, "This is the work of God, that ye believe;" and "We which believe do enter into rest?" - No. Why? - Because the work is done; and when you get the work of God, you get the work that is finished, and therefore you have rest. Therefore by believing we get rest in the perfect, the finished, work of God.

Let us notice the text referred to a moment ago:-

"Come unto me, all ye that labor 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."

Find rest in meekness and lowliness, for my yoke is easy, and my burden is light. Therefore that which worries us, and tires us, is this pride of life that makes us think that we can and must do everything ourselves. But we can't do it, and that is why it tires us. Suppose we have a piece of work given us to do, and we have labored at it faithfully, and then when we have finished it, we find a botched job. Can you ever get any satisfaction out of it? Do you ever get any rest from it? - No; you do not rest over it, because you are held to do that work, and you can't rest at night because you think, Now I have to do that work over again. And when you do it over again, even then it is not good.

Who is there that wholly finishes and completes all his daily round of work. Who is it that finishes it perfectly, so that he can look back upon it in perfect satisfaction, and take absolute rest and enjoyment in looking at it. Is there anybody? - No. We can't get it done. The best work we can do, there is something that is wrong about it, something that is a failure, something that is incomplete; and that is what tires us. Don't you know that it is a simple fact that it is not the work that men do, so much as the work that they cannot do, that tires them? It is the work they *try* to do and fail to accomplish that tires them. Not only do we not get our work all done, but we don't do it perfectly even as far as we go, and that is what tires us out. You know there are thousands and thousands of men that say, just ordinary work given to men, ordinary men's work, I can't finish it; do the best I can, I can't finish it. But when they talk about God's work, O, they can do that well enough. Is not there something unreasonable about that? They acknowledge that they cannot do their own work as it ought to be done, but they feel fully competent to do God's work. But what are God's works? - His work is what he does, and everything that he does is right, and therefore righteousness. It is very common for people to think that they can do right; but righteousness is God's work, and the man who can't do his own work, must not suppose that he can do God's work.

We are heavy laden with sin, and that which wearies us is our vain attempt to work out righteousness. So long as we keep at that work, our work must be incomplete; and so of course we don't find rest. Who is there that has not said, "Now, if I had that to do over again -?" and then follows a list of improvements that he would

make. A man makes a machine, and it is no sooner done than he begins to see where he can improve on it the next time. But the first time that God did his work, it was just as good as it was possible to be done. He could not see anything incomplete about it. It was all [301] right. He did not wish that he could do it over again. It was all done, and well done; therefore the only thing that could follow was rest. How had God done his work in the first place? - By his Word. "He spake, and it was." And he could rest in confidence in his own Word. He had confidence that the Word which created could uphold, so he rested, and took satisfaction in looking at the work he had done.

The Lord made man also just as good as he knew how to make him, and we read in Genesis 2:15,-

And the Lord took the man, and put him into the garden of Eden to dress it and to keep it.

If we had a strictly literal rendering of that, it would be, "He caused him to rest in the garden of Eden, to dress it and to keep." God gave man work to do in Eden, so that work is no part of the curse. It was work upon the land, too. That is the only kind of work God gave to man. He put him in the garden of Eden to work, but he caused him to rest there. The whole world was given man, but the garden of Eden was the place which was his home. He caused him to rest there, to dress it, and to keep it. Now mark, he didn't have to make the garden. God made it, and man had only to keep. When we see how he came to lose it, we can see how he was to keep it. His sin was unbelief. He didn't believe God, therefore he lost the perfect work of God. How, then, could he have kept it? Just by belief. "This is the work of God, that ye believe." So long as he believed, so long he would keep the garden and have it for his own: so long would he have the perfect work of God, so long he would have rest in that garden. No matter how much he worked, if he worked from morning till night, he never got tired. That is the beauty of God's work. Because the work was all finished, it was all perfect and complete, therefore in keeping that work he did not get tired. Here was a work finished and given to him, and all he had to do was to rest in it and keep it as it was. His very work was rest.

Now, in the second chapter of Ephesians we have a word about salvation.

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.

Not of whose works? - Not our works. Why? - "Lest any man should boast." But it is of works, nevertheless. "For we are his workmanship." So it is works after all. *But* whose works? - God's works. But there is no chance for God to boast over God. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." That was the case with Adam when God made him. He was created in Christ Jesus for good works. Who made them? - God. And he made them for the purpose that he might walk in them and enjoy them. Now, the gospel is to bring us back, is that we may have that rest in the finished and perfect works of God.

When God had his work all finished and complete, what did he do? - He rested from all his works. But that rest, that work, was the new earth. God's rest, then, pertains to the new earth. The Sabbath on which God rested was the Sabbath of the new earth, of Eden, - Eden rest.

We will take all the verses in Hebrews 4 in order presently, but we have not time to-day. So we pass to the ninth verse. Just that simple statement, "There remaineth a rest." Many read it as though it said there will come a rest to the people of God. But what does the word "remain" mean? - Something that is left; something that still exists from a previous time. When the rest was given to man, the whole earth was new. There was no curse upon it. Now sin has come, and the earth has become old, and is cursed; but nevertheless there remains a rest to the people of God. That rest comes from Eden. Eden has never had any curse upon it. Man's sin brought curse upon the earth, but drove him out of Eden. There is one spot pertaining to the earth which was never touched by the curse. Eden is now in heaven, the paradise of God, where God's throne is; and Christ himself is there, the man Christ Jesus, who was made lower than the angels for the suffering of death, crowned as man with glory and honor, and set over the works of God's hand in Eden: and he is the one who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The rest in Eden was Sabbath rest. The Sabbath is a bit of Eden that remains to us until Eden is restored again; and he who keeps the Sabbath as God keeps it, as God gave it to be kept, has the rest that the Lord Jesus Christ has in heaven.

But how can one keep it? - By faith. Because rest means work finished, and the work is God's work. God himself finished it. Then we could not do it if we should try. So there are two reasons why [302] we could not do the work: in the first place, only God can do God's work; and in the second place, it is already done, so when you get there you do not find anything to do. It is done already. Now when God rested from it, what presumption for man to try to do it! Therefore the thing being finished, we get it by faith. Now he says to some, You cannot enter into my rest, because they do not believe and cease from their own works by taking his.

(Voices) How, then, are we to be workers together with God?

By resting in him.

(Another voice) That verse referred to in Matthew says, Come unto me all ye that labor, and I will give you rest; and the next verse says, Take my yoke upon you. Does that mean work?

Yes; certainly. But he says, "My yoke is easy, and my burden is light." What is his burden? - He carries the whole world. But he carries it easily. Now he says, Learn of Me. If you carry the burden, what does it do? - It galls your shoulders, and makes you tired and irritable and fretful. He says, Do not do that way. Learn of me. He works, but it does not worry him. Now who is going to complain about work if it does not worry him - work that you can do and not get tired doing? Who is going to complain about it? It is a pleasure to do that. There is solid enjoyment in it. There is large satisfaction, and that is what the Lord wants us to have.

We have been talking about the message for a long time, and when we speak of the third angel's message, then everybody thinks about the Sabbath. But a little while ago we read that justification by faith was the message, and many people have thought that if we preached justification by faith, we could say nothing about the Lord's coming or the Sabbath. Why, brethren, we want to learn the message. Let us see how many here have heard people say when you preach the Sabbath, "Yes, but you know that we are not justified by works." Have you not all heard that?

(Voices) Yes.

And they thought that proved that we should not keep the Sabbath, not realizing that there is a great difference between rest and works. The Sabbath is rest, not a work. Sabbath-keeping is not justification by works, but justification by rest - by rest in the finished work of God in Christ. The Sabbath is rest. It is God's rest. It is perfect rest. It is rest that justifies because it is rest that brings perfect works, God's works. Our works are good for nothing. We cannot do anything. "Not of works, lest any man should boast." "We are his workmanship."

Somebody says, "Well, I don't believe it is necessary for me to keep the Sabbath. The Lord says to such an one, You cannot keep it, for only those who believe enter into rest. Mark this, brethren, the Sabbath is such a glorious thing that when people see it, they delight in it; and we do the Lord an injustice, and the people an injustice, when we present it in such a way that they think that it is a burden, a task. It is not something the Lord has imposed upon people, but a benefit that he has conferred on them. What man is there in all this world that complains because he is obliged to rest?

Then, instead of its being a hard thing, especially for the laboring class, to keep the Sabbath, it is a blessing for them. It is the laboring man's friend. It is rest. It is the thing that will bring him out of all his difficulties quicker than any political party or any labor party ever dreamed of helping him out of them. And this is the reason why Seventh-day Adventists of all people in the world, have absolutely nothing to do with any political party in existence. Their platforms are quack remedies, and God does not want us to deal in them. He wants us to deal in that which is true. Political parties claim to be the friend of the working men; they claim that they will make better times, that they will make it easier for the people. That is what they are all working for. Now the Lord comes in with his gospel, which promises us all rest; which promises every man his own garden spot, and not only his own garden spot, but every man the inheritance of the whole earth, and all men an inheritance in the whole world in such a way that there will be no question about property rights, but every man will have free inheritance and absolute rest, a wealth without limit.

Rest, rest in labor, better than any labor party ever thought possible; for the best thing we can think of is to shorten the hours of labor, so that man can have more time for rest. But God promises to give a man rest all the time he is working. That is better. And this we can be absolutely sure will be brought about in a much shorter time than any politician ever dreamed that his schemes could be brought to completion. [303]

Who is there that, knowing such a thing, will be such a fool as to spend his time over that which promises him nothing. Why should we waste our time on something which at the best is nothing but a quack remedy, when we have something that will solve every difficulty under heaven?

Now mark, Sabbath-keeping is rest, God's rest, because his work is finished, completed. What kind of works are God's works? - Perfect works. And how do we get these works? - By faith. So Sabbath-keeping means faith. It means righteousness by faith. Then that is the message. Righteousness by faith is the message. There are lots of people who believe in righteousness by faith in Christ, but who do not see anything about the Sabbath. Now what we have to show them is that Sabbath-keeping means the perfection of God's work, and therefore the perfection of rest in him by faith.

Now take the finished work. What does the cross of Christ do for men? - "If any man be in Christ, he is a new creature." So in the cross of Christ we see a new creation. That is what the cross does. The preaching of Christ is to them that perish, foolishness, but to those who are saved it is the power of God. Where do we see the power of God manifested. - In the creation, in the things he has made. So the power of Christ is the power of creation, creative power. Now the perfect work of God, this new creation, was lost by sin. Sabbath-keeping commemorates God's works, not as we see them now, but God's perfect work. But the curse came and destroyed them. "Christ hath redeemed us from the curse, being made a curse for us" in the suffering of death. On the cross Christ redeems us from the curse by bringing to us the works without the curse, the perfect work of God. Therefore when Christ was nailed upon the cross, what were the last words he uttered? - "It is finished." What? - The new creation. It is all complete. So coming to the cross we have the perfection of God's new creation in Christ. But the Sabbath

is a commemoration of the new creation. Therefore the Sabbath is the sign of the perfect rest, nay, it is the very rest itself, which God gives us in Christ.

Just one more text that we can read to-day before we close. In the fifty-eighth chapter of Isaiah:-

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord.

What does Eden mean? - Delight, pleasure. The Sabbath comes from Eden, and is a part of Eden, and therefore it is a delight. In it we get the very same delightful rest that God had in the beginning in looking at his own perfect work.

We have only begun to study the Sabbath to-day. To-morrow, if the Lord will, we shall see further into the details of what Sabbath-keeping means, what it is, and then we can understand better what our work as Seventh-day Adventists, what the work of the Lord is, what the message is. But I think anybody here can see that the third angel's message is righteousness by faith; for the Sabbath is righteousness by faith; for by it a man comes into God's works, and those works are perfect. Therefore he gets rest by faith. But the man who does not believe the Lord, cannot get rest. Is it then possible for a man to keep the Sabbath and not believe the Lord implicitly? - No, sir. He stops work on the last day of the week, and that is all that can be said of him. If he does not believe God, then he cannot keep the Sabbath.

Now just one thing more to show this clearly. He who does not believe the Lord, what does he say about God? - He has made him a liar. Of course, not absolutely, actually, a liar, for God cannot lie. But the man who says that God is a liar, is himself a liar. Now, will the man who is a liar make a very good Sabbath-keeper? There is no other way to keep the Sabbath, except to believe the Lord.

Sabbath-School Conventions - Their Importance - How to Conduct Them. M. H. BROWN. *(Monday Evening, March 1, 1897.)*

AMONG the essentials of success in holding a Sabbath-school convention are the following:-

1. Carefully laid plans at an early date. This would include the selection of topics, and persons to discuss them, and should be done long enough before the convention so that those who are to take part will have ample time to make preparation. [304]

2. A carefully arranged program covering the time of the convention.

3. The blessing of God upon the work, and upon those who attend. This should be earnestly sought, especially by those who have a prominent part in the program.

A Sabbath-school convention should not usually last more than three or four days, and it should be packed full of the most interesting and instructive matter possible, so that those who attend will have an intellectual and spiritual feast. To secure this desirable result, live subjects should be selected for discussion, and brief papers should be prepared on them by persons previously appointed. The papers prepared for such a convention should be short enough so that they can be read in ten minutes. There is then opportunity for questions, and for discussion of the subject by others. This contributes to the interest and results in developing thought, and in increasing the benefits of the convention.

Local conditions would have to determine the number of meetings to be held daily, and also their length. The time, however, should be economized closely, so as to make the most of the occasion.

In assigning topics to different ones, great care and discrimination should be used. The aim should be to assign the topics to persons who would handle them intelligently, and in an interesting manner, and to distribute the work among as many persons as would be able to do it reasonably well.

The leading topics to be discussed should be noted in the program, and at least one copy of the program should be sent to each superintendent whose school would be expected to be represented. He should be requested to read the program to his school, and cordially invite a general attendance, not only of officers and teachers, but of all who can be induced to attend, who would be profited thereby. The program should be prepared as soon as it is decided upon, and then printed, or copies multiplied in some way, and circulated where they will do the most good in securing the attendance desired.

Free discussion should be encouraged by those in charge of a convention, and a question box promotes this desirable result. It should be made ready beforehand, and attention called to it at the first meeting. It should be located where it will be accessible to all.

Care should be taken to select for answering questions, persons who are well informed on the questions assigned to them. Liberty should also be given for any one to supplement the answer given to a question with further remarks, or if not answered satisfactorily, to state in what respect. The great object should be to become more intelligent in the work; and free discussion, if carried on in the right spirit, and with right motives, will surely result in much good to the work and workers. It might be a good plan to have the questions read in some meeting previous to the one in which they will be answered. That would give all an opportunity to be thinking about the questions, and it might prove very helpful in eliciting light, developing thought, and increasing the interest.

The program should be arranged with great care. It should provide for a variety of exercises, so the interest may not only be fully maintained, but so it will increase until the close. It may include such items as the following for the first meeting:-

1. Opening hymn, and brief, appropriate remarks by the chairman setting forth the object and plan of the convention.

2. An earnest season of prayer, invoking the divine blessing on the convention and its work.

3. A good gospel song.

4. A topic suitable for the first meeting, followed by its discussion, covering perhaps thirty or forty minutes.

5. A short concert exercise, or responsive Scripture reading.

6. A map or blackboard exercise, illustrating how they may be used to good advantage in the Sabbath-school.

7. Distribution of programs, unless the program for the next meeting has already been placed upon the blackboard. The question box should also be brought prominently to the attention of the convention, and any necessary information given for the benefit of those in attendance.

8. Closing hymn.

The program for the following meeting may be varied to suit the circumstances.

A very good feature of a convention is what may be called a "promise meeting." Dr. J. H. Vincent, in speaking of this in his work entitled, "The Modern Sunday School," says,:- [305]

This is a suggestion of that successful evangelist, D. L. Moody, of Chicago. I saw him conduct such a meeting at the California State Sunday-school Convention in 1871. Any one was permitted to rise and repeat or read one of the "exceeding great and precious promises" of Scripture. An expository or experimental sentence was allowed, but no long speeches. As passage after passage of the pure Word dropped from living lips upon the ears of that vast assembly, it seemed as though a "shower of diamonds" was falling from the open heavens. Our institutes cannot have too much of God's Word in them, nor can they err by introducing warm personal religious experience to illustrate and enforce that Word.

In conclusion, we would emphasize the importance of counseling and seeking the Lord together during the convention, by those who have the responsibility of its management. A time should be set apart for this purpose. We would also recommend that those in charge suggest to those in attendance the importance of using the golden moments between the meetings of the convention in such a way as to make the occasion one of profit and blessing to all. By so doing, the memories associated with the convention and its social privileges will be pleasant and hallowed. And thus they should be.

Righteousness by Faith. I. D. VAN HORN. (Sunday Evening, Feb. 28, 1897.)

No Authorcode

I HAVE selected a text in the third chapter of Revelation, and the fifth verse:-

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

This text is connected with the angel's description of the Sardis state of the church. The seven churches represent seven periods of the history of the church in the Christian dispensation. The Sardis state of the church began with the Reformation under Martin Luther, and it reaches down in the line of years to the falling of the stars in

1833. It is speaking of what is yet to come even after this date in the expression, blotting out the sins or names that are in the book of life. The question is, Are we living in the time when the names of God's people are being called, and when the Saviour is either confessing them, or rejecting them.

"He that overcometh." There is no individual in this world that can overcome sin, and yet in our social meetings, hardly one passes by without some individual saying, I want to overcome all my sins. Sin is a past act of life; and that act is a transgression of God's law, and can only be removed by pardon. The individual that has sinned, if it has been a secret sin, should go into the closet and confess it to God; if it has been a sin against a brother or sister in the church, he should go to that one and confess it; if it is a public sin, then it should be confessed in public. So then, only by confession and pardon can an individual get rid of sin, and that must be through the mediation of Jesus Christ, and the offering of his blood to wash that sin away. Another thing: We can never overcome by human effort the natural traits of our character, the natural disposition in us. That cannot be done without divine power connected without human effort. The will of the individual is to be submitted to the will of God, and the Lord working in that person he can gain victories over bad habits and imperfections of character. The Lord says in John 16:33:-

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

The Saviour overcame the world. He did not overcome sin, for he had no sin. I read again this expression in Luke 11:21:-

When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils.

The strong man armed is Satan; his palace is the world; his goods, the whole human family; and the stronger than he is the Son of God. He came upon Satan at his first advent, and overcame him in the wilderness of temptation, overcame him all along the pathway of his public life, overcame him in his victory over death. In this triumph over Satan he took from him all his armor wherein he

trusted; and now the way is open for the believer in Jesus Christ to obtain that high state of Christian perfection that will insure eternal life. The plan of salvation is settled forever. The Son of God is victorious, and he will triumph. Array yourself on the side of Christ, and stand firm, and you will be saved. Step on Satan's side, and you are lost, eternally lost, because he is lost, and he has a lost cause.

He that overcometh, the same shall be clothed in white raiment.

If I should ask you individually what the white raiment was, every one of you would express himself correctly. You would probably refer to Revelation 19:8. [306]

It is not the literal linen that is represented, but it is a right character; it is more than human righteousness, for human righteousness is as filthy rags. It is divine righteousness, hence the righteousness of Jesus Christ; and we partake of that by faith in the Son of God. Hence you notice, The same shall be clothed with white raiment, the same shall be clothed with the righteousness of God. Hence every one can see that when the time comes for the examination of the book of life, you and I will be acquitted, because our raiment being made white by the blood of the Lamb, it will be decided in our favor, and we have everlasting life. So you see there is great importance attaching to the idea of our putting on the white raiment.

Do you know that since the meeting at Minneapolis, the sending forth of the message to put on the righteousness of Christ has been going on? Do you know that like a wave of light it has gone to our people everywhere? Well, have you bought it yet? Has eight years of time gone by, and yet you have not made the purchase? O my dear friends, you have not much longer to wait if you have not yet made the purchase.

I wish to impress it upon you that this message has been going now for eight years, and that the Lord has been saying all this time, Purchase the white raiment. What do you find in the Laodicean message?

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed.

The time is here for the purchase of the white raiment. We are right in the time, and the Lord is telling every soul to buy it; and therefore the necessity of obtaining it.

I wish now to call your attention to the fourth chapter of Romans for a few moments. My subject to-night is not to tell you what the righteousness of Christ is; but by an illustration I wish to show what the righteousness of Christ will do for you and for me if we get it.

Suppose an individual lives twenty-five years of his life a sinner without hope in God, without a Saviour, without the pardon of sin; suppose that he is converted at that point, and then goes on living a Christian life; you would all say that the last part of his life was white, his character was pure, because he had been converted, and was brought to the point of righteousness. But I wish to show you that the righteousness of Christ is to make that man righteous backward from his conversion as well as righteous forward. Notice that in the fourth chapter of Romans the apostle quotes from David, who says:-

Blessed are they whose iniquities are forgiven and whose sins are covered. Romans 4:7.

That individual's sins are all pardoned, and he is covered with the righteousness of Christ, and then he lives righteous the rest of his life, so that the man is righteous all the way from his birth to the end of his probation. That is what the righteousness of Christ will do, and that is the position that God's people will stand in who are living upon the earth when the Saviour shall confess their names before the Father, and before his angels.

I read another text on this subject of righteousness, found in Matthew 5:19, 20:-

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Now, I suppose we understand "the kingdom of heaven" there to mean the kingdom of grace. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall have but little of the favor of God. Whosoever shall do and teach them shall have much of the favor of God. "But I say unto you, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into favor with God." If your righteousness is only a human righteousness like theirs, you do not stand in God's favor. Your own righteousness will not be taken as

valid in the judgment, when the Saviour confesses your name; and should you stand there in your own righteousness, the Saviour would have to be silent when your name is called. It will be a terrible thing for an individual to come up to that day when his name is called, and he unprepared, having and trusting in his own righteousness. Then let each individual search and see; let each become familiar and acquainted with his own condition, that he may be prepared to stand when the Saviour shall call his name. [307]

Now we come again to the text: "He that overcometh, the same shall be clothed in white raiment" - clothed in the righteousness of Christ. You have seen what that is to do for each individual. "And I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." You all have read the text in Daniel 7:9, 10: "I beheld till the thrones were cast down, and the Ancient of days did sit, ... thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

When did the judgment sit? The announcement has been made to the world - have you heard it? even the year and the definite day of the year - have you heard it? The giving of the first angel's message, "The hour of his judgment is come" - have you heard it? Peter says in 1 Peter 4:17:-

For the time is come that judgment must begin at the house of God.

Then the first thing done in the judgment is the examination of God's people, for the judgment begins with them. We say to you that the judgment hour began on the twenty-second day of October, 1844. Elder J. N. Andrews, before his death, was heard to say many times, "It is with much solemnity I came up to this anniversary day of the passing of the time." He spoke of it as an important day in connection with the great Advent movement in the world. Reckoning the time from that day to the present, we find that last October, 1896, the twenty-second day, we were fifty-two years this side of the sitting of judgment. Our Saviour has been in the midst of that great company of angels around the throne, confessing the names of all the holy people of God from Abel all the way down through the ages, who have fallen in death. He has come almost, if not quite, to the time the living are to pass through their examination, which must be before

he leaves the mercy seat. When the name is mentioned, the Son of God must do an office work as our High Priest, for us individually, if we pass the test. O, how solemn the time in which we are living! How necessary for close searching of heart, how needful it is for much time to be spent in prayer; how needful it is that every sin should be confessed, and that "pardoned" shall be written opposite every sin committed!

"I will not blot out his name out of the book of life." The book of life is being examined; and that you may see something more about this, I read in the twenty-second chapter of Matthew. There are three calls in this chapter, to the marriage of the king's son. I want you to pay particular attention to verses eleven and twelve:-

And when the king came in to see the guests, he saw there a man which had not on a wedding garment.

The king is the Father, for he makes the marriage for his son, and his son is the Lord Jesus Christ. The guests to the marriage of the Lamb are the whole of God's people from righteous Abel clear to the last one that shall turn to him. "And when the king came in to see the guests," - how to see them? - To look at their characters, to see whether they are prepared and ready for the solemn assembly of God's people to the marriage supper of the Lamb.

My brethren and sisters, have you studied the Bible sufficiently to know that some whose names are in the book of life have not proved faithful, and therefore have not on the wedding garment? Have you studied the Bible sufficiently to know that it is possible for an individual to turn to God, find his favor, have his name written in the book of life, and then apostatize and go away? You all believe that doctrine. You readily see that every name is brought up for consideration, and that individual who has stopped in his Christian life and gone back again to the world, when his name is called Jesus cannot confess it before his Father and the angels.

Get the picture in your mind, - that the angels are round about the throne, a great multitude, ten thousand times ten thousand, and thousands of thousands; and all those angels are to hear the voice of the Son of God pleading for an individual that his name may be retained; or they will hear the sentence which God will speak, Cast him into outer darkness. We wish to bring your mind to the point, so you will see it more fully. When the king came in to see the guests,

he saw a man which had not on a wedding garment, and he said unto him, How camest thou in hither, not having on a wedding garment? And he was speechless. He had nothing to say. No excuse will be offered for sin. No excuse can then be offered that will cancel a single sin; and therefore individuals should make no excuse now for their bad acts of life. No, not a single excuse should be rendered, for in doing so you simply express your unbelief, and unbelief itself is a sin.

We call your attention again to the thought that in the judgment of God's people, you have found, by study, that angels have a special part to act. Angels are "ministering spirits sent forth to minister for [308] them who shall be heirs of salvation." Hebrews 1:14. Each individual Christian has an angel attending him, and is placing his life record in a book. Possibly there are as many books as there are individuals, and when the name is called that angel that walked by your side and was with you will open the book and show the record with the sins all pardoned. Then Jesus will take up the name and say, My Father, my blood for that man, my blood for that man, my blood for him; and when Jesus thus confesses his name his sins are blotted out, and his name is kept in the book of life.

Now perhaps you may think this is mere fancy. But I have in my possession a copy of "Early Writings," and you are all acquainted with this, and I read a short extract from this to-night:-

I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised his hands upward, and with a voice of deep pity cried, *"My blood, Father, my blood, my blood, my blood*." Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on earth, and crying with a loud voice, *Hold! Hold! Hold! Hold*! until the servants of God are sealed in their foreheads.

The strife of war is held back, the anger of nations is held in check. We see over in Europe everything all ready to touch the match which would set the whole country in commotion. We see in our own country things coming to a climax, and here is the poor remnant of the Lord's people, unfitted, unprepared. O, we are not

ready, because we have not made the purchase of the righteousness of Christ. Why delay, brethren and sisters? Shall we wait longer, shall we stay away from the Saviour now in this time of peril and danger?

O, may God pity us still, as he says; may he show his pity, and, as the Saviour raises his hand before the Father, and presents his own blood for us, may we place ourselves in the Saviour's hands, and his blood will wash us clean.

Listen to the words of the Saviour when he was here on earth. Matthew 10:32, 33:-

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

How do you confess Christ before men? - By standing loyal to God before your fellow men, wherever you are; being loyal to God's commandments, and true to the principles and ordinances of the gospel, true to its support; and being loyal to health reform as the right arm of the third angel's message. And we read in another text, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Be sure they do not see any bad works, any work of mischief. "That they may see your good works, and glorify your Father which is in heaven." So it is by our works that we confess Christ, not our works independent of God, no, nor what we can do by our own human effort; for that would be of no value. For, if I could by my own works cancel one sin, then if the Lord would permit me to live long enough I might cancel every sin, and thus become my own saviour.

We are to have the Son of God dwelling within, and he has never violated the Father's law. Therefore you cannot say to him, Stay at home and let me go to this party, this theatre, this show, or indulge in this or that worldly pleasure, for then he would have to separate from us. He never went to such places when he was here upon earth, and as he is our example in all such things, by such a course you would deny the Son of God. Be careful, then, that your works conform to his holy will, that you may confess him before men from day to day.

O the thought, the terrible thought of despair that would come to my soul if the Father should deny me when my name is called! O,

the terrible anguish than would come upon me, if he should deny me at that time! I say in my heart, and in my soul, Let me stand true to God, if the whole world forsake me; let me stand in communion with the divine will, if the whole world goes against me. Let me have the favor of God, and I have the favor of Jesus Christ and the favor of ten thousand times ten thousand, and thousands of thousands of angels; and so I stand in the majority with the sweet blessings and Spirit of God to lift me up, and hold me up in the midst of peril. The pathway of humility is the pathway of safety. No individual can walk the pathway to everlasting life unless he humbles himself at the feet of Christ, and lets the Lord lift him up; then it is that you get victory and triumph.

Only a few more words are needed upon this important question. He says, "He that overcometh, the same shall be clothed with the righteousness of Christ; I will not blot out his name out of the book [309] of life, but I will confess his name before the Father and before his angels. Keep in mind the idea that it is now fifty-two years this side of the day when the blotting out of sin began; and we are right in the period when we may expect it will come upon the living almost any day. The righteousness of Jesus Christ by faith is the loud cry of the third angel's message; and it may be possible that the judgment has already begun on the living. But if it is begun, eight years have gone by since that movement started, and who are they whose names have been called? We do not know. When will your name be called; when will mine be called? O, the Saviour has said, Watch, watch, lest that day come upon you as a thief. Watch! That is the watchword at this time - Watch and pray; draw nigh unto God, and he will draw nigh unto you; and you will have his love and blessing to lift you up. We behold the Father and the Son engaged in the last work that is to be done before the Saviour shall put on his kingly robes, and come forth to gather his people unto himself.

Let us awake to this one thought, that connection with God and his cause now is worth more than all the gold and silver in this world. Remember that if you do not get any pay for your labor here, you will get the reward of eternal life in the world to come. Remember that if you should suffer death because of your faith, when the One in whom you trust shall speak, you will spring from the dust into eternal life. Remember that we are trusting in one who is almighty

to save. Remember that our God is a true friend; and Jesus Christ a kind, loving Saviour. He throws out his arms of love to take us all into his favor. We are to yield to his will, to yield all, everything, to be used in his service. Then finally we shall be gathered with the ransomed throng, and taken to the sea of glass, and shall enter into the holy city, and sit down to the marriage supper of the Lamb, and to enjoy eternally the blessings and joys of the world to come.

Christian Help Work. J. H. KELLOGG, M. D. (Wednesday Afternoon, March 3, 1897.)

No Authorcode

FRIENDS, I do not feel qualified to instruct you. I am sure there are others here who are better qualified to occupy your time, and to instruct you, than I am. But the brethren desired that there should be presented before you some of the special instruction which we have been receiving at the sanitarium from time to time upon the subject of health reform, and its important relations to the various branches of the work, especially to us as individuals. Now I will read first a statement here from a testimony received in 1893. It is dated Auckland, New Zealand, Feb. 19, 1893. These words apply to everybody, and not alone to those at the sanitarium:-

Guilt rests upon us as a people who have had much light, because we have not appreciated the importance of the light given upon health reform.

It is a very interesting fact that the Lord began giving us this light thirty years ago. Just before I came to the Conference I had a talk with Dr. Lay, and he told me of how he heard the first instruction about health reform away back in 1860, and especially in 1863. While he was riding in a carriage with brother and sister White, she related what had been presented to her upon the subject of health reform, and laid out the principles which have stood the test of all these years - a whole generation.

I am sure, as Dr. Riley said to me this morning, that it is impossible for any man who has not made a special study of medicine to appreciate the wonderful character of the instruction that has been received in these writings. It is wonderful, brethren, when you look back over the writings that were given us thirty years ago, and then

perhaps the next day pick up a scientific journal and find some new discovery that the microscope has made, or that has been brought to light in the chemical laboratory, - I say, it is perfectly wonderful how correctly they agree in fact.

Now in the preface to "Christian Temperance" you will find a statement which I presume not very many of you have read. There is no name signed to the preface, but I wrote it. But if you will read it, you will find a statement to the effect that every single statement with reference to healthful living, and the general principles that underlie the subject, have been verified by scientific discovery. I sometimes see some of our brethren appear to be a little shaky on the testimonies; they do not know whether these things come from the Lord or not; but to those I invariably say that if you will study the subject of health reform from the testimonies, and then from the [310] light of scientific discovery, - compare it with what science teaches at the present time, - you will be amazed; you will see what a flood of light was given us thirty years ago. There is, however, a more amazing thing than that, and it is that this light which was given to us at that time, confirmed as it is by scientific discovery, - I say the most amazing thing of all is that we as a people have turned our backs upon this, and have not accepted it, and believed in it as we should. I want to repeat it that there is not a single principle in relation to the healthful development of our bodies and minds that is advocated in these writings from Sister White, which I am not prepared to demonstrate conclusively from scientific evidence. I have said that a great many times before; some of the brethren have heard me say it as I have gone around and attended the camp-meetings.

(A voice) Fifteen years ago.

Yes, that is right; I made that statement fifteen years ago. There is no evidence so powerful that can be deduced in support of these writings and the source from which they come, as the fact that the writings thirty years ago are fully substantiated by the scientific discoveries of to-day.

I will read these lines again:-

Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. Through misunderstanding and perverted ideas many souls are deceived.

Now, brethren, these are sound words:-

Those who teach the truth to others, and who should be shepherds to the flock, will be held accountable for their willing ignorance and disregard of Nature's laws.

Brethren, I do not want you to think that I regard myself better than you are. I am not. We are all sinners, and I am perhaps the greatest sinner of all. I have had my attention called to this subject of health reform. I was brought up in it. I set the type for the first book on Christian temperance more than thirty years ago. Brother Lane and I set up type for that book. So it is no credit to me that I am a health reformer. It is my business. This is what I was hired to do. But some are here spoken of as being willingly ignorant. Has not that time come when we should not be willingly ignorant any longer? when we should begin to inform ourselves on these points?

This is not a matter to be trifled with, to be passed off with a jest. As we approach the close of this earth's history, selfishness and violence and crime prevail as in the days of Noah, when the Old World perished in the waters of the flood. As Bible believers, we need to take our position for righteousness and truth.

That means righteousness and truth. Not a little righteousness and a little truth, but all the right doing, all the truth we can learn or take hold of.

What power there is in these principles. I read another sentence: "If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits." We are talking about sending missionaries into all parts of the world, and the very thing to begin with, we do not know very much about. We do not know how to give the primary lessons unless we study health reform. If we are ignorant of these principles, there is not a single person here prepared to go to any country to work. "If we would elevate the moral standard in any country," - United States, Africa, Mexico, or any other country, I don't care where, - "if we would elevate the moral standard in any country, where we may be called to go, we must begin by correcting their physical habits." Now, my brethren, I expect that is a very astounding statement to some of you, but there it is. I have not said it; the Lord has said it. The only way to reform people in any country on the face of the globe, is by correcting their physical habits. Does this mean that health

reform must come trailing along five, ten, or fifteen years behind, and the ministers should say, After I have this people converted, and they are able to bear it, I will introduce health reform? "If we would elevate the moral standard in any country where we may be called to go, we must *begin* by correcting their physical habits."

Now I would not need to read another word; if I should stop right there, I have read enough for all of us to think about for a long time, because there are tremendous principles that are wrapped up in these few sentences. They are the principles that are involved in the very foundation of your work; they are the principles involved in the very foundation of the missionary work, in the very foundation of your tent work, in the very foundation of your Bible work, in the very foundation of every line of work that you are undertaking, for the advancement of the cause, - for every single line of work. These principles belong right there, every one of them. Now is not that true? How is it, brethren? You profess to believe the Testimonies, and you bring them up here on various questions, and Brother Jones here has been showing you how to apply them and how to use them. [311] Now, Brother Jones, I will ask you, Am I overstating these principles on this subject? You are authority on this subject.

A. T. Jones. - No, Doctor, I am not authority on the Testimonies. All I can do is to just believe what they say, and that is all we can know about it. Just what they say is so. What they say is true.

I do not want anything more than that. I am glad to hear Brother Jones say that, that he believes that what they say is true. Now is there anybody here that does not believe them, that is willing to say he does not believe that that principle is a sound one? If this is true, it is almost revolutionary. It seems that you must go to work at the other end. It means so in a great many cases. Some here can tell you that they have tried this, and they have found it worked very well. Perhaps Professor Sutherland can tell you his experience at Walla Walla. I know what experiences he has had out there, as he has written me regarding them, and I presume he could tell you that he put these things right to the front, and they helped him.

Professor E. A. Sutherland. - Yes, we have found that they have worked very successfully.

I presume that there are some ministers who could tell you that they have put these principles right to the front in their work, and

that they have found that they prepare the way for other principles to come in.

We have been talking about this thing for years and years. The brethren have heard me talk about health reform being an entering wedge. And I have felt myself, sometimes, that I was very much in the position of a wedge with a maul working on the end of it and the log squeezing hard on both sides of it. Now, I have not said a word about it for the last ten years, because I thought the brethren did not believe it; for if they did, they would practice the principles. Now, why not try it? I don't want to bear down hard upon the brethren and present this thing any stronger than it is. I simply read you what it says. It is right for every one to receive it as his conscience dictates that he should receive it, as his own conscience and heart tell him to, and then act upon it just as his own conscience and heart tell him he ought to act upon it.

Here is the principle. Now then, you have heard it, and you receive it, and if I have helped you to get it, then I have done my duty. When I received this; it came to me in a letter, and I was so anxious that the brethren should get it that I had it printed in this little tract. Sister White told me years ago that I was at liberty to use anything received from her to advance this line of work, and I took pains to underscore these lines so that the brethren would all see it. And I sent them around as far as I could scatter them. Well, there it is.

Here are some other things that I would like to call your attention to. Here is a sentence, brethren, which I suppose the Lord means for each one of us: "The Lord does not give light on health reform that it may be disregarded by those who are in positions of influence and authority. The Lord means what he says."

Now, I have read a sentence here that you all agree comes from the Lord. Now I will read another sentence here:-

"The Lord means what he says."

You have heard what it says.

"And he is honored in what he says."

Then some of you say, "I don't see how he can do that here." We have the promise the Lord will be honored in our doing it. We do not have to worry about that, but simply take hold of it and do it and

see what will happen. You will find the Lord will be honored and not dishonored. Now just a few sentences more:-

The ministers in our country should become intelligent on health reform. They ought to become acquainted with the science of physiology. None can understand the subject thoroughly unless they understand something about physiology, and this is a subject which everybody ought to understand. It has not received the attention in our schools that it ought to have received. The philosopher remarked years ago that the deepest study of mankind is man. How much we neglect this study.

"Then they will be intelligent in regard to the laws that govern physical life." So you see that we can find these same principles in physiology. We do not have to depend simply upon the authority of these writings here, but you have these principles in physiology; and they are all there. I told you a little while ago I could present scientific authority for every single principle.

"Thus they will become intelligent in regard to the laws that govern the physical health, and their bearing upon the health of mind and soul." Now, here is a thought that shows why these principles are so important; why it is necessary for reformers of physical health [312]
and habit to go before the spiritual elevation of the people. It is because there is an important relation between the two, the physical habits and the health of the mind and soul, so if you are going to work for the mind and soul, you must first correct the physical habits. You must work for the man so that he can comprehend the relation of these things. "They will then be able to speak correctly upon this subject." Now you see it is no use for a brother to get up here and say, I have tried this for a long time, unless he has studied physiology. Unless he has, he is not prepared to speak correctly.

Here is a beautiful thought: "In their obedience to physical laws, they are to hold forth the word of life to the people, and to lead up higher and still higher in the work of reform." So you see the picture put before us is, that we are to begin the physical reform, and to lead up higher and still higher; but the word of life is to be held forth by those who are appreciating these principles, and who live up to them, and who thus are living examples of the good results to be attained by the appreciation and practice of these principles.

The lethargy of unconscious sensualism through indulgence of perverted appetite; the constant submitting of the soul and body and spirit to moral defilement, is upon the people.

That is the reason that you want to begin with the principles of physical habits. I am sure it would surprise you if you would go and see the anxiety of the people to receive instruction on these questions. The world is getting anxious to receive this very light that we have been hiding under a bushel. We are overcrowded with requests from various societies, associations, and clubs, to come and deliver lectures on these principles. Suppose we come up at once on these principles of reform, so that the world will see this people standing up with purity of blood and in conformity with the laws of health. What a mighty influence and power it would have, and what a tremendous enlightenment there would be in every community, if each individual would walk out upon these principles! How many people we might help to enlighten, if every Seventh-day Adventist were a genuine reformer! How many people would be converted in one year! We have twelve sanitariums, and every one is an educational institution. I suppose you have spent several hours here every day for two or three weeks, on the subject of education. But I do not know how much you have spent on the subject of health. Our colleges have four or five hundred students yearly, but in our sanitariums we have four or five thousand. They remain there from two, three, or six months to a year, and then go away. And they are not little boys and girls; not young men and women from farms in the country districts; they are judges, lawyers, senators, governors of States, persons of wealth and of prominence from all parts of the country. Go to St. Helena; to Boulder, where we have so recently started, and you will find hundreds of people in each of these institutions. I suppose that in Boulder there will be two or three thousand people with them the next year, to be educated in these principles.

But if all our people were really working on this same line, what a mighty light would shine out from them. I suppose it may seem strange to some of you when you give the W. C. T. U. a hit, that they do not strike back. I will tell you why it is. They have learned to love these health principles, and they regard the sanitarium in Battle Creek as their home. They have adopted our health principles. They

have established a health department. Some years ago one of their leading lecturers came to Battle Creek, and became so interested that she wanted to appoint Mrs. Kellogg president. They have accepted our health principles bodily, and are advocating them right along. Miss Francis Willard is a thorough-going health reformer; she practices it, and teaches it everywhere. She says that if we would think the great thoughts of God, we must live simply; high thinking does not go with high living; these are her sentiments. There are really more health reformers among the W. C. T. U. than among the Seventh-day Adventists, not in proportion, but in number; for they number nearly a million altogether, and a large number of them take hold and work together. And they are so grateful for the health reform that they have received from Seventh-day Adventists, that you may go on persecuting them, but they will not fight back. I tell you, brethren, I am ashamed when I see our brethren getting out and thrusting people who are doing the same work that we are trying to do. To be sure they are seriously mistaken on some things, but they are honest, and they are doing the very work we are neglecting.

A word more on some specific points, and I am through; for [313] instance, upon the subject of meat-eating: Many of our brethren and sisters say, "I could be a health reformer, but I find it hard to give up the use of meat." I want to read you a sentence or two here on one or two points, which have been taken from writings which have been received since this Conference was in session, and dated Jan. 11, 1897:-

God calls for reform in our churches.

Here is a sentence that will astonish you beyond measure, if you have not read it before, and especially if you have not been giving the subject proper attention:-

Every departure from the simple, natural laws which he has established in our being is a departure from the law of God.

Brother Jones, that is idolatry, is it not?

A. T. Jones. - Yes; it is. That is what we had last night.

That is the reason why I heard your sermon last night. Brother Jones told you that the first little step, or departure, from God was idolatry. Only one step from God is idolatry. Whenever a person gets so far departed from God that he does not recognize the Creator, such a person is an idolater. These departures tend to benumb our

faculties, so we cannot appreciate God. Here is a sentence that is the most remarkable of all:-

Every law governing the human machinery is to be considered just as truly divine in origin, in character, and in importance, as the Word of God.

Perhaps some of you are almost shocked at that. Why, it is because God is in us. He is trying to work out through us the best ends and purposes for us, and the laws that he has made are necessary for the best physical expression of the divinity that is in us, and consequently if we violate these laws, we are dishonoring God, and violating his law. And this can be done just as well through the stomach as through the brain. We cannot draw a distinction and say, This is the law of God, and this is the law of nature. There is no such a distinction. The only definition of sin that we have in the Bible is that it is the transgression of the law.

Brethren, there is much that I might read to you about, but I will only read these one or two statements, and then sit down:-

Men are taking sides according to their choice; those that are feeding on the Word of God will show this by their practice. 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 to 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 - all that refuse to be taught of God, hearing what God has been teaching us - they "hold to 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 practice 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."

A. T. Jones then made a few remarks, and read the following matter, found on pages 40-42 of "Special Testimony to Ministers and Workers," No. 7:-

The Lord has given his people a message in regard to health reform. This light has been shining upon their pathway for thirty years; and the Lord cannot sustain his servants in a course which will counteract it. He is displeased when his servants act in opposition to the message upon this point, which he has given them to give to others. Can he be pleased when half the workers laboring in a place, teach that the principles of health reform are as closely allied with the third angel's message as the arm is to the body, while their co-workers by their practice, teach the principles that are entirely opposite? This is regarded as a sin in the sight of God, and is one reason why he could not give greater success to the work in——.

My brother, you must no longer demerit the messengers and the message God has sent you in regard to the principles of healthful living. Testimony after testimony has been given which should have brought about great reforms; but at home and abroad your life has been a decided witness against the warnings which the Lord has sent; and nothing brings such discouragement upon the Lord's watchman, as to be connected with those who have mental capacity, and who understand the reasons of our faith, but by precept and example manifest indifference to moral obligations.

The light which God has sent on health reform cannot be trifled with, without injury to those who attempt it; and no man can hope to succeed in the work of God, while by precept and example he eats in opposition to the light which God has sent. The voice of duty is the voice of God, - an in-born, heaven-sent guide, - and the Lord will not be trifled with on these subjects. He who disregards the light which God has given in regard to the preservation of health, revolts against his own good, and refuses to obey the one who is working for his best good.

It is the duty of every Christian to follow that course of action [314]
which the Lord has designated as right for his servants. He is ever to remember that God and eternity are before him, and he should not disregard his spiritual and physical health, even though tempted by wife, children, or relatives to do so. "If the Lord be God, follow him; if Baal, follow him."

The principles of health reform, right or wrong, which are adopted by him who gives the word of God to others, will have a molding influence upon his work, and upon those with whom he

labors. If his principles are wrong, he can and will misrepresent the truth to others; if he accepts the truth which appeals to the reason rather than to perverted appetite, his influence for the right will be decided. The truth will be in his heart as a well of water springing up into everlasting life.

God's instruction is not Yea and Nay, but Yea and Amen in Christ Jesus; and his workers are called upon to remember that they cannot drift along with unsettled principles which are warped and distorted by impulse, without misrepresenting the truth which they profess, and doing a lasting injury to their own souls.

That is good. It is solemn instruction for us.

A Remarkable Meeting

No Authorcode

THE thirty-second General Conference of Seventh-day Adventists will pass into the denominational history as the most remarkable meeting of its kind ever held amongst our people. There are several circumstances that combine to render it so. On account of the peculiar situation of affairs, especially on account of our need of a closer relation to God, the source of all power and wisdom, it was felt that this Conference must mark an epoch in our work. It was tacitly understood that changes of some kind would take place, and that an effort would be made to lift the cause out of the rut into which it had fallen and which was year by year becoming deeper. Not a few of the members have expressed on the floor the anxiety they have felt for months in regard to the meeting and its outcome.

No sooner had the meeting convened, and, in fact, for some weeks before the meeting, testimonies of striking force, aimed, as it would seem, at wrongs that existed at the very heart of our organization, had been coming in quick succession; and, as these were read before the Conference, a profound impression was created, and the impression was fully received that nothing short of a new conversion, of a radical change of attitude and spirit, would remedy the existing defects. Then arose the question of what our proper attitude should be. If our past course has been in the wrong direction, what shall our future course be? Shall we tear down that which has been built up at expense and cost, or shall we proceed with what we

have? But whichever course might be chosen, it was felt that, above all, a new spirit must come in.

These were some of the impressions which rested upon the minds of the delegates; and while uncertainty and perplexity have, in a large measure, prevailed in our councils, and while a sense of our past errors has, in some measure, produced confusion of judgment, this state of things did not prove fatal to the interests of the meeting, as it might have done from the human standpoint. On the other hand, there was a readiness upon the part of each to receive and appropriate to himself the reproofs and admonitions of the Spirit of God. Every one felt that, in order to make an application of these things, it was not necessary to look beyond himself. This caused a drawing together. There probably never has been a meeting in which so many deep and earnest prayers have been offered, in which there has been more heart-searching and humiliation of soul, or in which more of brotherly love and unity prevailed than at the present. This has brought the blessing of God very near, and at times its melting influence has come into our midst in great power. Sympathy for one another has been marked, and personal reflections have been absent to an equal degree. It is true that all have not seen alike. There has been, perhaps, too much discussion; at times we have been swift to speak and slow to hear. But in the end, the Spirit of the Lord has come in and sealed the decisions with his approbation.

The real benefits of this meeting will appear in our after history. The recollection of our experiences in College View will remain with us a long time. The light which has shone upon our pathway will, we trust, increase unto the perfect day. If we walk in the light, carefully and prayerfully studying and carrying out the principles which have been brought out, they will result in such a transformation of our work as will bring in the blessing and power of God. We have, perchance, become too firmly fixed in our ways to be transformed at once; but we trust that the steps which have been taken at this Conference will not need to be retraced; but that they will prove the beginning of a better way, and with more perfect progress in the [315]
divine life for the individual and for the denomination.

Third Meeting of the Sabbath-school Association

No Authorcode

THE International Sabbath-school Association met for its third meeting at nine o'clock in the morning of March 5. C. H. Jones in the chair. F. M. Wilcox offered prayer. The report of the Recording Secretary was presented by M. H. Brown, as follows:-

REPORT OF RECORDING SECRETARY

No Authorcode

(For two Years Ending Dec. 31, 1896.)

It will be a matter of interest to our people to know of the growth of our Sabbath-school work, the amount of money contributed by them, the amount donated to various enterprises, and the time when the donations were made.

The following table shows the membership, total contributions, and the amount donated to missions each year during the last ten years:-

Year.	Membership.	Contributions.	Donations to Missions.
1887	23,700	$16,751 83	$10,615 72
1888	25,375	18,485 77	10,755 34
1889	28,900	22,541 24	11,767 95
1890	32,000	28,642 75	17,707 39
1891	33,400	29,435 05	16,750 94
1892	35,300	37,592 27	23,618 77
1893	40,100	37,936 11	24,162 50
1894	49,626	39,562 42	20,850 05
1895	50,266	37,336 35	19,809 76
1896	52,045	40,242 00	23,762 85
Total,		$308,525 79	$179,801 27

[1] Address before the Conference.

The following figures show the amount of donations to each mission field, and the time when they were given:-

South Africa, four quarters 1887	$10,615 72
London, four quarters 1888	10,755 34
Missionary ship "Pitcairn," first quarter 1889, and first two quarters 1890	12,035 22
"Pitcairn" running expenses; first two quarters 1891	7,338 33
Russian field, second quarter 1889	2,783 48
Hamburg Mission, last two quarters 1889	6,377 97
South American Mission, last two quarters 1890	8,278 67
European Mission, last two quarters 1891	9,412 61
Haskel Home, first quarter 1892	7,079 94
West Indies and Polynesia, second quarter 1892	5,364 04
Mexico and Central America, last two quarters 1892	11,174 79
India, first two quarters 1893	11,999 66
Hamburg, last two quarters 1893	12,162 84
Africa, first two quarters 1894	10,736 94
Japan, last two quarters 1894	10,113 11
Zambesia, first two quarters 1895	9,132 32
China, and missionary boat for Caribbean Sea, last two quarters 1895	10,677 44
Southern field, first two quarters 1896	11,574 04
India, last two quarters 1896	12,188 81
Total	$179,801 27

We would call attention to the following interesting features of these statistics:-

1. The membership of our schools has more than doubled during the last ten years.

2. The total contributions have also more than doubled during the same period.

3. The donations to missions are now just about twice as much as they were ten years ago.

4. The largest amount donated for missions during any one quarter was for the Haskell Home, the first quarter of 1892.

5. The smallest amount was for the Russian field during the second quarter of 1889.

6. The Sabbath-schools have contributed over $300,000 during the last ten years, of which amount about $180,000 have been donated to missions, or sixty per cent. of the total.

7. By striking an average of the membership, during the ten years we find it to be 37,000 per year.

8. The yearly average amount donated to missions is $18,000, or about fifty cents per member, each year.

To summarize more concisely, we would say that we have aided the following fields, with the sums indicated:-

Africa	$30,484 98
London	10,755 34
Pitcairn	19,373 55
Hamburg	18,540 81
India	24,188 47
Mexico and Central America	11,174 79
China	10,677 44
Japan	10,113 11
Southern Field	11,574 04
European Mission	9,412 61
South America	8,278 67
Haskell Home	7,079 94
West Indies and Polynesia	5,364 04

Russia	2,783 48
Total,	$179,801 27

The above report being adopted, the report of the Auditing Committee was submitted:-

Your committee appointed to audit the books of the International Sabbath-school Association beg to submit, that we have examined said books, comparing the entries made therein with the vouchers, and we find them to be in harmony. Also, we find the ledger to be in balance, and we hereby certify that, to our best knowledge and belief, the books have been correctly kept. Signed, T. A. KILGORE, WATSON ZIEGLER, JOHN I. GIBSON. [316]

The nominating committee through its secretary, E. A. Sutherland, rendered its report, which with slight alterations was adopted, as follows: *President*, C. H. Jones; *Vice-President*, A. E. Place; *Secretary and Treasurer*, M. H. Brown; *Executive Committee*, C. H. Jones, A. E. Place, M. H. Brown, M. C. Wilcox, L. Flora Plummer, E. S. Ballenger, E. J. Hibbard, W. N. Glenn, G. W. Reaser.

The Committee on Plans and Resolutions submitted its report, and the meeting adjourned to 2:30 P. M.

Sabbath-school Association

No Authorcode

INTERNATIONAL Sabbath-school Association held its fourth meeting at three P. M., March 5. The entire time of the meeting was taken up in the consideration of the report of the Committee on Plans and Resolutions, which was as follows:-

Your committee on plans would respectfully submit the following recommendations:-

1. That our schools report and forward donations made by them for the Haskell Home, with tithe of the same, through the regular channels, the same as the Sabbath-school donations for other enterprises.

2. That more space in the *Sabbath School Worker* be devoted to “Improved Methods of Teaching,” “Use of the Blackboard,”

"The General Review," "Teachers' Meetings," "Personal Labor with Pupils," "Development of the Missionary Spirit," etc.

3. That persons who have had experience in these features of the Sabbath-school work consider seriously whether they do not have a responsibility to furnish matter for the *Worker* on these topics for the benefit of its readers.

4. That a greater effort be made to interest the youth and children in the regular church service, by adapting the instruction and exercises to their needs.

5. That our Sabbath-schools make a special study of the Saviour's method of teaching by use of objects, and that the officers of this Association and the State associations render all the help they can in this line of work.

6. That the present uniformity of lesson subjects in all grades be continued while we study the book of Acts during the year beginning July 1, 1897.

7. That a series of lessons in the Old Testament Scriptures be provided for the primary and intermediate grades, and published in the *Little Friend*, said lessons to follow those on the Book of Acts.

Each section received due consideration, and the last two elicited no small amount of discussion. By vote, they were laid on the table, and the rest of the recommendations were adopted without amendment.

Publishing Association

No Authorcode

THE third meeting of the S. D. A. Publishing Association was called at 9 o'clock Sunday morning. There being no business except to hear the report of the committee suggesting nominations, this report was presented by the chairman of the committee, A. J. Breed; but as it is subject to revision at the legal meeting, its publication will be deferred to the next number of the BULLETIN.

Educational Society

No Authorcode

THE third meeting of the S. D. A. Educational Society was called at 9:45 Sunday morning, and the consideration of the Committee on Plans, printed on page 287 of the BULLETIN, was taken up. It was shown that the report as published had been by misunderstanding in some measure substituted for the one actually presented by the committee.

It was therefore voted to strike out sec. 4 of the printed report, and to incorporate it with the following, which was that submitted by the committee, and to adopt the whole thus amended:-

The committee appointed to recommend more specific plans for the work of Battle Creek College, in harmony with the general policy adopted at the last meeting of the College Board, present the following report:-

We recommend, 1. That besides the course of study now offered in the nine grades of the Preparatory Department, there be three years of additional preparatory work (largely elective, in counsel with the instructors) from the following general lines: English Language, Science, History, Bible, Mathematics, Manual Training, Latin (Biblical and Medical), Greek, (Biblical), German, Hebrew, etc.

2. That the Teachers' Course be one year, and the Evangelistic Course two years in length.

3. That the aim be to give a thorough course for practical work as evangelistic missionaries, missionary teachers, and in other lines of missionary labor.

4. That these plans be regarded as only suggestive of the policy which the Board would like to have followed in the College, and that such instructors as are thought to be in harmony with them, be asked to prepare more definite plans, including the arrangement of the courses and term program in such a way that all the work to be offered by the College be provided for in the schedule of work.

5. That this plan be so arranged that the *younger students* could carry on a thorough course of study during such a time as their instructors might deem it advisable for them to remain in school, the definite aim being to prepare them for practical usefulness; and that older students be encouraged to enter more directly upon the training courses which shall be conducted in such a way that they [317]

may be pursued even by those who have not completed the regular preparatory courses.

Religious Liberty Association

No Authorcode

THE International Religious Liberty Association held its final meeting on Friday afternoon, at 4:30. The business consisted of the election of officers for the ensuing term.

The nominating committee, through its chairman, A. E. Place, submitted the following report:-

President, Allen Moon; Vice-president, A. T. Jones; Secretary and Treasurer, A. F. Ballenger. Executive Board: Allen Moon, A. T. Jones, A. F. Ballenger, R. A. Underwood, D. W. Reavis, A. O. Tait, S. H. Lane, W. S. Hyatt, M. C. Wilcox.

It was voted to authorize the Executive Committee to employ assistant secretaries, if it should be deemed necessary.

Association adjournment, *sine die*.

Closing Part of the Fifteenth Meeting.

OUR report of this most interesting meeting was cut off at the point where it was decided that H. P. Holser remain in the European field. The name of A. G. Daniells for president of the Australasian was taken up and adopted. The nominations for superintendents of districts coming up, the question of the expediency of electing these officers since the division of the General Conference adopted at the present session, was raised by W. C. White, and discussed till the close of the meeting at six o'clock.

Sixteenth Meeting of the Conference

No Authorcode

THE Conference convened at 10:30, March 5. O. A. Olsen presided. H. P. Holser led in prayer. The Chair took the occasion to say that he felt very grateful for the manifest presence of the Spirit of God in our midst at our last meeting in a degree he had never witnessed at any similar meeting he had ever attended. And yet there were slight manifestations of a spirit that was not of God. He asked the members to bear in mind that there was a wide difference

between moving from a deep conviction of duty under impressions from above, and being moved by personal feelings and impulses.

The consideration of the report of the nominating committee was stated to be in order. R. A. Underwood, chairman, stated that the committee desired to suggest a few changes for reasons that the individuals interested had proposed. The election proceeded in a spirit of unity with but few questions or suggestions. In response to a motion to place the name of W. C. White on the Executive Committee, Elder White spoke at length, stating reasons why he thought he should be excused, and placing before the meeting the nature of the work that is being done by his mother, and his relation to it. His mother needs his help in her increasing age and her many labors. N. W. Allee was chosen as superintendent of District 2, in the place of O. A. Olsen, transferred to Europe. The names of J. H. Morrison and N. W. Kauble were transposed.

The persons elected were in harmony with the nominations published on pages 287 and 288 with the following changes: President of the European Conference, O. A. Olsen; Superintendent of General Conference District No. 2, N. W. Allee; District No. 3, J. H. Morrison; District No. 4, N. W. Kauble.

Executive Committee: G. A. Irwin, O. A. Olsen, A. G. Daniells, R. A. Underwood, N. W. Allee, N. W. Kauble, J. H. Morrison, R. M. Kilgore, A. J. Breed, I. H. Evans, A. T. Jones, and one member to be chosen later.

The election of the Foreign Mission Board was postponed until the nominating committee could propose a name for chairman of the Board, H. P. Holser being otherwise located.

The suggested nomination of members of the General Conference Association was next considered, and was adopted with the amendment, of substituting for S. M. Jacobs the name of N. W. Allee; the name of Watson Ziegler was deferred to the meeting in Battle Creek, as it is not now known whether Brother Ziegler will be able to act in this capacity.

The Committee on Finance submitted a report, after which the Conference adjourned to evening after the Sabbath at 7 o'clock.

Eighteenth Meeting of the Conference

No Authorcode

THE seventeenth meeting was called as per adjournment at 7 o'clock P. M., March 6, but as no business was prepared, the meeting
[318] gave way to a meeting of the Medical Missionary and Benevolent Association.

The eighteenth meeting convened at 10:30 A. M., March 7. Prayer was offered by W. W. Prescott. It was voted finally to adjourn in time to allow the delegates to take their trains as early as 2 P. M. on Monday.

The Committee on Nominations presented a supplementary report. The report of the Committee on Credentials and Licenses was also presented. The regular order of unfinished business was taken up. The motion pending that the name of W. S. Hyatt be substituted for that of H. P. Holser on the Conference Executive Committee was laid on the table. The report of the Committee on Finance was read as follows:-

Your Committee on Financial Management would respectfully submit the following report:-

Whereas, We have been admonished by the Spirit of Prophecy that if our people would receive and act upon the instruction found in the third chapter of Malachi, in reference to tithes and offerings, there would be no lack of funds in the treasury; therefore we recommend, -

1. That our ministers and workers be urged to pay special attention to this question by giving the needed instruction to our churches, and brethren and sisters generally, as they have opportunity.

2. That the officers of our churches visit each member of the church regularly not less than once each quarter, to see that they are not remiss in paying tithes and offerings, and to labor for the spiritual interests of all.

3. In view of the urgent demands for money to send the gospel to "the regions beyond," and as a means of enlisting the sympathy, co-operation, and interest of the entire family in missionary work, we recommend that farmers set aside a portion of their farms each year for missionary purposes, the entire proceeds of such portion to

be dedicated to foreign mission work, and sent to the treasurer of the Foreign Mission Board through the proper channels.

Whereas, There is a general feeling of uncertainty in the financial world; and, -

Whereas, Our leading institutions offer a safe place of deposit; therefore we recommend, -

4. (a) That when our conferences have the means on hand, they keep their laborers paid up as close as consistent; and, -

(b) That all surplus funds in the Conference treasury be deposited in one of our leading institutions, instead of depositing with a bank or any outside institution.

Whereas, Serious complications have arisen, and in some cases money has been lost to the cause on account of careless or incompetent book-keeping; therefore we recommend, -

5. That careful and competent book-keepers be employed in our larger institutions and tract, depositories, and that before men enter upon the duties of business agents, or take charge of any line of work involving the handling of means, they be required to pass a satisfactory examination as to their fitness for the work in the lines above referred to.

6. That as soon as practicable and necessary, there be formed in each American General Conference District, and the Australasian Union Conference, a local organization for the purpose of holding property, and that the property held by the General Conference Association in each of these districts be turned over to these new corporations, except in District No. 3, where the General Conference Association shall constitute the local organization for the purpose of holding property.

In view of the great need of the schools in the South for immediate funds with which to construct necessary buildings, we recommend, -

7. (a) That the sum of $5,000 be appropriated to the Oakwood Industrial Schools; and, -

(b) That the sum of $3,000 be appropriated to Graysville Academy; and, -

(c) That the sum of $3,000 be appropriated to the Keene, Texas, Academy.

G. A. Irwin,	]	
N. W. Kauble,	]	
C. H. Jones,	]	
J. H. Morrison,	]	Committee.
N. P. Nelson,	]	
J. E. Jayne,	]	
C. Santee.	]	

Under motion to adopt this report, it was proposed to strike out sec. 2. This was amended by a motion to strike out the first two sections on the ground that since God has plainly laid before us our duties, it is not consistent for this body further to legislate upon it. On the other hand, it was held that the action was simply suggestive, and acknowledged our acceptance of God's Word. It was thought by many that the recommendation should come from some other committee than that on finance. The question was discussed by C. Santee, J. E. Jayne, H. Nicola, E. J. Waggoner, J. H. Kellogg, W. C. White, A. F. Ballenger, and others. The motion was changed to a motion to refer the paragraphs to the Committee on Resolutions. - Carried.

Section 3 was, after brief discussion, referred back to the committee.

The succeeding sections to No. 6 were adopted without discussion. On the recommendation relating to the Oakwood School, G. A. Irwin spoke at some length, giving extracts from testimonies relating to the work for colored people. The sum asked for would be used for plain, needed buildings. The school is full to overflowing, and many who desire to come cannot be received. The school needs a large barn. One to farm successfully needs to store his grain. A dormitory is also needed. The speaker wished the Conference could
[319] hear the hearty amens that are expressed by the colored people as they hear of the work we propose to do. Brother J. E. White reports a very great interest in his work on the Yazoo River. The chairman also spoke in behalf of the recommendation. He believed that the providence of God had directed those who located the Oakwood

School to the right spot. He related how the matter had been made a matter of prayer by a Christian neighbor and his wife. Others spoke to the recommendation, which was adopted. The remaining recommendations were adopted. On motion of J. H. Kellogg the following was added to the report, and adopted:-

(d) That $10,000 be appropriated for starting isolated schools in the South.

The report of the Nominating Committee was taken up and adopted, as follows:-

Remaining members of General Conference Executive Committee: H. P. Holser, Allen Moon.

Corresponding Secretary, L. A. Hoopes.

Mission Board: Chairman, Allen Moon; Recording Secretary and Treasurer, W. H. Edwards; Corresponding Secretary, F. M. Wilcox.

Executive Committee: Allen Moon, W. H. Edwards, F. M. Wilcox, G. A. Irwin, C. H. Jones, with four other members to be chosen by the General Conference Committee and the members of the Mission Board elected at this Conference. Appointment of additional secretaries to be left with the Conference Committee and the Board.

Trustees of Boulder Sanitarium: I. H. Evans, W. H. Riley, J. H. Kellogg, E. H. Gates, N. W. Kauble, Watson Ziegler, President of Colorado Conference.

Ten Electors for the Medical and Benevolent Association: A. B. Olsen, W. H. Riley, D. H. Kress, H. F. Rand, C. H. Jones, David Paulson, W. C. White, W. H. Edwards, L. McCoy, J. S. Comins.

Committee on Transportation: C. H. Jones, A. G. Adams, T. A. Kilgore, B. R. Nordyke, R. S. Donnell, A. W. Rothwell, C. McReynolds, E. A. Merrell, Geo. E. Henton, President Minnesota Conference, International Tract Society, Ltd, London, England.

Labor Bureau: W. C. Sisley, A. O. Tait.

Board of Managers of Union College: N. W. Kauble, J. Sutherland, President of Minnesota Conference W. S. Hyatt, Clarence Santee, W. A. Hennig, President of Nebraska Conference.

Board of Managers of Walla Walla College: R. S. Donnell, Wm. Healey, T. H. Starbuck, E. A. Sutherland, T. L. Ragsdale, G. A. Nichols, Frank Peabody.

Trustees of Keene Industrial School: R. M. Kilgore, C. McReynolds, President of Oklahoma Conference, Principal of the School, W. S. Greer, T. T. Stevenson, B. F. Woods.

Board of Managers of Graysville Academy: N. W. Allee, W. T. Bland, E. R. Gillett.

Board of Managers of Oakwood Industrial School: N. W. Allee, S. M. Jacobs, H. S. Shaw.

That these last two boards, together with the presidents of the Florida and Tennessee River Conferences act as board of education for District No. 2.

Action on the Trustees of Boulder Sanitarium was deferred. The nomination of Transportation Committee was referred back to the Nominating Committee. With the exceptions noted, the report was then adopted, and the Conference adjourned to 3:30 P. M.

The remainder of the proceedings will appear in the next *Quarterly Bulletin*.

Sabbath Services

No Authorcode

THE last Sabbath of the Conference was in many respects a most remarkable day. That which made it so was the presence of the power and blessing of God in unusual measure. There was nothing unusual in the form of services. There was no special effort made to create any extraordinary impressions. All felt that the occasion was one of peculiar interest and solemnity; but there was throughout the day a calm and quiet spirit. The discourse on the eve of the Sabbath was by A. T. Jones on the theme of Coming out of Egyptian Bondage. "Out of Egypt have I called my Son." This declaration was applied as a general principle, and was traced through the Scriptures with clearness, the Holy Spirit witnessing to the truths with power. On the following morning the Sabbath-schools were well attended, and characterized with much interest. The forenoon discourse was by Elder Waggoner, on the subject of Witnesses for God. The basic scripture was Acts 1:4-8; the essential words, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." In reference to the Judgment it was shown that not only have we a case pending there, but that God is on trial

also. He has placed the vindication of his character in the hands of his children. Isaiah forty-three was brought out, in which the Lord appoints his children his witnesses. The fact that God has, as it were, risked his reputation or character in our hands, and that we are in our lives to bear witness to his goodness and justice, was dwelt upon at some length.

No outline of the discourse can give any idea of the spirit that came upon the meeting as the speaker proceeded. No appeal was made to the feelings of the audience, but at the close of the sermon many were in tears, and after the dismissal the people lingered weeping in silent and inexpressible gratitude and awe at the wonderful grace of God. It was not an occasion for words, for no words could give expression to the deep feelings of the heart. Never have we seen such a manifestation of the subduing power of the Holy Spirit. [320]

In the afternoon the time of the usual testimony meeting was used by Dr. Kellogg in speaking of the Christian Help Work and its relation to the cause of Christ. His personal relations to the work were also alluded to in a touching manner, and the meeting was a most profitable one. In other places the usual social meetings were held, and were of great help and comfort to the people. A report of the sermons alluded to will appear in the next number of the *Quarterly Bulletin*.

An interesting meeting of the Medical Missionary and Benevolent Association was held in the evening, a report of which will also appear later.

Explanatory

No Authorcode

WHEN we took in the situation after arriving on the ground, it was apparent that cause for disappointment might arise with those who from what the BULLETIN has done at the last two or three Conferences, would be led to expect more than could be done here. And these things were anticipated by an apology. But in spite of that a few mild complaints have reached us. One cause has been that so little business has been reported. To those who have been here the reason of this is obvious. The BULLETIN does not *make up* business proceedings. Less business has been transacted than at

any previous meeting for years; and this is saying nothing against the meeting either. Another cause is that reports of sermons have been incomplete. Nearly every discourse or address has been given, except that in a very few instances, perhaps three or four, the speakers preferred to withhold them. They have not been given verbatim it is true, but in nearly every instance the writer or speaker has revised his own manuscript, and with verbal changes only they have been thus printed.

On the other hand, many commendations of the BULLETIN have been received. The fairness of its reports has been recognized by nearly all. The neatness of its appearance has been approved, and the precious matter it contained has been appreciated. It has been utterly impracticable to make the paper as large and full as in the previous years, for in this case the *Review* Office was not just across the road.

Subscribe for the Quarterly

No Authorcode

THIS is the last number of the DAILY BULLETIN for the thirty-second session of the General Conference. While for reasons that have already been referred to, we have found it impracticable to publish more than five days a week, we have been able to print 320 pages of matter, which is equal to twenty numbers of sixteen pages each. There remains considerable matter yet to be published, which includes the last day's proceedings, as it was not possible to close the Conference quite as early as was contemplated. There are also the legal meetings to be held in Battle Creek on the 10th. All this will appear in the next number of the QUARTERLY BULLETIN, to be issued as soon as possible.

This will be sent to all subscribers of the QUARTERLY and DAILY BULLETIN. The opportunity is extended to all who have paid thirty-five cents for the DAILY, to send an additional fifteen cents to the International Tract Society, Battle Creek, Mich., and receive the BULLETIN for the next two years, or till another Conference. We suppose that there are very few who will not desire to do this.

Remember the offer. Send stamps if not convenient to send cash or money order. Address International Tract Society, Battle Creek, Mich.

ONE of the features of this Conference that should not be passed without notice is the unvarying kindness and disposition to oblige manifested by the various railway companies whose lines run into Lincoln, and their representatives. Personally we made the trip from Chicago to Lincoln *via* Kansas City, over the famous "Burlington Route." The equipment of the great thoroughfares managed by this company is unsurpassed, and the smoothness of their lines, the politeness of their agents and employees, render traveling a pleasant pasttime instead of tedious experience. A large number of the Eastern delegates are returning by this road to Chicago, under the personal direction of City Agent Bonnell.