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GENERAL CONFERENCE BULLETIN.

PUBLISHED QUARTERLY.

VOL. I.

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EXTRA, No. 1.

GENERAL CONFERENCE BULLETIN,

PUBLISHED QUARTERLY BY THE

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.

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THE DESTITUTE IN THE WEST.

A FEW moments were given to Elders Nelson, of South Dakota, and W. B. White, of Nebraska, on Sunday and Monday evenings, in which to speak of the temporal condition of many people in their States, including many of our own brethren. And an opportunity was given for donations of clothing and money for their relief. Many of these have been deterred from obtaining supplies from public relief committees by various circumstances. One of these reasons was that those who did so must apply as paupers and go on record as such. Very naturally many hesitate to do this; and we, as brethren, certainly do not wish to compel them to do so.

May we not be permitted to express the hope that our relief committees, located at 1505 E St., Lincoln, Neb., James Skinner, agent; and at Vilas, S. Dak., E. O. Burgess, agent, will be remembered by those who feel to pity those in distress. Food supplies can be bought there cheaper than they can be shipped. Hence, clothing and money are especially acceptable.

THE THIRD ANGEL'S MESSAGE.—NO. 1.—Continued.

ELDER A. T. JONES.

Now one other sentence from Parkhurst's speech that I left to the last, that opens up a field that is worthy of our thinking upon and watching from this day till the end.

The questions that are most deeply agitating the public mind this year, and that will continue to agitate it probably for many years to come, are not national ones, but municipal. We have reached a period that may be designated the "Renaissance of the City." The remarkable concentration of population at urban

centers [that is, city centers] has operated to accentuate [to put an accent upon it, to emphasize] the municipality; and to such a degree has this concentration reached, and so largely are material values and intellectual energies actuating all these points, that we may almost say that the real life of the nation is lived, and throbs itself out, at these centers, and that the nation, is going to be increasingly what our municipalities make it to be, determine it shall be.

The argument is this: That such vast concentration of the people into cities, so many large cities are being built up in the country, that these cities are holding such a position in the country that they shape the course of the nation, and it no longer lies among the people of the open country outside of the cities; but the way the cities go, that is the way the nation goes; and the mould that the cities take, that itself moulds the nation. Even leaving out religion altogether, the great cities of the country carry the political tide of the country, whichever way it may turn. Now you see these church leaders understand this, and therefore are working to control the cities, thus worming themselves into power there, and then through that to rule the nation.

Thus you see all the way through, every one of these statements that I have read is simply the statement over again of the system that made the papacy, and has characterized the papacy from the first step that was taken by the church in the days of Constantine until now. Any one that has gone over that history knows that each one of these statements I have read is just exactly the same thing over again. Has any one here who has gone over that history had any difficulty at all in seeing the image of the papacy in the situation as laid out here in the statements which I have read from their own words?—No, sir. Any one who has gone over that history cannot fail to see the image there, working the precise way, for the precise purposes that the papacy did; and the whole image stands working right before us.

Then how can any one of us mistake the fact that the image of the beast stands full-formed, as it were, before the country to-day, and working with all its

insinuating might—not with all the power of the law yet; it has not that fully in its hands yet, but with all its insinuating policy; and by all of these encroachments, little by little, taking possession here, worming itself in there, to get control of that which controls the nation, and then mold and shape the nation.

Look at another phase in this that shows the image. Those who have read the history of the papacy and its making, the beast and its making, know that the whole contest and all the contests that the papacy had were fought out in the cities. Rome, Alexandria, Constantinople, Antioch, Jerusalem, Carthage, Corinth—the principal cities—were the ground-work and the theater upon which the papacy fought her battles, and gained control of the Roman Empire, and wormed herself in all cases. The country people—I was going to say they were a *secondary* consideration—but they were practically of no consideration at all. A country bishop was a very inferior order of being. A city bishop stood much higher. The gradation of the bishopric was according to the gradation of the great cities. And the bishop of the chief city, which was Rome, held the chief power; he could there, and thereby, control more of the elements that were needed to build up the power of the papacy. And thus Rome became the seat, and its bishop the head, of the papacy—the beast.

Now do you not see the precise likeness, going right over the same ground in this country, trying to secure control of the largest cities—New York, Chicago, Philadelphia, Boston, St. Louis, Cincinnati, San Francisco; all of them have this same thing working—municipal leagues and the clergy leading in it all, working to control the cities, to get these into their hands, and so to control the nation.

Are not the same principles at work here now as were at work in the original making of the beast? Is it possible for us to close our eyes to the fact, and fail to see that we are in the presence and the working of that wicked thing? And is it not high time to sound aloud the message of warning against the beast and his image, with the loudest voice that the power of God can give?

I will read one more statement. This is from the *Herald and Presbyterian*, of Cincinnati, Jan. 3, 1895. The object, the chief, the grand, the all over-topping object, that they propose to use this power for when they get it through the shape of these municipal governments, is shown to be *the enforcement of Sunday*. The article from which I read is entitled "Enforcement of Law."

Law is a rule of human action or conduct. Moral law is that perceptive revelation of the divine will which is of perpetual and universal obligation upon all men. It is therefore binding upon the conscience, and with the Christian should not require statutory enforcement. But it has developed, in process of governing society, that all men will not obey the ten commandments, which are of universal application, and hence it has been found necessary to attach pains and penalties, and provide for their enforcement by using the strong arm of the civil government.

This, as any one can see, is the very position, and teaching and argument of the papacy. We shall have occasion to read some other such things when we come to the next phase of this matter in the next lesson.

One of the ten commandments, which has the commendation of our lawmakers, and which has been engrafted on the statute-books of nearly every State, is that which provides for the proper observance of the Sabbath. Our lawmakers thought it necessary to restrain evil doers and those who would violate the sanctity of God's holy day, by special prohibitions and penalties for violation of the same. In our city the open violation of this law has been so continuous and so defiant as to awaken Christian men, to a sense of their duty to the State, and the Municipal Reform League was organized.

"Municipal Reform"—that is, city reform—what the "Civic Federation" in Chicago, and the "Society for the Prevention of Crime" in New York are pledged for. They are the same *thing* but are not called by the same name in all the cities. But what caused it to be organized in Cincinnati?—Why, the disrespect for Sunday. What in Chicago was the chief thing?—Disrespect for Sunday.

The first movement was to secure the closing of the theaters on the Sabbath. In this work the law was sufficient and the police force of the city able to enforce the law, but there was found to be one man more powerful than the law, the police force, or the elements of reform in this city, and that was the Mayor. The violators of law were so numerous that if each one called for a jury it was impossible to try offenders. The courts were blocked and justice obstructed.

The League came to the relief of the Court with the law at their backs, and proposed that the police be instructed to make arrests of persons found in the act of violating the Sabbath laws. This would have made the law prohibitory, and closed the theaters, even if offenders were not fully punished. The Mayor came to the rescue of the theaters, and forbade officers to make arrests till after the offense was *complete*, and the entertainment over.

The League appealed to the Police Commissioners on the ground, that the police are not bound to obey unlawful orders. A majority of the Commissioners decided that the officers must obey all orders of the Mayor; that this was necessary to proper discipline. Now then, what are law-abiding citizens to do? They are told that Cincinnati is better governed than any city of its size in the country; and yet Boston, New York, Philadelphia and Baltimore are able to close their theaters on Sunday. There is some talk of impeachment proceedings against the Mayor, while others favor a petition to the governor to remove the Police Commissioners, and an appeal to the polls on the issue whether the chief magistrate of a city can place his feet on the statutes of God and man, and defy the moral sentiment of society.

So you see this demands the enforcement of Sunday-laws first. If this is not done to their satisfaction, they demand "municipal reform." The city is going to ruin, and so you must have a different element to save the city. But what would they want to save the city for? Oh, to enforce Sunday laws, in order that Sunday may be saved, in order that the nation may be saved. So don't you see the one great thing at the last that is aimed at in all these movements in everything, is the enforcement of Sunday, and we know that that is the making of the image of the beast, and the enforcement of the mark of the beas

Therefore, from all this evidence it is perfectly plain that the country is now in the living presence,—the living, acting presence, of the image of the beast, and his endeavor to enforce the mark?

SUNDAY, FEBRUARY 3.

STUDY OF THE BOOK OF COLOSSIANS.—No. 1.

ELDER J. H. DURLAND.

IN taking up the study of the first chapter of the Epistle to the Colossians we will for the sake of convenience divide it into five parts. The first two verses are the Salutation; verses 3 to 8 we will name the Hope of the Gospel, the third division, verses 9 to 15, may be called Divine Strength; in verses 16 to 20 Christ is spoken of as the Creator and Redeemer, and so we will call that division Creation and Redemption, and the rest of the chapter, The Work of the Ministry. We have divided the chapter in this way and given names to the different parts simply in order to have terms in which to speak of the different parts of the chapter.

In the first two verses we learn who the writer is, and to whom the epistle is addressed. Then follows his salutation, "Grace be unto you, and peace from God our father and the Lord Jesus Christ." If we compare the other epistles of Paul, we shall find that they almost without exception have a salutation after this form, and in nearly every one he first speaks of grace. They generally close too in much the same way.

Grace is unmerited favor, and it is offered to everybody. We read in Psalms 84:11: "For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Paul exhorts us (Heb. 4:16) to come boldly to the throne of grace. A throne of grace is a throne where grace is dispensed, and we are

to come boldly, that is, feeling perfectly free to do so. So in the very beginning of our study, we want to fix it in our minds that there is grace for every one, and, as we have read in the 84th psalm, with it God will give us every good thing.

In Heb. 10:29 mention is made of doing despite to the "Spirit of grace." God has told us that he is more willing to give his Spirit to those that ask him than earthly parents are to give good gifts to their children. Keeping this in mind, let us turn to John 14:16. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Verse 23: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Why, then, in our meetings do we pray for the Lord to come and be with us, when if we are where we ought to be, he is with us before we come to meeting. But we all do many things which we do not believe. We do them because somebody else does. But let us not get into the habit of praying to the Lord as if he had gone off a long way, and we had to bring him back by our entreaties. The heart of every Christian is the sanctuary of Christ, and he ought to be officiating there this morning. We read in one place in the "Spirit of Prophecy": "If we will open the door to Jesus, he will come in and abide with us; our strength will always be re-enforced by his actual representative, the Holy Spirit."

Let us now consider the 20th verse of the 14th chapter of John. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance." Note the order of the words. The Holy Spirit must first teach us these things, and then it can bring them to our remembrance. If we have never been taught a certain thing, it cannot be brought to our remembrance. The Spirit teaches us through the Word, for that is his vocabulary.

In studying this epistle, we want to learn what it says; then it will be easy enough to learn what it means, for we can read it directly from the Scripture itself. Some people in reading the Bible like to pick out one text here and another there, in order to prove a certain thing. Often there is only one part of a text that they want, and they wish the other part were not there, because it rather weakens their argument. At present we need not keep the thought of proving things in our mind, but let us begin feeding on the word of God, and then God will prove his own word.

Peter says, "Grow in grace." How many of us can put ourselves into grace? Well, how are you

going to get in there? Thank God, we are in grace already this morning. The grace of God is to all, both good and bad. A great many times we have been in darkness and doubt because we wanted to get into the favor of God. Let us thank God this morning that we are every one of us in his favor.

But it is not only grace, but grace and "peace from God our Father and the Lord Jesus Christ." What is peace? The best definition is the word itself. In Phil. 4:7 we read of the "peace of God which passeth all understanding." As we are told in his word, God knows the end from the beginning. He does not need to trouble himself or worry over how things will come out. Some of us may say that if we had that knowledge, we too might enjoy peace; but do we not have it? Has not God told us that all things work together for our good? Yes, and every soul here this morning can have that same peace by just resting on the word of God.

This epistle is addressed to the saints at Colosse, and to the faithful in Christ Jesus. Who raised up the church at Colosse? Probably Epaphras, about the same time that Paul was laboring at Ephesus. This epistle, as well as those to the Ephesians, Philippians, and Hebrews, were, according to the best authorities, all written about the same time, namely, 62 A. D. Paul was in prison when he wrote them. Probably he was better situated to do work of this kind there than when at liberty, engaged in active missionary work. So it is not the worst thing for a Seventh-day Adventist to be in prison. I sometimes think that if we would look upon imprisonment more as a blessing, and when some of our brethren are put in prison, think less of that, but keep praying for the enlightenment of souls, the truth would go much faster.

There are other points which it might be interesting for you to look up, and think over. For instance, How many epistles were written before this one, and how many after, and whether the four Gospels were written before this one, sometimes we read and study the books of the New Testament in order, and when we come to the epistles of Paul, we think they are so far down the stream of time that he probably wrote them after all the rest were written. But the fact is that some of these epistles were among the first writings the church had to read, so it was important that they should contain the true principles of the gospel, and this you will find they did. In fact, as we study this epistle, we shall find that it contains the whole gospel work.

Before closing, I would like to make some suggestions as to preparation for the study to-morrow. First, I would suggest that you all read the book of

Colossians in both the Authorized and the Revised Versions. Second, I shall expect you to study the first chapter carefully, and to become as well acquainted with the exact language of the first two divisions as your time will permit. Try to practice thinking in the language of the Scripture.

WORK OF THE MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.—No. 2.

DR. KELLOGG, being away from the city, arranged that the hour should be occupied by a number of those who had been engaged in the Christian Help work. Only a synopsis of their remarks is given.

MRS. S. M. BAKER

Spoke in substance as follows: Two years ago a company of about fifty nurses began Christian Help work in this city. We found as we went from house to house that the needs which presented themselves, were, the sick to be cared for, the poor needing food and clothing, and as we cared for the sick and furnished food and clothing, we enjoyed a blessing that we had never realized before.

But as we continued in the work, we soon found that the people were coming to depend upon us. We left them no better able to care for themselves than they were in the first place. We found that if we did them permanent good, we must educate them. And so the work has become an educating work. A course of instruction was laid out by which people can be taught to relieve pain in simple cases, and save the expense of a doctor's bill; also, healthful cookery, healthful dress, what to do in accidents and emergencies, hygiene, domestic economy, etc.

As we educate the people in these things and they see that we have a real, kindly desire to help them, their hearts are prepared to receive the greater truths of the gospel. It has been said that kindness will open hearts that "ology" cannot reach.

Many do not realize in what ignorance the children of the very poor are growing up. They are hungering for kindness, and their characters are being dwarfed and warped for the want of the broadening influence of a proper education. The Christian Help work seeks to provide instruction for them in which are taught thoroughly all branches of housework and sewing, at the same time building up their characters. We also form them into little societies in which are taught humane principles, as kindness to animals, and lessons given in physiology and hygiene, temperance principles, purity, manliness, nature, by a study of which their

thoughts are lead through the works of the Creator to the Creator himself. These schools and societies have been started in different places with the most encouraging results.

Until we get out among the poor, we have little conception of the hardships of children, and how they can be saved from the reform school and penitentiary, and be made useful and Christian men and women, by the education which we can give them.

It is also a part of the work to hold parents' meetings, teaching them their duty to their children, and inspiring in them love and kindness, where only harshness was known before.

The questions before us to-day are not, Where is there a field of work? how shall we begin? what can we do? but, where are the workers? The children especially are needing us. Are we ready to sacrifice personal interests that we may carry the gospel to them?

D. H. KRESS, M. D.

Our work is to help people where they most need help. There are plenty about us who are suffering—some with poverty, some with disease, some with heartache and despondency. Our work is first to help their present necessity. Then we can inquire into the cause of their trouble, and try to remove the cause. There is a cause for poverty. It may be due to poor management. If so, a word of advice would be more valuable to them than anything else we could give them. All sickness is due to violation of nature's laws. So in visiting the sick, we should first relieve the present suffering, then inquire into the cause of the disease, and make nature's laws plain, and urge obedience to them.

I was engaged in this work in Chicago three months, and met with a great many interesting cases. I will speak of one man who was about as hopeless looking a case as I ever saw. He lifted his hands as I went near him, and said, "I am unclean; do n't come near me!" I told him we had come to help him; that we appreciated his condition; and finally he allowed us to take him to our bath room, and give him a cleaning up. He was a hard drinker and smoker. But we had not done much for him before he became anxious to reform. He wanted to go to the Home for Inebriates. I gave him an order to the president; and he made the application; but soon returned with the order. The president of the Home had written upon the back of it that the case was hopeless and could not be admitted. But I continued to do what I could to help and encourage him. I found he was a man of education, and a

Catholic. He gave up drink, and soon after wanted to quit smoking. He gave me his pipe and tobacco. I told him the Lord had helped him to give up drink, and would help him to give up this habit also. He was so addicted to the habit of smoking that he would wake up in the night and smoke. After this, he would wake up in the night, and his hands would instinctively reach out after his pipe; but instead of smoking, he would thank God for deliverance from the habit.

One day I received a note from him, saying that he had read in the Bible that if a man kept the whole law and yet offended in one point, he was guilty of all; and he thought he ought to keep the Sabbath. I had not said anything to him about the Sabbath. The very first money he earned, he bought a pair of shoes for a man who was in a similar condition to that he had been in. He himself did not have respectable clothing; but he was thinking about others. I might mention many other cases equally interesting. We find great satisfaction in doing this work. Nothing has given me greater joy.

HOWARD RAND, M. D.

I am certainly very glad to have the privilege of speaking in behalf of this kind of work. When we started in with this work in Chicago, there were three of us, two lady nurses and myself. We started the work in a basement on Van Buren Street under the custom house. We had nothing with which to advertise the work; it had to advertise itself. The first work I did was to go out and gather up little orphans on the streets, boot-blacks, and newsboys. Almost the first case I found was a poor little fellow on Pacific Avenue. He was sitting down weeping. I went up to him and began to talk to him; but he would not listen to me at first. I sat down by him and began to talk to him about his work. He was a newsboy, and told me that the older newsboys had taken away his money; and he could not buy any more papers. I asked him to take me to his home. He consented, and we went down along by those shabby places on Pacific Avenue, and we finally reached a tenement house, and he led me to an old garret, and in a little room about ten feet square, I found where he stayed, and there was his mother lying sick. They had not a penny or scarcely anything else. I conversed with the mother, and learned that she was a praying woman. In answer to her prayers her boy had been kept from many of the evils into which other boys had fallen. It brought to my mind the text, "Train up a child in the way he should go, and he will not depart from

it." I bought the boy some papers; started him out, and told him to report to me each day. In less than a month he was earning enough to support his mother.

One thing I learned about this kind of work is that indiscriminate giving is a very unwise thing. Some people think that giving when they are called upon is all that is necessary. One should find out the necessities of the case and act accordingly. The important thing is to really find out the needs of the people. We often mention the case of Job. He said, "The cause which I knew not I searched out." "I put on righteousness." I am sure that when we do this, we will search out the cause of the poor as did Job.

ABBBIE WINEGAR, M. D.

When I began this kind of work, I did not know what to do first. It seemed that I could not do anything. There was so much to be done and so few to do it that it seemed almost hopeless to begin. But as we got started we found so many homes right in sight that needed our help we felt encouraged to go on. We visited the homes of the poor people, giving them needed help and attention and soon many of them came to us. Many of them were in a worse condition than I can describe to you. One day I went with a nurse to an old tenement house. We found the halls and stairs just crowded with the poor creatures. They gathered around us, men, women, and children, and some of them looked even dangerous; it seemed as if we might be injured; but we felt that if the Lord had sent us there, he would protect us, and so we trusted in him. We had fairly to elbow our way through. Finally reaching the fourth floor, we found in a little room an old man, lying sick on some straw. We did what we could to help him. He was a cripple and so was his wife. She was with him, but was not able to do much to help him. As the nurse straightened up the things in the room, she gave the woman some helpful suggestions as to how to do her work, and how to care for themselves.

When we were ready to come away, they seemed so grateful, and their hearts seemed so touched, that we offered to have a season of prayer. As we offered prayer, they both broke down and wept. They said it was years since they had had such an occasion as that. We cannot do this way at first in every home, but we work along, helping the people, and as an opportunity presents itself, we pray with them, and many of them seem to appreciate it very much. There seems to be a new life for them; and they begin to look at life in a different way. One poor

woman broke down crying, and said, "I have not had any one talk so to me in years." Not all that we work for appreciate it; but the seed is sown, and we leave it with the Lord; and we know that he will bless the effort put forth to raise the fallen in Chicago.

G. A. DOW, M. D.

I understand the object in this work is to work to help the people. If a man should come to me and say, "I am very hungry; would you not be so kind as to give me fifteen cents to get something to eat?" would I not give it to him if I really loved him? How many would? Well, I think the best way would not be to give him the money. Give him something to eat. This is the way with some people; they will take out a quarter, if a person asks them for something, never stopping to think whether it will do the person good or not. A certain doctor in New York City said, "I always help a man when he needs help." A man came to him for help; he said, "Certainly, certainly! I see you are a drinking man. Here is a quarter. I know you will spend it for drink. Take this and spend it, and then do n't drink any more." This is the kind of work ordinarily spoken of as "Christian Help Work." It is like helping a man who is slipping down hill, and has got caught. You let him loose so he slips farther down.

The one thing that has been taught me in this work is that the Lord wants my life, my character, more than he wants my money. When a man comes to me and says, "Give me a coat," the Lord wants me to go and search out that case. It will be an experience that will be a valuable one.

Once in New York City, a waiter came to me; he said he was a waiter, and that if he could only get a coat he would be all right. I had a very important matter in hand, and did not want to take the time to investigate the case to see if the man was really telling the truth. So I undertook to get the coat. I hunted around nearly three-quarters of an hour before I got the coat, and I asked him if there was anything more I could do for him. He said, "No;" and went on his way rejoicing. And in a very short time he had pawned the coat for money, and spent it for liquor. My time was gone. The most valuable thing we have is our time. I had lost my time, my coat, and my man. It would not have taken more than fifteen minutes to have found out what kind of man he was, if I had taken the time to do that instead of trying to get the coat. So when we read of laying down our lives for people, it means that we are to give our time to them; for our time

is our lives. If you are willing to give your time, you will save your money, you will save yourself, and thus you will work for others.

W. A. GEORGE, M. D.

As it is my privilege to be connected with the educational work, my thoughts naturally run in that line. So in speaking of the subject of "Christian Help Work" a few moments, I shall try to notice the connection between this work and the educational work. I remember an article that was in the *Review* some two years ago written by Sister White, in which it was stated that the "loud cry" had begun; and the next week, she said, "Now is the time to take up the little duties right around us." I have thought so many times since that the "loud cry" is to go by each one of God's people taking up the little duties right around them.

Some things have been said about the work in the cities. This is a great work. Yet we find so many people that seem to feel that in order for them to engage in the work, they must have me important position, where they can do a great deal of good in a short time. But can they not do the little things right now? If they cannot do the little things well, how could they do a great work well? Our work should be an educational one, teaching each one to take up the little duties right near him, and in this way become educated to fill more important positions. I am glad our people are being educated to do the work right at hand.

It has been said that "a friend in need is a friend indeed." I find in my experience in this work that when I have helped a person physically, his prejudice is gone, and he is willing to be helped in ministering to his spiritual needs.

DAVID PAULSON, M. D.

Many of you have been in New York City, and looked down those streets and seen the crowds and the fine buildings, and probably you thought you had seen New York City. You saw something grand on Broadway and down 5th Avenue; but if this is all you saw, you have not seen New York City. That is only a little bit of it. One single square mile in New York has 150,000 more population than the same area in London. Just think of it; this mass of humanity that generation after generation has been crowded into such a small area, filled with ignorance and vice! What is being done for them? What are our people doing for them? Thousands of them have never heard the name of Christ. The Lord has taught us as a people how to work for such. He

has given us line upon line and precept upon precept. He has taught us how to help them, how to work for them.

There are some who are working for them; not Seventh-day-Adventists. In the little medical mission in which I was working, the Lord has a people that are doing something. I have awakened at midnight and heard those people pleading with God for the poor people in New York. They are not Seventh-day Adventists, but they are doing the Lord's work.

If you have the spirit of the Master, you can reach down and help those people. You cannot help them unless you love them. If you love a man he will know it without your telling him. I don't know how it is, but he will know it, and you can help him. Unless you love the people, you cannot do anything for them. You can love them for what Christ has done for them.

Could you witness some of the scenes that I have, it would drive sleep from your eyes; and yet how very little is being done for them! Do you feel that you can do nothing for them? If you cannot do anything else, you can pray. God hears the prayers of his people. I believe the Lord is going to do a great work in our day; so do you; but he is going to do it through men. It is going to be done by those who love the fallen, who will work in the spirit of the Master. They will carry the precious truth to others who will rejoice over it just as much as you and I rejoice over it to-day.

MRS. LAURETTA KRESS, M. D.

We cannot all go to New York or Chicago to work, but there is work for every one to do. The work that I shall speak of was done in Ann Arbor. We went there three years ago last fall; and after looking around us, soon saw a vast amount of work to be done. We wanted to do something for the children; just how, we did not know. The Lord opened the way. A lady in the city became interested in our plans, and offered us two rooms for kindergarten for the children. We started a Sabbath school. We did not know whether it would be best for us to advertise it or let the children advertise it. We decided to let the children advertise it. So we told two little boys what we were going to do, and asked them to go and tell their playmates. The very first Sabbath we had nineteen. We did not have chairs enough for them; so we sat down on the floor. We taught them from nature, from the flowers, the trees, and tried to lead their minds up to nature's God, telling them how he cares for them, and desires to take them at last to heaven.

Every Sabbath we gathered these children together. The work has now been going on over two years, and the number has increased to over sixty, and an encouraging feature of it is that mostly the same children continue to attend. The work has had a most excellent influence upon the parents. It has drawn them toward us and we can now get into their homes with the truth. They tell us their children have become so good and kind at home; more obedient and helpful.

We have also had lessons for the girls in cooking and sewing, teaching them how to cook and to sew. It is wonderful how interested they became. We had them bring materials to cook and take home with them, and they were greatly pleased.

We hardly knew how to interest the boys. One thing we tried was a whittling class. We got a lot of knives, and had the boys whittle. They got a nice lot of shavings, and took them over to a poor widow for kindling.

So you see little plans can be devised for helping and teaching the children, of whom Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

THE DIVINE HUMAN FAMILY.—NO. 2.

PROF. W. W. PRESCOTT.

ALL IN HIM.

I do not ask this evening that you should comprehend the lesson of this hour, but I do ask that whatever the Word says may be received and believed; because it is only in that way that we can do anything with the lesson of this hour. The Jews lost one of the very best lessons, in fact the lesson of all lessons that Christ endeavored to teach them, because "they strove among themselves, saying, How can this man give us his flesh to eat," and the same spirit would shut up our minds and hearts to the lesson of this hour.

Col. 2:10: "And ye are complete in him." And the special thought of our study at this time will be the further development of that idea expressed in Heb. 7:9, 10: "And as I may so say, Levi also who received tithes, paid tithes in Abraham, for he was yet in the loins of his father when Melchisedec met him."

Our study Friday evening was to learn concerning the Head of this divine-human family. "Levi paid tithes in Abraham, for he was yet in the loins of his father when Melchisedec met him." What did we do in him, the father of this spiritual family,

this divine-human family? "And the Word was made flesh and dwelt among us." John 1:14. I wish to read three or four texts to show that according to the general tenor of the subject and at the same time following more strictly the original text, we may read this: "And the Word was made flesh and dwelt *in* us." To express the general idea that God was manifested in the flesh among men, we have the text in Matthew's gospel, first chapter, 23rd verse. "Behold a virgin shall be with child and shall bring forth a son and thou shalt call his name Emmanuel, which being interpreted is, God with us," and this is a different expression, both in the English and in the original, "Emmanuel, God with us." But here are other texts where the rendering follows the same original and translates it "*in* us." 1 John 4:13: "Hereby know we that we dwell in him and he in us," not among us, but "*in* us." Third chapter, 24th verse: "And he that keepeth his commandments dwelleth in Him and He in him. And hereby we know that he abideth *in* us," not among us, "*in* us, by the spirit which he hath given us." "That they all may be one; even as thou, Father, art in me, and I in thee, that they also may be *in* us." John 17:21. R. V.

In all these texts you will observe that it would destroy the whole meaning to say "among us," and while it does not destroy the meaning in John 1:14 to say, "He dwelt among us, yet it seems to me to lose sight of the very best of the meaning. "He was made flesh and dwelt *in* us." That is to say that Jesus Christ was the representative of humanity, and all humanity centered in him, and when he took flesh, he took humanity. He took humanity and he became the father of this divine-human family, and he became the father by joining himself in this way to humanity, and the flesh which he took and in which he dwelt was our flesh, and we were there in him, and he in us, just as Levi was there in Abraham; and just as what Abraham did, Levi did in Abraham, so what Jesus Christ in the flesh did, we did in him. And this is the most glorious truth in Christianity. It is Christianity itself, it is the very core and life and heart of Christianity. He took our flesh, and our humanity was found in him, and what he did, humanity did in him.

Now, let us follow the development of that idea further. "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with every spiritual blessing in the heavenly places in Christ." Eph. 1:3. R. V. That is, when he put all those spiritual blessings upon Christ when he was here in the flesh, he put those blessings upon us, because he was

made flesh and dwelt *in us*, and we were there in him, and the time when we were blessed with all spiritual blessings in Christ was when those blessings were put upon Jesus Christ who dwelt in us; and the only question for us is, Have we enjoyed, have we received, the blessings that he gave us in him? Fourth verse: "According as he hath chosen us *in him* before the foundation of the world." When he chose Jesus Christ, he chose us in him, and we were chosen before the foundation of the world in him; not you and I as individuals chosen above other individuals, and our salvation personally assured as distinct from others, but *every one in him* was chosen. *Every one in him* was chosen. Every member of this divine-human family was chosen when he was chosen, because we were there in him, and because he was made flesh and dwelt *in us*.

Sixth verse: "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved," and when the Father said to his Son, "This is my beloved Son, in whom I am well pleased," he said the same words to every son in this divine-human family. "Thou art my beloved son in whom I am well pleased" in him, *in him*. Was he accepted? So are we in him. Are we accepted because of anything that we are, or have been, or can be? No, but we were accepted in him, in the beloved. It is so, in him, accepted.

The 11th verse: "In whom also we have obtained an inheritance" in him. Did he redeem the inheritance? Did he buy back the inheritance? Did he pay the price? Did the thorns rest upon his brow in token of the fact that he bore the curse of the earth, and that he bore suffering for the earth, and that he was removing the curse from the earth, and that he was bringing back the inheritance? We obtained the inheritance *in him*, and so he obtained the inheritance and redeemed the inheritance, and bought back the inheritance. We obtained it, because we were there in him, and because he was made flesh and dwelt in us.

"For we are his workmanship, created in Christ Jesus." When the new man, the divine human man, the man Christ Jesus, was created, we were created in him. All members of this divine human family were created in him, "For we are his workmanship, created in Christ Jesus for good works which God aforetime prepared that we should walk in them." Eph. 2:10. R. V. When did he prepare the good works in which we are to walk? Why, *in him*. What are *we* to do? To walk in the good works that God hath before prepared, that we should walk in them, so the Scripture says in 1 John 2:6, "He that saith he abideth in him, ought himself

also so to walk, even as he walked," not so much as an obligation, but as a consequence. Why? Inasmuch as God prepared aforetime the good works for us to walk in, why, "He that saith he abideth in him ought himself so to walk even as he walked," not as an obligation, but as a consequence, he "ought so to walk even as he walked," because he is *in him*.

So we read in Col. 2:6, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." *In him*. Now we were created in Christ Jesus for good works, and God has prepared those good works aforetime for us to walk in them, and how shall we walk in those good works which he has prepared for us to walk in? Why, walk in him. Let us read Eph. 2:6, and I will read the translation in the Syriac Version of the clause that I wish especially to emphasize, "And hath raised us up together;" and the fifth verse shows that is together with Christ, because it says, "Hath quickened us together with Christ;" "And hath raised us up together, and seated us with him in heaven in Jesus the Messiah." "He hath seated us in heaven in Jesus the Messiah." He was made flesh and dwelt in us, and with that same flesh of humanity he went to heaven, and when he had purged our sins, sat down on the right hand of the throne of the Majesty on high. When he went to heaven, we went *in him*. When he was seated on the right hand of the throne of the Majesty on high, we were seated there *in him*. Humanity is in heaven. We, our humanity, our flesh, is there, and we are seated there *in him*, because he is the Father of this family, and because every son is in him just as Levi was in Abraham, and when Abraham paid tithes, Levi paid tithes *in him*, although he was not born yet. And when Jesus Christ went to heaven, every child of his went there *in him*. When he took his seat at the right hand of the throne of the Majesty on high, every child was seated there in him; thank the Lord!

Every one of these truths is worthy of an hour's study. The whole thought is overwhelming; what God has done for us, the human family! What he has done to bring us back to him, to restore his image in us, to redeem us, the condescension of Jesus Christ to come here and dwell in us! to take our flesh, our sinful flesh, to unite himself to the human family, to become the Father of the family, to join himself with us by birth, in those closest ties, never to be broken! That is the love of God in Jesus Christ! And he did not simply come here as an outsider, and do something, but he came here and became what we are; he dwelt in us! He gathered together in himself all humanity, and he invited the Father to treat him as the representative

of humanity, and so what he did we did in him, and are receiving the benefits of it. What we have done he did not do; but he was treated as if he had done it, and he received the benefits of that,—completely changing places with us! That was the love of God in Jesus Christ.

We read again in Romans 6:6, Revised Version, "Knowing this, that our old man was crucified with him, that the body of sin might be done away, that we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him." Tenth verse: "For the death that he died (and we died with him), he died unto sin once, but the life that he lives, he lives unto God, even so reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus." He died, we died with him.

2 Cor. 5:14 expresses the same idea, and brings it out clearly in the Revised Version. "For the love of Christ constraineth us, because we thus judged that one died for all, therefore all died." Read it in Hebrews 2:9: "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." How could he taste death for every man? Because every man was in him; because he clothed his divinity with humanity; because humanity was all centered in him. Notice how many ways this is touched upon in the Scriptures. "He was tempted in all points like as we are;" the temptations of humanity met in him. "All of us like sheep have wandered, each to his own way we have turned, and Jehovah hath caused to meet on him the punishment of us all." Isa. 53:6, Dr. Young's Translation: "Everything met in him." "Made him to be sin," not a sinner, but "made him to be sin for us, who knew no sin." He took it all, he bore all our sins. See it in this same 53rd chapter of Isaiah, 4th verse: "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. Why? Because our humanity bore those stripes, and we received those stripes *in him*.

See how this thought is further brought out in Romans 7:4, R. V.: "Wherefore, my brethren, ye also were made dead to the law through the body of Christ;" "were *made* dead." Notice the form of the expression,—"*were* made dead." It refers to a definite point of past time when this thing all took

place. Now notice further on that idea. Hebrews 10:5: "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Margin, "thou hast fitted to me." Syriac Version, "thou hast clothed me with a body." He was made flesh, and dwelt in us; so we were the body, and he put us on, in order that we might put him on, because the Scripture says, "Put ye on the Lord Jesus Christ." But we never could have put him on, had he not first put us on. But, Heb. 10:10, R. V.: "By which will we have been sanctified through the offering of the body of Jesus Christ once for all." Now how was it possible that we should be made, or were made, dead to the law through the body of Christ? Because he was clothed with a body, he was made flesh and dwelt in us, and we were there in him, and that body of flesh was a body of sinful flesh (Rom. 8:3), so we may be sure it was like ours. So when he was offered, he paid the penalty of the law. But that body was our flesh, and we were there in him. And by the offering of the body of Christ, we became dead to the law through that body, because humanity (humanity in which divinity was enshrined) was paying the price. Divinity and humanity were joined in the body of Christ, and the penalty was paid. "Thou has caused to meet on him the punishment of us all;" and we were all there in him receiving the punishment. So we became dead to the law. We were made dead to the law at a definite point in past time. We were made dead to the law through the body of Christ.

Let us read further in the sixth of Romans, seventh verse, R. V.: "For he that hath died is justified from sin." "The wages of sin is death," and when one has died, he has paid the penalty. So he that hath died is justified from sin, and the whole choice with us lies just here, Shall we prefer to die for ourselves? We were there in him and received the punishment and paid the penalty; shall we avail ourselves of that fact? or do we prefer to pay the debt ourselves and die ourselves apart from him? We can do so, but "he that hath died is justified from sin." The eighth verse: "But if we died with Christ, we believe that we shall also live with him." So if we accept that fact and make it our own, that we died *with him*, that we died *in him*, it is thus that we receive life in him, and through him.

Read this same idea in Gal. 2:20, Revised Version: "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me, and the life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave himself for me." I read the same idea in Col.

2:11, Revised Version: "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh in the circumcision of Christ." "In whom ye also were circumcised;" do you not see this idea, that everything that he did, we did *in him*? And do you not see that the only question to be settled is, Are we in him? That is all. Are we in him? If so, just as soon as we come into the family, we avail ourselves of all the rights and privileges of the family. Just as soon as we come into the family, we come into possession of all that the Father of the family did. It is feebly illustrated when children are born into the earthly family. They have certain rights in all that the father has done, represented by his property. The child has certain rights and claims, and the law recognizes them. It is a feeble illustration, and yet it is in the line of thought, because when we are born into the divine-human family, and become really in him, by our own choice, it is not simply true that we have a right to certain things that he has, and has done, but *all* that he has done, and *all* that he has, belong to *each member* of the family. Is it any wonder that the apostle John broke out and said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God?" Then as sons and as members of the family, all that he did, ours; all that he has, ours; everything comes to us just as soon as we are born into the family, just as soon as we become sons of God.

The next question that arises is, But what about Christian experience on any such basis as this? It is all in him. If we do, it is in him, if we strive, it is in him. It is all in him, and Christian experience may be summed up in this,—what we did in him, then, without any choice on our part, he is to do now in us by our choice. Then we will have plenty of Christian experience of the right kind. All this that we did in him was without our choice or consent, without asking us if we would like it done, he came and by taking our flesh, and dwelling in us, he did it in us and we did it in him without even asking for it, without any choice, without any effort on our part whatever.

Now his desire is that what was done then in him without any choice or will on our part, he shall now do in us by our choice and by our will, and our choice is all the time to be exercised on this point: Shall I remain in him? Shall I continue to choose him, and be in him? That is Christian experience. That is the experience set forth by the apostle Paul in his letter to the Galatians, first chapter, fifteenth and sixteenth verses: "But when it pleased God who separated me from my mother's womb and called me

by His grace, to reveal his Son in me." It is now a good time to say that this union by which we are in him is of that nature that it is impossible except as he also is in us. And so reveal His Son "in me."

See this thought in 1 Timothy 1:16; "Howbeit, for this cause I obtained mercy that in me first Jesus Christ might show forth all long-suffering." Jesus Christ showed forth all long-suffering. It was shown forth when Jesus Christ was here, and he desired that the same thing should be shown forth in the apostle Paul. See this thought in 1 John 4:2, 3 and 4: "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus is come in the flesh is of God." Now it is not every one who confesseth that Jesus Christ *did* come in the flesh, but every one who confesseth, who is confessing, that Jesus Christ *is* come in his own flesh. But you say, It cannot mean that. We will stop a moment. Every spirit that does that is of God. Now when Jesus Christ was here in the flesh, every time the devils met him, they recognized him as Jesus Christ in the flesh. They said, "We know thee who thou art, the holy one of God." Were they of God? Does it meet this idea to say every one that confesseth that Jesus Christ is come, that he did come? The devils confessed that very thing, and that is the very kind of faith that is being pushed upon the people now. The devils believe and tremble, but they do not believe unto righteousness, and believing unto righteousness is the gospel,—is Christ in you the hope of glory,—and every one that is confessing that Christ is come in the flesh is the one that is confessing that Jesus Christ is in him the hope of glory. That spirit is of God. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and it is that spirit of antichrist, and it does not make any difference where you meet it, nor when you meet it. Every spirit that confesseth not that Jesus Christ is come in the flesh is an opposer; he is antichrist and is of the spirit that opposes, and it is the very essence of antichrist to deny that fact which is the basis, in the first place, the general basis of Christianity, and in the second place is the life and the all and in all of every individual's Christianity, and that is that Christ is come in his own flesh, and that Jesus Christ is in him the hope of glory.

INTEREST in the Bible studies forenoon and evening is deepening and we are appreciating more and more what we have known for a long time, that the Bible is a wonderful book. It is the product of the Infinite mind, and like its author is perfect and complete.

THIRD ANGEL'S MESSAGE.—No. 2.

ELDER A. T. JONES.

THE PAPACY.

OUR lesson to-night will be the study of the Papacy, as it was last night on the Image of the Papacy. I would say, now as then, all that I am doing at present is setting before you the evidence, stating the case; the arguments will come more fully after we see what is to be built upon them. The statements I shall read to-night will all be from Catholic authorities,—Catholic speeches and Catholic papers.

First I shall read from some of the Catholic speeches in the Catholic Congress in Chicago in 1893, printed in the *Chicago Herald* of Sept. 5, 6, and 7. They are simply parallel statements with those that were brought forth in the previous lesson from the other side, or rather from the other part of the same side, and by putting these together, as we did those others together and having the two lessons, it will be easy enough for you to mark the parallels,—almost word for word you will find in some of them,—and they are *identical in principle and in purpose*.

I will first read from an address delivered to the Catholic Congress at Chicago, Sept. 4, on the "Influence of Catholic Citizens," by Walter George Smith, as published in the *Chicago Herald* of Sept. 5, 1893.

The church and the state, as corporations or external governing bodies, are indeed separate in their spheres, and the church does not absorb the state, nor does the state the church, but both are from God, and both work to the same ends, and when each is rightly understood, there is no antithesis or antagonism between them. Men *serve God in serving the state* as directly as in *servicing the church*. He who dies on the battle field, fighting for his country, ranks with him who dies at the stake for his faith. Civic virtues are themselves religious virtues, or, at least, virtues without which there are no religious virtues, since no man who loves not his brother, does not love God.

That is in the same line, you will remember, with the statement of last night, that "Nearer, My God, to Thee" and "Star Spangled Banner" are "both Christian hymns" to one that understands this thing. You can see that this makes the government wholly religious, equally with the church.

Another statement from the same speech:—

The church [what he means is the Catholic church] in all ages has been the most democratic of all organizations; the church alone has taught the true theory of the fraternity and equality of all men before God, and to her precepts must mankind look for the foundation of their measures of relief from present dangers.

What he refers to is the present danger in social affairs, labor against capital, and the controversies at present rife in the United States.

Another statement from the same paper from a speech by Edgar H. Gans entitled, "The Catholic Church in America," is published in the *Chicago Herald* of Sept. 5, 1893. Speaking of the spirit of liberty as exemplified in the United States, and gathering the statement concerning this spirit of liberty from a quotation from Webster, the speaker says:—

The Catholic Church welcomes this bright and beautiful spirit and takes it to her bosom, for *she is its foster mother*. With tender devotion has she nourished it through the ages. Time and again has she rescued it from the bold and impious hands of despots, whether they be kings, emperors, or a popular majority enthroned. Within the church of God is the *only true sovereign* and the source of all power. The sovereignty of the people comes from him as a sacred trust, and they must use this trust for the common weal.

We shall find presently from the pope's encyclical that he, in the place of God, is the guardian and the source of this sovereignty. We now read the closing statement of this same speech of Mr. Gans'. The statement is identical with one which we read last night:—

We have among us our prophets of Israel, divinely commissioned, as were the holy men of old, to guide, instruct, ennoble, and *elevate the nation*; and the *American people* will have achieved their highest glory when they seek the words of wisdom and truth from their lips—*when they voluntarily submit to the gentle ministrations of the priests and the bishops of the holy Catholic Church*.

These statements need no comment. Your recollection of the statement we read last night will be clear enough to make the connection.

We now read from a speech by Bishop John A. Waterson, of Columbus, in the Catholic Congress, and published in the *Chicago Herald*, Nov. 6. His speech is upon Leo and Satolli, and he says this, speaking of Leo:—

By his personal dignity and goodness, the practical wisdom of his teachings, and the firmness of his acts, he is giving the world to understand that the pope is a great thing in the world and for the world. [Loud cheers.] And intellects heretofore rebellious are accustoming themselves to think that, if society is to be saved from a condition worse in some respects than that of pagan times, it is from the vatican the saviour is to come. [Renewed cheering.]

Another statement in the *Herald* of Sept. 7, is by Katherine E. Conway. Her paper was entitled, "Making America Catholic," and she said this:—

Your mission is to make America Catholic. This was Archbishop Ireland's greeting to the assembled delegates at the Catholic Centenary Congress in Baltimore, four years ago. And this was the charge with which he sent them back to their homes. Patriotic and religious enthusiasm were at flood-tide, and all hearts were willing to respond, like the first Crusaders to the call of Peter the Hermit, "God wills it."

These addresses show that the aim and work of the papacy are precisely what those are of which we read last night.

Now I turn to some other statements made last fall in connection with the then coming encyclical of the pope. A letter from Rome dated Oct. 14, 1894, printed in the *Catholic Standard* of Nov. 3, 1894, has this :—

The United States of America, it can be said without exaggeration, is the chief thought of Leo XIII in the government of the Roman and universal Catholic Church.

I would like to comment a little upon this as we go along. Why is it that Leo thinks so constantly of the United States? Oh, it is concerning the government of the Roman and universal Catholic Church. Then what he proposes to use the United States for is for some purpose in the government of the Catholic Church throughout the world.

He is one of the choice intellects of the Old World who are watching the starry flag of Washington rise to the zenith of the heavens. A few days ago, on receiving an eminent American, Leo XIII said to him : "But the United States are the future; we think of them incessantly." The inattentive politician, the superficial observer, in Europe as in America, is astonished at this persistent sympathy for the American people and care for its general interests. But those who know the ardent soul of the pope, restless for what is good, eager for all that is great and fruitful; the philosopher who sweeps over the whole intellectual, social, and religious horizon; the statesman who judges matters by the light of central and governing ideas, these all read in the heart of the holy father, the motives for his unyielding resolutions and his devotion to American ideas. This ever-ready sympathy has its base in the fundamental interests of the holy see.

Now the fundamental ideas of the holy see are the ideas upon which the whole structure rests, and this sympathy for America has its base in these fundamental ideas concerning the interests of the holy see of "the Roman and universal Church."

This ever-ready sympathy has its base in the fundamental interest of the holy see, in a peculiar conception of the part to be played, and the position to be held by the Church and papacy in the times to come.

This is explained more fully presently that the papacy is watching the times to come with an all-absorbing interest. She proposes to prepare herself in every way to meet the things that are to arise, as she says, in the times to come; and she proposes to use the United States by which, and through which, to clothe herself and prepare herself to meet successfully these things that are to arise in the times to come. So I will read further upon that same point now :—

The interest is the necessity in which Rome finds she is, to direct her general course according to the signs of the times and the transformations on the agitated surface of the world. The peculiar conception is the deep-rooted feeling that the Church of Europe must renew its instruments and its method of adapting unchanging principles to changeable surroundings and new condi-

tions. . . . In this evolution the Church, in the eyes of the Pope, has a mission to fill. To fulfill this mission she must adapt herself to the changes which have come about in the action of universal forces. State Church, official Catholicism, privileges, legal and close relations between two powers, connection of the clergy with a political party, feudal ecclesiastical organizations, all the external framework of the Church must be transformed, renewed, perhaps he done away with entirely. That is the central dominating thought which marks the whole latter half of the present pontificate from the time of the incident of the Knights of Labor and encyclical *Rerum Novarum* to that of the encyclical to the French people. In the first half of his reign Leo XIII had pacified, appeased, healed. He had been the pope of peace and rest. After sealing that charter he became the pope of action. But how can this new type of ecclesiastic be created?

Where can he get the clergy, the form of ecclesiastic through which this scheme can be carried out and be made successful for Europe and for the world? because Europe has to be rejuvenated, remodeled, re-enlivened. Where is she going to get the model upon which to remold Europe?

From whom shall he be copied? What civilization, what country, what philosophy will provide him? Would it not be hazardous to create him at one stroke? Would it not be better to join forces with a nation which has a type in part, where, at least, it exists in the rough? Would it not be enough to mark the outlines boldly to finish it, and make use of it? *This type is the American type; it is American democracy, with liberty, with common law, a full and exuberant life, without restraining bonds, and without a historic bureaucracy.*

The foundation of all indorsements of Sunday laws in all the courts is "the common law." Common law is the direct descendant of canon law. When the papacy was the State, and the State was subject to the rule of the papacy, canon law was then what common law is now. And the States which profess to have been separated from the papacy still build up religious observances upon "the common law." And now that the whole judicial structure of the United States is built in support of Sunday, upon common law, the papacy steps in and is glad to find a model so ready made to her hand upon which she can remodel her ecclesiastical forms for Europe and all the world.

Another thing; I will read that sentence over :—

This type is the American type; it is American democracy, with liberty, with common law, a full and exuberant life, without restraining bonds, and without a historic bureaucracy.

The papacy is very impatient of any restraining bonds; in fact, it wants none at all. And the one grand discovery Leo XIII has made, which no pope before him ever made, is that turn which is taken now all the time by Leo, and from him by those who are managing affairs in this country,—the turn that is taken upon the clause of the Constitution of the United States,— "Congress shall make no law re-

specting an establishment of religion, or prohibiting the free exercise thereof." Leo has made the discovery that the papacy can be pushed upon this country in every possible way, and by every possible means, and that Congress is prohibited from ever legislating in any way to stop it. That is a discovery that he made that none before him made, and that is how it is that he of late can so fully indorse the United States Constitution.

We all know of course that that was intended to be the expression of the American people always, that religion should have no place in governmental affairs, and no connection whatever with it. But the papacy is never satisfied without taking possession of everything in the government, and running it in the interests of the church, and Leo XIII has found out that this can all be done under the cover of that constitutional statement which was intended to prevent such a thing forever.

Thus the papacy in plain violation of the Constitution, will crowd herself upon the government and then hold up that clause as a barrier against anything that any would do to stop it. And every one that speaks against this working of the papacy, behold! he "is violating the Constitution of the United States" in spirit, because the Constitution says that nothing shall ever be done in respect to any religion or the establishment of it. When a citizen of the United States would rise up and protest against the papacy and all this that is against both the letter and the spirit of the Constitution, behold! he does not appreciate "the liberty of the Constitution. We are lovers of liberty; we are defenders of the Constitution; we are glad that America has such a symbol of liberty" as that. Indeed they are.

That is why Pope Leo XIII turns all his soul, full of ideality, to what is improperly called his American policy. It should be rightly called his *Catholic universal policy*.

What, then, is his policy in the United States? It is universal policy. That which is done in the United States by the papacy is done with the idea of influencing all the world, and bringing all the world into line with the papal ideas, and to build all once more upon the basic and fundamental principles thereof.

It is in this perspective, wide as a great world, and lasting as a whole epoch, that the coming American encyclical must be viewed. To make the delegation [of Satolli] independent and sovereign [which he does] with a supreme ecclesiastical tribunal.

And that means a great deal more than many people have dreamed of yet; for Satolli has already set forth the doctrine that the clergy in the United States are not subject to civil jurisdiction. That means indeed a supreme ecclesiastical tribunal.

To support Monsignor Satolli, and make his mission permanent and successful; to point out the means of increasing influence and liberty; to continue the policy of moderation and adaptability, which has brought peace to the nation; to deal, in a word, with all the important questions of the day, and to fix for good the ecclesiastical type—the model of life, which Leo XIII wishes, little by little, to bring within the reach of the weakening peoples of the old world—that is the sublime inspiration of the encyclical to the Americans.

Now this statement with reference to his watching the signs of the times, this recasting of the papacy, even undoing, if necessary, the establishments and the forms that have been in successful use for ages—all this in view of what the papacy is to do in the times to come—reminds me of the Jew's translation of Dan. 8: 23. Where the Authorized Version says, "In the latter time of their kingdom, when transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." The Jew's translation says, "A king with an impudent face, and understanding deep schemes." I want to know, then, if that does not point out the papacy as we are reading it right here to-night from these documents? "A king of impudent face, and understanding deep schemes."

Bishop Keane, on his return from his visit to Rome, last October, says in an interview published in the *Catholic Standard* of October 13, 1894, upon the same subject:—

Bishop Keane talked very freely about his recent trip abroad, and especially about the great interest the pope takes in America and the affairs both temporal and spiritual, of this country. The pope believed the political welfare, or properly the temporal welfare, of the world to be guided by God equally with the spiritual welfare. It is his policy to conciliate the two as much as possible. In carrying out his purpose the pope wishes to adapt the church as much as possible to the existing conditions which characterize the world at present, and to provide for those which characterize its future. The world he likens to the man, in that the church represents the soul, and the State the body. A man would be foolish to cultivate the soul and pay no attention to the body, and likewise the Church cannot afford not to take cognizance of the conditions surrounding it. As the body of the man grows, his soul develops; and as the age of the world advances, the conditions surrounding the church are subject to equal changes. Consequently it is the purpose of the pope to keep the temporal power and the spiritual power from conflicting.

The pope then still holds his claim to be God's agent in the conducting of these affairs. He sets up what he declares to be God's will respecting the Church, and respecting the temporal and spiritual powers, and then he is the one who, for God, is to manipulate them and say how they are to go on together; he is the one who is to keep them from conflicting.

The pope recognizes the fact that democracy is the coming state, and as such the most prominent exponents to-day are France and

America. Consequently he regards these countries with a great deal of interest. This is especially true of the United States, where the pope believes the stronghold of Catholicism of the future lies.

Now turn to the words of the pope in his encyclical, as published in the *Catholic Standard* of Feb. 2, 1895. This encyclical needs to be read over several times before its real purpose is caught, therefore I have read these statements that preceded it, that you may catch the quicker what is said there upon this subject. Several points are discussed in it, but only what is said on this subject is what we shall now read. After addressing, "Venerable brethren, health and apostolic benediction," he says:—

We have now resolved to speak to you separately, trusting that we shall be, God willing, of some assistance to the Catholic cause among you. To this we apply ourselves with the utmost zeal and care; because we highly esteem and love exceedingly the young and vigorous American nation, in which we plainly discern latent forces for the advancement alike of civilization and Christianity.

Speaking of the landing of Columbus, he says:—

Like as the ark of Noe, surmounting the overflowing waters, bore the seed of Israel together with the remnants of the human race, even thus did the barks launched by Columbus upon the ocean carry into regions beyond the seas as well germs of mighty States as the principles of the Catholic religion.

Speaking further of the landing of Columbus:—

Nor, perchance, did the fact which we now recall take place without some design of Divine Providence. Precisely at the epoch when the American colonies, having, with Catholic aid, achieved liberty and independence, coalesced into a constitutional republic, the ecclesiastical hierarchy was happily established among you.

That is to say, just when liberty and independence were gained, and this nation started, the ecclesiastical hierarchy of the Catholic church was also started in this country; the two things belong to the same time; that is what he is pointing out.

Another point upon that is thus made:—

And at the very time when the popular suffrage placed the great Washington at the helm of the republic, the first bishop was set by apostolic authority over the American church.

These expressions are not put in there without a purpose. The papacy intends that the Catholic church shall be recognized as the American church henceforth. Again I read:—

The well-known friendship and familiar intercourse which subsisted between these two men seems to be an evidence that the United States ought to be conjoined in concord and amity with the Catholic church.

In another passage, after stating what the Bishops did in their synods and by their decrees, he says:—

Thanks are due to the equity of the laws which obtain in America, and to the customs of the well-ordered republic, for the church among you, unopposed by the Constitution.

The Constitution as it reads, was made for the direct purpose of opposing Rome, and to save the country from the domination of Rome. Those who made the Constitution, and the history of the time in which it was made, said this:—

It is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith, without erecting a claim to infallibility which would lead us back to the church of Rome.

So to keep the people of the country from the domination of the church of Rome, they said in the Constitution, the government must never have anything to do with religion. But Leo has discovered that that lack of opposition in the Constitution is the church's best hold, her greatest opportunity.

For the church among you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws, and the impartiality of the tribunals, is free to live and act without hindrance.

And she is acting without hindrance. Now I am not saying that the constitution should be in such shape that Congress could legislate against the papacy. Not at all. The surest safeguard against the papacy is the Constitution as it is, but under the circumstances she is making that the surest means to the dominance of the papacy. Leo continues:—

Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced.

Although the Church has prospered under this Constitution, and has here the finest chance and prospect of any place on the earth, that is not to be taken as evidence that it is better to have the Church and the State separate. Oh no; because before he gets done with this paragraph, he teaches that they shall be joined. Here are his words:—

The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed his Church, in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.

It is not enough that she shall be free and unmo-
lestled; she must be favored and supported before she is satisfied; and although the Constitution leaves her totally unfettered, that is not enough; and although she prospers under it, that is not enough. Nothing can satisfy but that she shall be supported and favored by the laws and the public authority.

Now as to the establishment of the apostolic dele-

gation, that is, the position of Satolli, hear his words upon that; they are full of meaning, too:—

By this action, as we have elsewhere intimated, we have wished, first of all, to certify that in our judgment and affections, America occupies the same place and rights as other States, be they ever so mighty and imperial.

By the establishment of Satolli's position here, he proposes, and says by that, that America to-day, the United States, occupies the same place, and has the same rights, as other States, however mighty and imperial they may be,—as Austria, Spain, France,—any of them; even as is said in this dispatch which appeared in the Lansing (Mich.) *Republican*, of Sept. 24, 1894.

The papal rescript elevates the United States to the *first rank* as a *Catholic nation*. Heretofore this country has stood before the church as a "missionary" country. It had no more recognition officially at Rome than had China. . . . By the new rescript [and by this encyclical also] the country is freed from the propaganda, and is declared to be a *Catholic country*.

Yes, "a Catholic country," as much so as any other State, "be it ever so mighty or imperial!"

In addition to this we had in mind to draw more closely the bonds of duty and friendship, which connect you and so many thousands of Catholics with the Apostolic See. In fact, the mass of the Catholics understood how salutary our action was destined to be; they saw, moreover, that it accorded with the usage and policy of the apostolic see. For it has been, from earliest antiquity, the custom of the Roman pontiffs in the exercise of the divinely-bestowed gift of the primacy in the administration of the Church of Christ, to send forth legates to *Christian nations and peoples*.

To whom do the pontiffs send legates? To missionary countries?—No. To Protestant countries or peoples?—No. To heathen countries or peoples and nations?—No. To "*Christian nations and peoples*." How did the papacy find out that this was "a Christian nation," to which she could send a legate?—Why, the Supreme Court of the United States said it "is a Christian nation." And no sooner had it done so, than the legacy was commissioned, and the delegation was sent, and established here permanently.

Legates. . . who, supplying his [the pope's] place, may correct errors, make the rough ways plain, and administer to the people confided to their care, increased means of salvation. . . . His authority will possess no slight weight for preserving in the multitude a submissive spirit.

Then telling what he will do with the bishops, and how he will help them, and preserve their administration and diocesan affairs; it says this is all done that all "may work together with combined energies, to promote the glory of the *American Church* and the general welfare."

It is difficult to estimate the good results which will flow from the concord of the bishops. Our own people will receive edifica-

tion; and the force of example will have its effect on those without, who will be persuaded by this argument alone that the divine apostolate has passed by inheritance to the ranks of the Catholic Episcopate.

Another consideration claims our earnest attention. All intelligent men are agreed, and we ourselves have with pleasure intimated it above, that *America seems destined for greater things*.

You see he is watching America for these greater things in view of "the times to come."

Now it is our wish that the Catholic Church should not only share in, but help to bring about, this prospective greatness. We deem it right and proper that she should, by availing herself of the opportunities daily presented to her, *keep equal step with the Republic* in the march of improvement, at the same time striving to the utmost, by her virtue and her institutions, to aid in the rapid growth of the States. Now she will attain both these objects the more easily and abundantly, in proportion to the degree in which the future shall find her constitution perfected. [That is, the Church's constitution.] But what is the meaning of the legation [that is, Satolli's position] of which we are speaking? or what its ultimate aim, except to bring it about that the constitution of the Church shall be strengthened, her discipline better fortified?

There is the whole situation laid out. The Church sees herself in need of a new formation, a new molding of machinery, and of the frame-work by which she carries forward her work, and imposes her doctrines and dogmas upon the peoples of the earth. The United States is leading the nations; and she joins herself to this, in view of the times to come, and by reclothing herself, remodeling herself, intends to use this nation as the chief agent in her schemes. Here is a most forcible figure of this, in the letter from Rome before quoted from the *Catholic Standard* of Nov. 3, 1894:—

Now, to the mind of Leo XIII, so receptive to the broad and fruitful ideas of Cardinal Gibbons, of Monsignors Ireland and Keane, Europe is going through the process of casting off its slough.

Europe here relates to the papacy as the chief of all, and she proposes to cast off her slough, as the snake casts off its skin; and applying the argument, and allowing the papacy to speak for herself, it is a very appropriate figure, because the Scripture says that she is actuated by that "old serpent." It is correct; and she casts off her old rough, worn skin, and is coming out in such a new skin, so beautiful and so rosy that thousands of Protestants think it is another thing altogether; but God says it is the same old serpent, whether it be in the same old skin or not. It is the same old serpent in her new skin, working the same way, for the same purposes, for bringing the nations under her hand, and she now proposes to do it, and will do it.

I must read a few more statements, and make a few more comments. I read again from the *Catholic Standard* of November 3, 1894, as follows:—

There is an awakening, a metamorphosis, uneasiness and hope. The tradition is that in ancient Rome there were such strange expectations while the tragedy on Golgotha was being enacted, and even now mysterious voices may be heard announcing that Great Pan is dead. What new order will arise? Will humanity be once more its own dupe? and will the old evils appear again under new names, to people the world once more with false gods? Who knows?

The idea is suggested there that nobody knows what the answer will be. Now he tells:—

What we do know is that a world is in its death agony.

Is it not time that Seventh-day Adventists knew that thing full well, too? The papacy knows that the world is in its death agony. Do you know that? If you know it, is it not your place to tell it to the world, as well as it is the place of the papacy to tell it to the world? What has God given us this message for all these years but that we may show that the world is in its death agony, and that we may tell the people so, that they may turn to the Author of life, and be saved when the agony brings the last result? The papacy knows this, and she is acting in view of it. I will now read the rest of the sentence:—

What we do know is that a world is in its death agony, and that we are entering upon the night which must inevitably precede the dawn.

Of course we are. "Watchman, what of the night? Watchman, what of the night? The watchman said. The morning cometh, and also the night."

Continuing, I read:—

In this evolution, the Church, in the eyes of the pope, has a mission to fill.

This is in view of the times to come. What is she looking for? A world in its death agony. All nations uneasy, society racked, everything going to pieces as it is. The papacy sees all that is going on, and expects it to go on until the finish; and out of the agony, and the tearing to pieces that comes with it, she expects to exalt herself once more to the supremacy over the nations, as she did of old. And she is going to do it; we know that, the Scriptures point that out.

She sees precisely what we see. We see the world in its death agony; we see society racking itself to pieces; we see thrones trembling. She sees that too, and she proposes to exalt herself upon what comes through all this at the end. We see that coming; we know she is going to do it; for her triumph comes out of this death agony. She gains new life to herself, and then glorifies herself upon it, living "deliciously, . . . saying in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and

mourning, and famine; and she shall be utterly burned with fire: for strong is the God who judgeth her."

Are we not, then, in the very whirl of events that brings that thing before the whirl shall stop? We are in it; the whirl is going on. What are we here for but to tell the people that the world is in its death agony, and to call upon them to flee to Him who is the life of all?

Has not the papacy had experience in just that thing? Has not the papacy seen, practically, the world once in its death agony? The Roman Empire was the world; all civilization was embraced within its limits, was under its control. She saw the Roman Empire go to pieces; she saw universal anarchy there. As the world then stood, and then was, she saw the world once in its death agony, and out of that death agony of the world she exalted herself to the supremacy that she had in the Dark Ages, and wrought the mischief that cursed the world so long. She sees the same elements working again,—the same movements again going on amongst the nations,—and she congratulates herself, "We did it once; once I rose upon the ruins of that thing; I will do it again. That demonstrated to the world in that day that I was superior to all earthly things; this will demonstrate to the world in this day—large as it is—'I am, and there is none else beside me.' I shall be a lady forever. 'I sit a queen, and am no widow and shall see no sorrow.'" That is her tone; that is what she is watching for; and God has opened this up to us in the prophecies that are before us, and he wants us to call to all the people that the world is in its death agony. She raised herself upon the ruins of the death agony of the Roman world, and after the pattern of her old experience, she proposes to do the like thing now. She will succeed; that is certain. And it is likewise certain that her success will be her certain ruin; and therefore, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

PROGRESS AND PROSPECTS OF THE CANVASSING WORK.

F. L. MEAD.

It seems proper at this time to say a few words in regard to the progress and prospects of the canvassing work. This line of work has been in operation among us about twelve years, and during that time many important events have occurred which have made interesting history.

This is the fourth general convention of canvassing agents held by this denomination. The first one was held Jan. 13 to Feb. 7, 1890; and while that was the first meeting of the kind ever held among Seventh-day Adventists, some claim that it was the first of the kind ever held in the world.

Of the twenty-nine canvassing agents who attended the first Convention, only five are present at this Convention; several of those who attended the first one are now laboring in other branches of the cause.

It will be of interest to many to note some of the results which have been obtained through the canvassing work during the past eleven years. During this time the following amount of books have been sold each year:—

1884.....	\$ 62,409.12
1885.....	41,692.36
1886.....	76,219.52
1887.....	113,795.06
1888.....	250,000.00
1889.....	500,000.00
1890.....	734,897.00
1891.....	819,749.00
1892.....	706,650.33
1893.....	416,044.52
1894.....	*310,434.35
Total.....	\$4,081,391.26

* According to reports in *Home Missionary*.

These figures represent a large number of books placed in the homes of the people. These books have done and are still doing their heaven-appointed work.

From the above figures, some of the financial results of the canvassing work will be readily seen. First, over two millions of dollars have been received as wages by the canvassers for their faithful labors. Second, the various tract societies have received over \$400,000 profit on subscription books alone, since they receive ten per cent profit on all books handled by the canvassers. Third, we have another \$400,000 for the upbuilding of the publishing work, allowing that the publishing houses make equally as much as the tract societies. Fourth, it will be observed that in spite of the hard times during the past year, we have sold over \$300,000 worth of books. This means that the canvassers have received over \$150,000 for wages the past year, to say nothing about the amount which the tract societies and publishing houses have received for their share.

But while we may be able to calculate with mathematical exactness the amount of sales and the profits to various parties, there are other items of much in-

terest among the results of the canvassing work, that should be carefully considered. One item to which I refer is the large number of workers now engaged in other branches of the work, who received their first experience in the work in the canvassing field. I will not claim that all of their success is due to their experience in the canvassing work, but it should receive its share of credit.

Another item to be counted among the results, which cannot be computed or expressed in figures or words, is the amount of good the books have done and will continue to do. But this will never be known by us until it shall be revealed by the books of heaven.

The gratifying results that have followed the canvassing work may be attributed to the following reasons:—

First, the special blessing of God which has attended the work all the way. Second, conducting the work in a systematic manner. Third, the devoted efforts of God-fearing Christian canvassers, supported by the sympathy, prayers, and substantial encouragement of a denomination of believers, who regard this work as one of the agencies which the Lord ordained for accomplishing a specific work.

I have spoken principally of the past, and the results achieved; but what of the future? Is the canvassing work destined to continue to be an efficient factor in carrying the light of truth to the world, and training workers for other lines of work? or has it served its purpose, and outlived its usefulness? We do not so believe.

It is freely admitted that times are hard, and that there is but little prospect of any permanent change for the better. On the other hand, it will have to be admitted that we have not done in the past all we ought to have done, and that "what the church has failed to do in time of peace and prosperity, she will have to do under most discouraging, forbidding circumstances."

No one can blame the ten spies for seeing great giants and high walls in the land of Canaan, for both the giants and walls were there in plain sight; but we do blame them that they did not see a God who was higher than the walls and more mighty than the giants. Caleb and Joshua saw the walls and the giants as plainly as any one, but they saw with the eye of faith what others did not see,—the walls thrown down and the giants conquered, because they believed the Lord would give them the victory over all obstacles. Calebs and Joshuas are wanted to-day, and through them God can do as great works as he did in days of old.

MONDAY, FEBRUARY 4.

THE COUNCIL MEETING.

THE Council met this afternoon according to program, at 2:30, and was addressed by Elder O. A. Olsen, who took as his theme, "A Glance at the Work in other Lands."

We shall not attempt to look into the minutiae of the work in any field, as these features will be considered more fully subsequently, and most of those fields have their representatives with us; and it will devolve upon them to speak of the work in their own fields.

EUROPE.

The most of you will remember that in the spring of 1893, at the advice of the General Conference Committee, I set out for an extensive tour to different portions of the world where our work had become more or less established. This trip embraced the European field, South Africa, and Australasia. The first will be represented by brethren from thence, and I shall not undertake to speak of it particularly now, except to say that at every point the Lord is blessing, and the work is going encouragingly forward. Some important steps have lately been taken. This is particularly true in Hamburg, where we have succeeded in securing a commodious and convenient mission house; and more lately we have built a house for school and chapel purposes. By the purchase of a few more feet of land in the rear of the former premises, room for the new building was readily secured. Now Brother Conradi writes that everything is ready for occupation. This is quite an achievement.

In Scandinavia, during the past year they have built a school-building of good proportions, three stories high above the basement, providing for living apartments, recitation rooms, and chapel under one roof. At the institute held there at the opening of the buildings last summer we had a full representation of our workers in all the Scandinavian countries.

In Finland there are at present about sixty or seventy Sabbath-keepers. There are fifteen canvassers at work distributing our literature in both the Finnish and the Swedish tongues. Finland now belongs to Russia, though it formerly belonged to Sweden; and consequently many of its people speak that language. We are pressing our work toward the center of Russia from two directions; from Finland on the north and from Germany on the west,

while many of our own brethren are located in the south.

That which forms the greatest burden on my mind at present is to secure publications in all these great and minor languages of Europe. The circulation of our literature opens the way for the living preacher to follow. We ought to furnish the truth printed in all these tongues. This work is being prosecuted to some extent, and further arrangements are being made. This Conference will do well to encourage this work.

It will be some time before we can send the living preacher to all these countries, but we can send the printed page there much sooner if proper plans are laid and active steps are taken at once. The providence of God seems to have opened up the way in a remarkable manner, as you will notice by the report of Elder Conradi and others. Publishers stand ready to print and aid in the circulation of our literature in the various tongues of European countries.

During the past year our liberties have been enjoyed in Switzerland and Christiana. Brother Holser, who is at present with us, has already passed through a term of imprisonment and is liable to another when he returns. Two fines have been imposed upon our Christiana office during the past year, and those have not been paid. The matter is in the hands of the authorities for decision. As in Switzerland, so here, the prosecutions are brought under the Factory Law, which requires employers to give their hands a day of rest each week, and the law is construed to indicate Sunday as the day of rest. How it will be decided in the case of the Christiana office is of course a matter of some anxiety with them. My mind has been greatly burdened that our brethren should be prepared to make the most of these opportunities. Satan's efforts to destroy the truth have so far had the effect to open up the way for the advancement of the work as never before. Thus far nothing has happened that has so far advanced the truth as these prosecutions have. But it requires wisdom for us to know how to improve these opportunities to the best advantage.

AFRICA.

In Africa we have the work established at present at four points: Cape Town, Algeria, West Coast, and Matabeleland. In the first place we have our oldest and strongest work. In Algeria there have been Sabbath-keepers for years. A church has been organized and the work there is now under the care of the Central European Conference. There have been Sabbath-keepers on the West Coast for a long time, and Brethren Sanford and Rudolph have been sent thither.

On account of ill health, Brother Sanford was obliged to return. Brother Eastman of Texas, Dr. Carmichael of California, are now under appointment to go there, and with others will take their departure as soon as arrangements can be made after this Conference. The fourth place is in the interior of South Africa. Last May, Brethren Peter Wessels and Druilard, accompanied by others, started from Cape Town for Mashonaland, but stopped short of that section and located in Matabeleland, forty miles west of Bulawayo.

It will be well to notice how wonderfully things move. A year or two ago missionaries were excluded from the dominions of the dreaded Lobengula; but now they may go anywhere, the whole country is accessible to them. God's hand is in this, because the time has now come for the message to go to all the world.

As far as present plans go, it is intended to have reinforcements leave Cape Town in April, the best season for entering the country. They will need to leave this country as soon as possible. The work will be to educate and train the natives in all good things. They are merely overgrown children. They are worse than children. But we believe they are capable of being taught and trained in the right way. They are very kindly disposed toward our workers.

This is not all. There are great numbers of white people going into that country, and there is work to be done for them. We all know that when people break up their old associations and remove to new countries they throw off in a measure the restraints of their old associations and are more ready to listen to and accept of new truth. This field is thus opening up in a remarkable way. A telegraph line extends across the entire continent from north to south, and the railway is following it.

This Conference will need to make a study of this interesting field, and I would have no objection if we extended that study to northern interior Africa; for the time is coming when there will be Seventh-day Adventists scattered all through that country.

We have heard about "moving" and the "moving time." And it is here. If we do not move out peaceably, I believe that persecution will thrust us out. Why would it not be an excellent thing for families to remove to these countries and settle? Not in colonies; for I have no faith in this grand colonizing scheme. They should scatter abroad, and while working to support themselves at the same time become lights in the world of darkness. When the missionary spirit comes upon us, one hundred will go where one is going now.

AUSTRALIA.

From Africa, we journeyed to Australia. I might spend much time in talking of that country. Australia is an excellent field of labor. It is an interesting country though it has lately passed through a series of misfortunes such as we in this country cannot understand. The population of Australia is somewhat over three millions. Melbourne and Sydney contain nearly one third of this number. Adelaide, Brisbane, and other cities contain many thousand, so that we might say that almost all the people live in cities. For this cause, misfortunes are much more severely felt than in a country where there is a large agricultural population.

But as much as I regret these calamities I cannot regard them as altogether calamitous, because now the people have time to pause and consider the claims of the truth. They also realize that there is something better than this world to live for. The past year or two have been very prosperous for the cause of truth.

The camp-meeting held in Melbourne while I was there was in every respect a most extraordinary one, and great results have come from it. Some features of interest appeared which I have never seen elsewhere. One case was that of some young men from the University who came to the meeting and requested Elder Mc Cullagh to answer some questions in regard to the Bible. At the close of the interview their interest was so aroused that they requested it might be repeated. This was granted, when they returned, bringing with them others. This was again repeated much to their satisfaction.

Another camp-meeting has lately been held at Sydney which in all respects exceeded the one in Melbourne in interest; and a good work is following. Three of our brethren near Sydney have been sentenced to the stocks for Sunday labor. For want of the instruments the sentences were not carried out. But the prosecutions awakened a wide-spread interest, and this has contributed toward making the late camp-meeting a great success.

The school enterprise in Australia, at last accounts, was in a state of some uncertainty. But we expect those to be with us before the close of the Conference who will bring us more recent and direct word.

Sister White has remained in that country longer than she anticipated when she went there, because she has, up to the present time, seen no time when she felt free to leave. Sister White realizes the great importance of giving to our work in every part of the world the mold which the Spirit of God would place upon it. It is highly essential that our work in all parts of the world shall bear the same impress in

every department. I learn more and more to appreciate the labors and visits which Brother and Sister White used to make to different parts of the field in order to lend the aid of their presence and influence in forming and molding the work. The people in Australia appreciate the privileges they are enjoying; and though Sister White is in feeble health, her speaking is with as much power as ever in her life. I am often asked when she will return. I can only say that I know nothing about it. It will be when she feels at liberty to do so.

Before closing these remarks, I should allude to the work of the "Pitcairn," among the Pacific Islands. The ship has now made three successful trips. And each time she returns safe, I feel thankful to God for his preserving care.

Of those who went on the last trip, more were left at Raratonga than elsewhere. Dr. Caldwell, who was of the number, is recognized as a physician, and his position gives him influence and standing amongst the people. But as Brethren Gates and Read are here to represent that field, I will not go into the particulars of the work but leave it for others.

The missionary ship is now in port, and the captain, J. E. Graham, will soon be with us. It will devolve upon the Conference to consider what shall be done with the vessel. By some it is thought that a larger ship would serve us much better. Experience has taught us some things in reference to missionary ships, and how they should be built.

But the hour has closed, and for the present I leave the subject with you for consideration.

THE BOOK OF COLOSSIANS.—NO. 2.

ELDER J. H. DURLAND.

HOPE OF THE GOSPEL.

THIS morning we will open our Bibles to the second division. "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." In 1 Thess. 5:18, we read, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." For whom should we give thanks? For an answer let us read 1 Tim. 2:1: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." How do we give thanks? By prayer.

Let us now read Eph. 5:1-4, and see how the giving of thanks is contrasted with other ways of conducting one's self. "Be ye therefore followers of God, as dear children; and walk in love as Christ also

hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Now this instruction is addressed to saints. Filthiness, foolish talking, and jesting are not convenient for them. But what is convenient? Giving of thanks. The true saint of God does not have to work himself up to a flight of feeling in order to give thanks. It is the most natural thing he can do. Let us read Psalms 34:1, 2: "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad." Here we see the Christian life brought out. But this life cannot be obtained by outward effort. It must begin within, and the outward work is but its growth and development. The giving of thanks is not a meritorious work which we can put on outwardly. It is the fruit of the Christian life.

But there is another thought. Paul says: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith." What is faith? It is depending on the word of God, and doing what it says. James tells us that the prayer of a righteous man availeth much. And what example does he give us of a righteous man? Elijah. How many times did Elijah pray for rain? Seven, and every time he prayed, he sent his servant to see if the rain was coming. But Elijah knew that the Lord would give the rain before he prayed, and in praying he reached out, and took hold of God's word, and acted upon it. So it should be with us. Many times we might have had an answer to prayer when we have not, because we did not act upon the word of God, but waited to see if he would do what we asked.

Let us go further. Mark 11:23, 24 in the Syriac translation reads as follows: "Verily I say to you, whosoever shall say to this mountain, Be thou removed and fall into the sea, and shall not doubt in his heart, but shall believe what he said would occur, to him will be the thing he said: therefore I say to you that whatsoever ye shall pray and ask for, believe that it will be, and it will be to you." What are we to believe? That it will be. In Colossians, Paul speaks of hearing of the faith of these people. Does the church to-day need faith as much as that church needed it? It surely does. Do we who are studying the Scripture here this morning need it? and will its working be as effectual among us as

among that people? I think we must answer in the affirmative. We sometimes read of the words and doings of the apostles, and wish that they might be revived in our time. Have we not longed to see the faith that they manifested, working in our midst? But have we not also been depending upon everyone else to have it except ourselves? What we want to do right here in this meeting is to come to that place individually where we will feel and say, "It is I that need that faith which they had back there." But "faith cometh by hearing, and hearing by the word of God." Then, as we here study the word of God, and ask him to give us this faith, we may expect that he will keep his promise. Let us study the word in that way, and ask the Lord to help us to take it as our own. I can thank God that somebody else gets it, but I can also thank God this morning that he gives me the privilege of feeding on his word, and developing that faith. I presume that the church of Colosse were just as glad to know of Paul's faith as he was to learn of their's, and so there was a mutual joy. That is the way good social meetings come.

Now we will pass along to the central thought of this portion of Scripture, which is, the hope of the gospel. Notice, Paul says he has heard three things of the Colossians,—their faith, hope, and love. This hope is the hope of the gospel, and the gospel itself is that which gives to everybody in it faith and love, so there the three things are brought together in the gospel.

Let us now read 1 Cor. 13:4-8, which tells us something of the nature of love, or charity, as it is called there.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; and whether there be knowledge, it shall vanish away.

Which, then, is the most enduring, faith, hope, or love? Love. But can a man have love without faith?

What is hope? It is expectation. Brethren, let us have a hope that expects something. Real hope does not come by feeling any more than faith. 2 Thess. 2:16: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace." Hope, then, comes through grace. Read also Rom. 15:4: "For whatever things were written aforetime, were written for our learning,

that we through patience and comfort of the Scriptures, might have hope." Then hope also comes through the Scriptures. Take another text. Rom. 5:1, 2, 4: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope." So then hope comes through grace, through the Scriptures, and through experience.

Paul says of the promise of God to Abraham that he confirmed it by an oath, "that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast." Then hope is an anchor upon which we can lay hold. God's word is made up largely of promises, and every promise is sworn to by One who cannot lie. These promises come to us individually, and we can lay hold of them, and settle down upon them as facts. If a man promises you twenty-five dollars, and you know him to be able, and he has never failed you, when the time comes for you to go and receive the money, you will not do so falteringly, questioning whether you will get it or not. You expect it, and would be disappointed if you were not to get it. Can we come that way to God this morning? Yes, that is just what the hope of the gospel is. It consists in knowing the gospel so well that we never have it in mind that the Lord is going to disappoint us.

But many of us need to study the truth of God that we may know what to ask for. That is where the disappointment comes. Many persons are disappointed in coming to God in prayer, because they do not know what to ask for. They only know that they want a thing, and desire very much to have it. For instance, they will pray for health, because they want to be well and enjoy themselves. They will pray for success in business because they want to amass money, and enjoy life with it. But can we who are here this morning conscientiously ask for such things with those motives? No. We must not ask for things that we may consume them upon our lusts.

In 1 Peter 1:3 mention is made of a lively, that is a living, hope. Can hope have life? Yes. God says of his words that they are spirit and they are life. It is in believing his words that we have hope, and so that hope is a living hope. But in the Christian life a good many have a hope something like

this: I hope that I shall inherit eternal life if things around me are favorable, and the brethren treat me well. But the first thing is that they do not treat me well, according to my idea, and I say: I had a hope, but things have not turned out quite as I expected, and I have given up. Brethren, faith knows no failures, and hope makes no calculations for failure in the gospel plan.

Paul also says here he has heard of the love of the brethren at Colosse. How should we love the Lord? "Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." If we do that to-day, the gospel is a reality to us, and we need make no calculations for failure. We will be praising God all the time that it is so. That is where praise and thanks come in. You cannot praise God and thank him mechanically. Sometimes social meetings are failures because everybody thinks it his *duty* to get up and say something. Sometimes the elder says it is their duty, and they believe him, and sit thinking of that duty all the time. It is with them as with children. The more we talk duty to them, the less they feel like singing while doing it. Let us stop serving the Lord in that way. Let us take the hope there is in the gospel and dwell upon that, and our hearts will be so full of thanksgiving and praise that they will run over. The hope of the gospel is a living hope. When you have it, you have life, and will not act like a dead man. Our Christian life should be like a fountain, flowing continually.

to lie, not to steal, not to do any thing very bad; but practical piety, it seems, is not negative, but it is to do what the good Samaritan did. "True piety is seen in those who are uplifting, blessing, and strengthening the sons of men."

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 spirit and character of our Heavenly Father in his dealings with men are revealed through these lessons.—*Review, Dec. 18, 1894.*

In the Old Testament the very same principles were revealed as those which Christ gave in his sermon on the mount. The scribes and Pharisees knew so little of these principles through every-day practice, that Christ's sermon on the mount was a new revelation to them, and sounded like heresy to their ears.—*Review, Dec. 25, 1894.*

He who loves God will not only love his fellow-men, but will regard with tender compassion the creatures which God has made. When the Spirit of God is in man, it leads him to relieve rather than to create suffering. "To leave a suffering neighbor unrelieved, is a breach of the law of God." That is a very powerful statement. It makes it very clear. "To leave a 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 holy 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, but he could not keep the principles of the law in loving God with all his heart and his neighbor as himself.—*Review, Jan. 1, 1895.*

This is a wonderful law. I wonder if there is one of us that can love his neighbor as himself? But the law requires that we shall love our neighbors as ourselves.

The Levite was of the same tribe as was the wounded, bruised sufferer. All heaven watched as the Levite passed down the road, to see if his heart would be touched by human woe. As he beheld the man, he was convicted of what he ought to do; but as it was not an agreeable duty, he wished he had not come that way, so that he need not have seen the man who was wounded and bruised, naked and perishing, and in want of help from his fellow-men. He passed on his way, persuading himself that it was none of his business, and that he had no need to trouble himself over the case. Claiming to be an expositor of the law, to be a minister in sacred things, he yet passed by on the other side.

Enshrined in the pillar of cloud, the Lord Jesus had given special direction in regard to the performance of acts of mercy toward man and beast. While the law of God requires supreme love to God and impartial love to our neighbors, its far-reaching requirements also take in the dumb creatures that cannot express in words their wants or sufferings. "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift him up again." He who loves God will not only love his fellow-men, but will regard with tender compassion the creatures which God has made. When the Spirit of God is in man, it leads him to relieve rather than to create suffering.

After the Lord had laid bare the indifference and disregard of the priest and Levite toward their fellow-men, he introduced the

WORK OF THE MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.—NO. 3.

J. H. KELLOGG, M. D.

BEFORE taking up the special subject for to-day, allow me to read a few paragraphs from recent articles in the *Review*, by Sister White, in relation to

CHRISTIAN HELP WORK.

We are commanded to love our neighbors as ourselves. This command is not that we shall simply love those who think and believe exactly as we think and believe. 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. To those who are doers of the word of Christ, prosperity is insured. In obeying his words, you become workers together with God in uplifting, in blessing, and strengthening the sons of men. . . . It is only practical piety that is of value.

I think we have had a wrong conception of what practical piety is. We have thought that it was not

good Samaritan. He journeyed along the way, and when he saw the sufferer, he had compassion on him ; for he was a doer of the law.

This had been an actual occurrence, and was known to be exactly as represented. Christ presented these cases, and inquired which one of the travelers had been a neighbor to him who fell among thieves. . . . The priest and Levite who had passed by on the other side were in that very company who listened to the words of Christ, and their actions were presented before them in their true colors.

It must have been a very impressive lesson. "By this parable the duty of man to his fellow-man is forever settled." That is a lesson for us. "The duty of man to his fellow-man is forever settled. We are to care for every case of suffering, and look upon ourselves as God's agents to relieve the needy to the utmost of our ability." That don't mean to hand out ten cents, or a quarter, or something of that kind. It means vastly more than that : —

We are to be laborers together with God. There are some who manifest great affection for their relatives, for their friends and favorites, who yet fail to be kind and considerate to those who need tender sympathy, who need kindness and love. With earnest hearts, let us inquire, Who is my neighbor? Our neighbors are not merely our associates and special friends, they are not simply those who belong to our church, or who think as we do; our neighbors are the whole human family.

That is very clear. Our neighbors are the whole human family.

We are to do good to all men, and especially to those who are of the household of faith. We are to give to the world an exhibition of what it means to carry out the law of God.— *Review of Jan. 1, 1895.*

There it is. It is put down here very plain. There is no mistaking what it means.

An article in the last *Review* (Jan. 29, 1895) is upon the same subject. The relation between faith and good works is very clearly stated.

The Lord is most honored and glorified by those who do the most good works. True piety of heart is manifest by good words and good works, and men see the works of those who love God, and they are led thereby to glorify God. The true Christian abounds in good works; he brings forth much fruit. He feeds the hungry, clothes the naked, visits the sick, and ministers to the afflicted. Christians take a heart-felt interest in the children that are about them, who, through the subtle temptations of the enemy, are ready to perish. Fathers and mothers, if you have guarded your own children from the wiles of the foe, look about you to save the souls of the children who have not such care. Have an interest in the souls of those for whom Christ died. There are youth all around us to whom the members of the church owe a duty.

That does not mean the church in general; it means *our* church.

There are youth all around us to whom the members of the church owe a duty: for Christ has died for them upon the cross of Calvary to purchase for them the gift of salvation. They are precious in

the sight of God, and he desires their eternal happiness. The saving-work of Christ is complete only when the members of the church do their part, arising and shining because their light is come, and the glory of the Lord is risen upon them. Christ calls for voluntary co-operation on the part of his agents in doing earnest, consistent work for the salvation of souls.

VENTILATION.

The remainder of the hour will be devoted to the subject of health, giving particular attention to the necessity of thorough ventilation. There are four things especially essential to good health: pure air, pure water, pure food, and an abundance of exercise. These four things are necessary to good health; and it is of course understood that healthful clothing and a proper amount of heat are supplied.

Pure Air.—This is an important question. You ministers have much to do with building churches. It is strange indeed that the majority of our churches are constructed without any reference whatever to ventilation! We are not ignorant upon this question; or at least, we have no right to be ignorant in regard to it.

Why do we need air? Why do we breathe? Oxygen is most essential for the health. A man can live for a week without water; he might live a month without food, but it is impossible to live more than five or six minutes without air. We must have oxygen.

[Here a miniature house was exhibited to illustrate the subject of ventilation. One side was glass, giving a plain view of the interior. A row of candles was lighted and placed inside, and the door and windows were shut. As they used up the oxygen in burning and gave out a poisonous gas, they well represented people breathing in a close room. In a few moments the candles burned low. The audience, as we might call them, was going to sleep. The door was opened, as if some one was entering the church, and the sleepers roused up a little,—the candles burned more brightly. Presently the candles went entirely out. The audience was "asphyxiated." This well represented a meeting-house, or other living room, without ventilation.]

Oxygen is absolutely essential to thought. Sometimes you have felt so stupid in meetings, you could not get the texts; you could not catch the thought of what the preacher said; but when you got out of doors and got the fresh air, you felt all right. It was the lack of oxygen, the lack of pure air, that caused you to feel so stupid.

What is the cause of this? Our brains and our muscles and the organs of the body in working are all the time generating poison. Our bodies are like the burning candle. Our bodies are all the time

throwing off more poison than two burning candles. Consider how much material we burn up in our bodies. We eat on an average of a pound and a half a day. In the course of a year that would amount to about five hundred pounds, about three times one's own weight. This material goes to build up the tissues of the body, and is ultimately converted into poisonous waste material. A large part of this is carried off through the breath.

How Much Air?—How much air do we need? It is not so much the actual amount of air that is consumed as it is the amount of air that we spoil. Upon the best estimates of scientific men, we spoil three cubic feet of air at each breath. From this we can estimate how much fresh air we need. Suppose we take a room 12 x 15 feet, and 9 feet high. This would contain 1620 cubic feet of air. We breathe about seventeen times per minute, and as we spoil three cubic feet of air at each breath, this would make fifty-one cubic feet of bad air per minute. The air in the room would become impure in the number of minutes obtained by dividing 1620 by 51, which is a little less than 32. Hence the amount of pure air in a room of this size, with no ventilation, would only remain in the most healthful condition with one person in it about half an hour. The breath of two persons would spoil the air in the same room in a quarter of an hour, and six persons in five minutes. So we see the need of providing proper ventilation.

Now let us calculate the need of ventilation for one of our average-sized churches. Suppose it is 24 x 40, and 15 feet high. It would contain 14,400 cubic feet of air. Dividing this by 51, the number of cubic feet of air one person needs per minute, we would have enough pure air in this building, without any openings, to last about 285 minutes. But it would only last ten persons 28 1/2 minutes, or less than half an hour, twenty persons only half as long, and a hundred and fifty persons only two minutes. So we see that a church without any means of ventilation, is soon filled with poisoned air.

Estimates might be made upon the basis of allowing two cubic feet of air for each breath, where a room is not to be occupied longer than half an hour; but for a longer time than that the amount of fresh air to be calculated per breath should be three cubic feet.

EXPERIMENTS.

Several experiments were made before the audience. One was to breathe through a tube into a glass of clear-looking water in which a little lime

had been dissolved. The poisonous carbonic acid gas from the breath soon turned the lime into chalk and gave the water a milky appearance. An ounce of ink will discolor a barrel of water. If the breath were blue, we would soon see how it fills the room.

Another experiment was to lower a candle into a glass jar by means of a wire, partly covering the top of the jar. The candle soon burned low, and finally went out. This illustrated the fact that one opening will not ventilate a room. There must be a current of air passing in and out.

The candle was lowered again into the jar and the poisonous air retained; and when this was repeated, a little lime water was poured into the jar, and upon being well shaken, the water became discolored by the poison generated by the burning of the candle. The beneficial effect of two openings was illustrated by lowering a thin diaphragm of tin into the jar almost to the burning candle, leaving the top unobstructed, so the pure air could pass down on one side and the poisonous air pass up the other. The candle burned brightly, thus demonstrating the need of a current of air in every room.

THE DIVINE-HUMAN FAMILY.—NO. 3.

PROF. W. W. PRESCOTT.

CHRISTIAN EXPERIENCE.

We will continue at this time the study of Christian experience and how it is obtained. "Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him." 2 Cor. 5:21. R. V. "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption; that we might become the righteousness of God in him." 1 Cor. 1:30. R. V. "Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets. Even the righteousness of God (and that is what we are made *in him* that we might become the righteousness of God in him), which is by faith in Jesus Christ unto all and upon all them that believe, for there is no difference." Rom. 3:20-22. Now the righteousness of God is witnessed by the law and the prophets, and it is acceptable because Jesus Christ is made that to us, that we might become that in him, and the righteousness of God will meet the requirements of Christian experience.

When we become the righteousness of God in Him, that will meet every demand here and hereafter, and that is Christian experience, but it is all *in Him*, always *in Him*. Again let us read: "There is therefore no condemnation to them who are in Christ Jesus who walk not after the flesh, but after the Spirit." Romans 8:1. "There is no condemnation." "There is no condemnation to them who are in Christ Jesus." That is all, but that is enough. But was he not condemned? And were we not condemned in him? Let us read the record of Christ's experience when he was before the High Priest: "Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death." Mark 14:64. They all condemned him to be guilty of death. "And one of the malefactors which were hanged railed on him, saying, If thou be the Christ, save thyself and us. But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." Luke 23:39-41. "Pilate said unto him, What is truth? And when he had said this, he went out again unto the Jews and said unto them, I find in him no fault at all." John 18:38. "Behold I bring him forth to you, so that ye may know that I find no fault in him." John 19:4. "Pilate said unto them, Take ye him and crucify him, I find no fault in him." Verse 6. "Ye men of Israel, hear these words, Jesus of Nazareth, a man [observe—a *man*] approved of God among you by miracles and wonders and signs." Acts 2:22. One more scripture: "For not he that commendeth himself is approved, but whom the Lord commendeth." 2 Cor. 10:18. The record is plain. Jesus Christ was condemned by the religious leaders of his day to be guilty of death, but one of the malefactors who was hanged with him knew that it was an unjust condemnation, and said so. Pilate, who represented the civil power, said three times, "I find no fault in him," and yet under the pressure brought to bear upon him by the religious leaders, he told them, "Take ye him, and crucify him," but the testimony is that He was a man approved of God.

This lesson applies very closely to our own situation, "There is therefore now no condemnation to those who are in Christ Jesus," and yet the very ones who are in Christ Jesus are the ones who will be condemned by the religious leaders of this day, and under the pressure of the religious leaders, the civil power will yield and persecute, but—"a man approved of God." And "there is no condemnation to them that are in Christ Jesus." That is, God

does not condemn, and what does it matter if man condemns? That counts nothing. And when the Scripture says that Jesus of Nazareth was a man approved of God, it says that every man who is in him is also approved of God.

One thought further: Notice what the Scripture says, "There is therefore now no *condemnation*." It does not say, "There is therefore now no *conviction*." In earthly courts, the first thing is to secure a conviction, the next thing is to pass sentence. The first office of the Holy Spirit is to convict of sin, but not for the purpose of condemning, but for the purpose of issuing a free pardon. So there may be conviction, but do not mistake conviction for condemnation. The very next office of the Spirit is to convict or convince of righteousness, and God's purpose in bringing conviction is always that he may issue a free pardon, not to condemn.

There is one further thought suggested by this text: "No condemnation to them who are *in Christ Jesus*." Now call up the 35th chapter of Numbers. We cannot take the time to read the chapter, but we can call up the outline of it. It is the record of the appointment of the cities of refuge, and you remember that when one had slain another, he fled for the city of refuge. And if it was shown upon due investigation that it was not a murder with malice, or was not intentionally done, then so long as the manslayer remained in this city of refuge, he was safe; they could not condemn him. But if he came outside of this city, then he was liable to suffer the penalty. These cities of refuge were so scattered through the country that it was impossible for one to be within the borders of the country and be more than one half day's journey from some city of refuge, and the roads leading to these cities were always kept in good repair, and there were signs put up all along the highway, "REFUGE," so the one who was fleeing might lose no time and make no mistakes on his way. Do you see how perfectly the lesson applies? Jesus Christ is not far from any one of us; the way to him is made just as easy as God can make it, and the way is always open and kept in repair, and he has pointers up in every place pointing to Jesus Christ, the Refuge, and just as soon as one is *in him*, he is safe from the pursuer just as long as he stays *in him*. If he gets outside of him, it is at his own risk. He is likely then to pay the penalty, but if he abides in him, he is safe. "There is no condemnation."

In the epistle to the Phillipians, 3:4-9: "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 the law, but that which is through the faith of Christ, the righteousness which is of God by faith." This is that righteousness of God which we become *in him*. Paul's experience was that of a perfect Pharisee. He gives the list of good things, his birth, his descent, his works, "touching the righteousness which is in the law, blameless," but when he saw himself as compared with Jesus Christ, and when he saw all the works that he had done as compared with the perfection of the righteousness of Jesus Christ, it was not enough that he should count all that he had done simply as nothing, but he saw that all that he had done was actually loss. It was on the wrong side, it was a negative quantity. It must be repented of, and he must "*be found in him*;" and when he was found in Him, that was sufficient. And see the comparison between what he found in himself and what he found in Christ, and see the desirability of being found in Christ rather than being found in himself. "In Him ye are complete."

Let us read that scripture in the second chapter of Col., beginning with the sixth verse: "As ye have therefore received Jesus Christ the Lord, so walk ye in him: rooted and builded up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you," rob you, make a spoil of you, make you naked, strip you. You see we are to be in Christ Jesus; we are to be clothed with the Lord Jesus Christ. Now you beware lest any man strip off that wedding garment of the righteousness of God which we have in him. "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ. For in him dwelleth all the fullness of the Godhead bodily," not in a lump, but "in him dwelleth all the fullness of the Godhead" in a body, corporeally; because a body was prepared for him. "Thou hast clothed me with a body." Now in that body, that is, in the flesh, "dwelleth all the fullness of the Godhead," and all the fullness of the Godhead was in the body, dwelt there bodily. You see the force of that,—bodily, in the body, not in a lump, but because he was clothed with a body. "And ye are complete in him." Better, as the Revised Version reads, "Ye are made full in him." What are we without him? Nothing, nothing. If we try to be anything, we can simply be the form of something. That is formalism. You remember

that the law came by Moses, but grace and truth,—or as the Syriac Version reads, "Grace and the reality came by Jesus Christ." Now it is true that in the law we have the form of truth, but the reality is in Jesus Christ. Now any man who attempts to make himself better, who attempts to meet the requirements of God's law without Christ, is simply a formalist. He has the form merely. It is nothing but a dead form. It is all right to have the form, but the form must be filled. Now "in him ye are made full." The same form is there, the law is there just the same, but instead of being simply as a dead form, a kind of skeleton of the law, it is something alive, and "we are made full in him."

These thoughts can be carried much further, as you perceive, because this idea runs all through the Scriptures. It is everything *in him*. And these thoughts throw very much light upon the subject of justification and sanctification. They have cleared up in my mind much that was dim, that was indistinct, about this matter of justification and sanctification. Let us read again in the fifth chapter of Romans. It would be well to read considerable of the chapter, but we will turn directly to the 17th, 18th, and 19th verses. "For if by one man's offense, death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. Therefore as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners," were constituted sinners, "so by the obedience of one shall many be made righteous," or be constituted righteous. Now is it not perfectly clear from the 18th verse that as condemnation came upon *all men*, so justification of life came upon *all men*? Perfectly clear. The thought seems to me to be this,—that in Jesus Christ all men were justified. 8th verse: "But God commendeth his love toward us in that while we were yet sinners Christ died for us." Did he die for all? "That he by the grace of God should taste death *for every man*." Now if all human beings should decide at once to repent and turn to God this very hour, would it be necessary for God to make any change in his plan? Do you not see he has done it all, for all men?

Take the parallel again between the first and the second Adam. By the offense of one, by the disobedience of one, many were constituted sinners,—that is, Adam by disobedience permitted sin to come into the flesh, and every descendant of Adam,

as a consequence of that one act, had a tendency to sin, and if he would not struggle against it, he would commit sin himself, but no moral guilt would attach to any descendant of Adam unless he himself yielded to that tendency. But if he does not struggle against it, he will yield and sin will appear in him.

Now by the obedience of one many shall be made righteous; or by one man's obedience the free gift came upon all men to justification of life. That is, by this union of the divine with the human in Christ, and by this meeting of our humanity in Jesus Christ, and from the fact that the punishment met upon him for all men, "he has caused the punishment of all to meet upon him." Because of that, every human being receives a tendency or feels a drawing toward righteousness; and if he does not resist, he will be drawn to righteousness, but he will receive for himself no consideration because of that righteousness or of that drawing to righteousness unless he, himself, yields to that tendency. He will be drawn to Christ, he will be in Christ, and then he will personally receive the benefits of justification of life which came upon all men, just as in the other case when he yields to the tendency to sin he receives the condemnation personally which came upon all men in Adam.

Now to make clear to the eye this subject, I have put it in this diagram:—

Justified	{	By grace; Titus 3:7.	}	His part.		
		By his blood; Rom. 5:9.				
		By faith; Rom. 5:1.			}	Our part.
		By works; Jas. 2:24.				

Justification by grace, Titus 3:7, "Being Justified freely by his grace"; Justified by his blood, Rom. 5:9, "Being justified by his blood;" By faith, "Therefore being justified by faith, we have peace with God," Rom. 5:1; By works, "Ye see how that a man is justified by works and not by faith only," James 2:24. Now much confusion has been caused from our failure to apprehend clearly these methods of justification. Justification by grace, divine grace, is the source of all justification. Justification by his blood: The blood of Christ—and the blood is the life—was the divine channel through which justification should come to humanity, in uniting himself, his life, with humanity. By faith: That is the method through which the individual apprehends and applies to his own case the justification which comes from grace through the blood of Christ. By works: The outward evidences that the individual has applied by faith the justification which comes from grace through his blood.

Now, justification by grace; that is on God's part.

Justification by His blood, that is on God's part, and he has done that for every single human being, on his part. He has done all for justification to every human being; his grace is free to every human being, and his blood is the channel through which it flows to every human being, and "we thus judge that if one died for all, then all died," so that is of God's grace. But while he has done all this for every human being, yet it avails only for those who personally apprehend it by their own faith, who lay hold of the justification provided. It is freely provided for every one, but by faith in him, the individual lays hold of that justification for himself. Then the provision which has been made freely for all avails for him as an individual and when, by faith, he has made a personal application to his own case of the justification which comes from God through the blood of Christ, then as a consequence, as the inevitable result, Christ's works appear in him. Therefore for the person in Jesus Christ, it does not make any difference which method of justification is mentioned. If he is justified by grace, as of course he must be, all these other consequences follow. If he is justified by grace, then he is justified through the blood, by his own individual faith, and the works will appear; and you may touch this at any point. If he is really justified by works of faith, when you say he is justified by works, you imply all the rest before it. This ought to do away with our discussion as to whether we are justified by faith or by works, or whether it is by grace, or how it is. One who is truly justified personally, must be justified by every one of them. And when one who is truly justified, manifests one of the four, the other three are all implied.

Now another thought: This justification, this righteousness, is altogether imputed righteousness. Remember that it was given to humanity; that is, this righteousness was provided when Jesus Christ was given to humanity, and it is not something entirely outside of ourselves which he brings, as though some stranger might bring a book to us and say, "Here, take this. This will be a ticket into heaven." No, we do not go in by ticket. He became humanity and he is "the Lord, our righteousness," and when he did that, he became one with us and we are one with him. And God looks upon us as one with him in righteousness, in all that he is, and that is the way our justification comes. So our justification comes by receiving Him who is "the Lord, our righteousness," as that gift to humanity, by a redemptive union, by a life union. Then it is *into*, and upon; it's all through and through; it is not something put on like a garment, but it is *into*,

and upon, and it is the life through and through. But it is all imputed; it is all given, and yet there is one idea in connection with that idea of giving that righteousness. This righteousness which we receive was all actually wrought in him and we were in him when that righteousness was wrought, and so that righteousness is our righteousness in Him, none the less a gift, none the less imputed, and yet there is a difference between that idea and the idea of his giving to us something that never had been thought of or heard of before.

We were in him when he wrought this righteousness, but the righteousness which we wrought in him was wrought without any choice or will on our part, just exactly as the sin that was committed in Adam was committed without any choice or will on our part. Now Christian experience is that we shall by faith lay hold of the righteousness, by being born into the family, and then what we did in him without any choice or will on our part, he will do in us by our constant will and choice. Yet it is all a gift, wholly *in him*, and it all started on his side, without waiting for us to ask, "While we were yet sinners, Christ died for the ungodly." He did it all in this way, but it was a most wonderful way,—*in him*. He did it by uniting himself with humanity, and having humanity do it in him. Then when we are born into the family and are united to him, then all that was done belongs to us. But will this inspire the idea of self-righteousness? Why, not at all; because it is all a gift; the grace is a gift, the blood is a gift, the faith which we exercise is a gift, and the works are wrought by that faith which is itself a gift. It is all of him, and yet God's wonderful plan is that it shall be done in him, and in us by this life union, and when Jesus Christ joined himself to humanity, he joined himself to the humanity that is here to-day just as much as he joined himself to any humanity. That is, he joined himself to the whole line, the whole stock of humanity.

Perhaps this idea will serve to illustrate it: He says, "I am the vine, ye are the branches." Now when he joined himself to this stock of humanity, he joined himself to the whole stock reaching down through the ages; and it does not make any difference where you touch humanity, Jesus Christ joined himself to this line of humanity just as much here as away back there. Generations come and go, but the tide of humanity flows on, the branches appear and are broken off, but the stock grows on, year after year. Now when the branches are joined to the vine this year, it is the same vine that has been bearing fruit all the years, but a different branch, that is

all, simply a different branch this year. Now here are the branches, they have appeared on the vine in this generation, the fruit of the vine is now to appear on these branches. Is this the same vine that has been bearing fruit? It is not that Jesus Christ was simply a man and that he was right there and stood alone. He was human; he was *we*; all in him. Wondrous plan! Wondrous plan!

But now this idea of sanctification in connection with justification. At first, the sanctification is nothing when the man is simply born into the family, but he is accounted righteous at once when he is born into the family, then he is in him. All his righteousness is an imputed righteousness. He is accounted righteous, and he is completely so. But none of that righteousness is wrought in him. Now by submission, by yielding himself, still being justified all the time by faith, that life, that righteousness which is life begins to work in him, and it is a life union. It begins to become a part of him. So to speak, the life blood begins to circulate through his system and begins to take the place of the old dead matter and the change begins to go on in the system, and he is now connected with the source of divine life, and that divine life is poured into him and circulates through him, and the result of receiving divine life in that way begins to appear, and when that is all wrought in one and through one,—sanctification. Now he keeps yielding, he is justified all the time but he keeps yielding to that flow of divine life and that keeps working more and more; yielding all the time to the motions of that life rather than to the motions of sin that were in his members. The more he yields to the motions of that life, the more his sanctification is growing all the time. His justification, so to speak, is not decreasing any, and yet the sum of his justification and sanctification all the time is simply completeness.

Now his justification is no less all the time, yet growing in sanctification, and it is God's purpose that all the righteousness which is given to one, the moment he is born into the family of God and believes in Jesus Christ, shall be wrought in him by his actual will and consent all the time. In him was life. There is the secret of it all. *In him* was life. Apart from him there is no life. When we are joined to him by birth into the family, then we receive the life. Then the life blood flows, then righteousness which is life comes to us. But the life of Jesus Christ is not a dormant, inactive thing. It is *life*, and life always manifests itself. We are simply the instruments of righteousness. The righteous life simply uses us as a willing, yielding instrument.

THE STATE AGENTS' CONVENTION.

THE second meeting of the State Agents' Convention was opened promptly at 7:30 A. M., Feb. 3. Prayer was offered by Brother Sherrig. The following additional delegates were enrolled at this meeting: Nebraska, J. J. Deveraux; Texas, A. G. Bodwell; California, J. R. Glass; West Africa, W. W. Eastman.

In harmony with a suggestion by the Chair a motion was carried that an invitation be extended to all delegates of Conferences, and managers of our publishing houses to be present and take part in the deliberations of the Convention.

The following committees were announced by the Chair:—

On Resolutions: C. M. Everest, W. W. Eastman, E. R. Palmer.

Periodical Work: Jas. Hackett, J. J. Devereaux, N. Z. Town.

Canvassers' Department of Home Missionary: S. C. Osborne, J. A. Wheeler, C. A. Pedicord.

Workers for Needy Fields: A. F. Harrison, E. W. Snyder, Z. Sherrig.

The Chair briefly defined the duties of these committees, and the meeting adjourned.

THIRD MEETING.

The third meeting was called at six o'clock P. M., Feb. 3. Brother Stephenson voiced our united desire for God's blessing on the meeting. The minutes of the previous meeting were read and approved. The names of F. L. Downs of Maine, and Morris Lukens of Pennsylvania were added to the list of members. The Chair stated that many are now calling for new books, and also asking for a reduction in the prices of those we now have. He assured us that those who have the matter in charge are doing all they can along this line, desiring to arrive at the best possible results. He stated further that the State agents are being so constantly changed, and so many new ones are coming in, that it seemed best to consider some questions of a simple, practical nature which would be a help to all. In response to inquiry six rose to their feet to indicate that they had never attended a convention before.

After the Chair had briefly outlined the topics to be considered, Brother A. F. Harrison read a paper on "The State Agent's Work." Much interest was manifested as the reader struck chord after chord that vibrated with the very elements of a State agent's success. His position showed very clearly the close relation that should exist between the State agent

and all his workers; that he should be one with them in labor from house to house as well as by visits and good letters. The reading of the paper was followed by a lively and very interesting series of questions from the agents. While all could see that some of the points presented would not apply in detail to their particular fields, yet nearly all felt that the principles set forth were sound, and the position well taken. While discussing the points in the paper, the meeting adjourned.

FOURTH MEETING.

Promptly at eight o'clock, A. M., Feb. 4, the fourth meeting of the Convention was called by the Chair.

The question of the State agent's work which had been the topic of the previous meeting was thrown open for discussion. The time was well filled, and many interesting and profitable suggestions were made. Brother Deveraux, with many others, had proved by long experience that personal labor with the agents had resulted, with *very few* exceptions, in much good.

The Chair emphasized the importance of holding to the old, well-tryed principles which have been fully demonstrated, and are being followed by all successful publishing houses.

As none of the committees were prepared to report, Brother C. M. Everest was called upon to present his paper on "The Economical Use of Territory." Since much valuable ground has in the past been run over and wasted, and in many instances but little can be learned concerning past work, therefore the reader emphasized the importance of all agents' being employed under judiciously prepared contracts, and that the State agent obtain from each of his workers, at the close of each year, a detailed report of territory worked and books sold. The paper was brief and to the point, and was well received.

The Chair appointed C. M. Everest and J. J. Deveraux to explain to the Convention at some future meeting their manner of keeping the State agent's 'Territorial Record Book.' Several explained their difficulties in recording territory worked because of indistinct section lines. However, all agreed that the records should be more carefully kept. Brother Town emphasized the importance of holding steadily to principles instead of spending valuable time in discussing local details.

FIFTH MEETING.

The fifth meeting of the State Agents' Convention was called at six o'clock P. M., Feb 4. H. C. Wilcox of New England, and J. R. Calkins of N. Y. were enrolled as delegates. The reading of the minutes

and roll call were followed by a continued discussion of the question of "Economizing Territory." Brother Devereaux asked if it would not be well for agents to work carefully when there is a prospect of small crops and other failures. Brother Mead stated the importance of not giving large tracts of country to inexperienced agents who want to sell a few books around their homes. Such men should be carefully trained, and then given work where they will not simply burn over the ground. Training should be one of the first principles of our work. He very appropriately paraphrased Prov. 22:6 so it read, "Train up a canvasser in the way he should go, and when he is old he will not depart from it." Keep training them over and over again. As far as possible we should record the territory worked with the small books such as "Glorious Appearing," "Gospel Primer," etc. There are some difficulties along that line at present which we hope to see remedied.

Brother Pedicord then presented his paper on the "Relation of Pamphlets to large Subscription Books." The leading thought was that pamphlets and small books should be the first steps by which our agents should be prepared for larger books. The booklets may be profitably used as a help when selling the large subscription books if the work with them is not self-supporting, or when the agent is working where men are out of employment, or very poor. However, much care should be exercised, or the "help" will be pushed to the detriment of the subscription book.

The position was strongly taken that the use of helps may be abused by using that which has no present truth in it. "We are not book agents in the popular sense of the term, nor peddlers in any sense but missionaries, chosen of God to do a special work. While there are moral books by the thousands on the market, we as workers want to keep our hands off."

SIXTH MEETING.

The sixth meeting of The State Agent's Convention was called at 8:00 o'clock A. M. The Convention proceeded at once to discuss the paper read by Brother Osborne at the previous session. Some have found that "Glorious Appearing" is proving to be a very excellent help. The State agent from Arkansas stated that, in his territory, two helps prove much more helpful than one, while in Pennsylvania they use only one. In Minnesota and Texas they have used periodicals with some success. In Kansas they have been pleased with illustrated copies of the Lord's Prayer and Ten Commandments, as helps. Brother Town stated a plan which has

been followed in Great Britain of using tracts in an attractive form as helps. The agents have met with excellent success in selling these to many people who are too poor to buy large books. Thus the poor get the truth as well as others. They have also done a good work with "Steps to Christ" as a help. In California, helps have been greatly needed and extensively used. Brother Glass told of several who had accepted the truth from reading helps that contained the message. Elder Holser from Switzerland has found from much experience that the old and well tried plan of using only one book at a time has worked most satisfactorily in his field.

The General Agent very pleasantly reviewed the points made, giving a brief sketch covering the introduction of helps, and the constant demand for something new.

A motion to refer the question to the Committee on Resolutions was carried. The meeting adjourned to 5:50 P. M.

E. R. PALMER, Sec.

EDITORIAL NOTES.

Doctor Kellogg's lectures on health topics are much prized by the Institute as they indeed deserve to be. The opportunity of learning these vital principles from one so eminently qualified to speak is one to be prized. The privilege of carrying them out will be even greater.

THIRTY minutes, from 9:30 to 10 A. M., are devoted to public devotional meetings. Of course all the meetings are religious and devotional, but these seasons of prayer and testimonies are exceedingly valuable. Those who allow other matters to easily crowd these meetings aside, do so to their loss. Indeed, it will be well to remember what was brought out in the opening address of the Institute about attending all the meetings.

ELDER R. M. KILGORE, the last member of the General Conference to arrive, reached the city on Tuesday morning. He was detained by important interests in New Orleans and in the South.

BROTHER R. S. DONNELL of the Upper Columbia Conference has been in attendance from the first. Other delegations from the far West have not yet arrived.

ELDER R. C. PORTER of the New England Conference arrived Monday morning. All were glad to see him.

ELDER A. J. BREED was obliged to return to Minneapolis on account of the state of his wife's health. It becomes necessary for her to take steps for treatment or a change of climate at once. We hope the Lord will bless and sustain them in this trial. Brother Breed hopes to return to the Conference.

ELDER G. A. IRWIN of Ohio has charge of the meetings of the Institute. All admire his promptness and efficiency, though some wish him to put a little more volume into his voice.

SHALL the canvassing work be discontinued? This question is now raised by any one who wants to answer it in the affirmative. Many are deciding the question very strongly in the negative. The Convention is characterized by an earnest interest and the devoted workers who are here assembled are determined, by divine help, to make this noble work what the Lord designed it to be. We shall give some of the good essays that are being read

upon the subject of canvassing. Notice the one in this issue.

THE Battle Creek Church has fitted up a neat and comfortable restaurant where good hygienic meals are served to those who desire table board without rooms. The dining rooms are located in the basement of the new Office building, across the street from the Tabernacle. Brother and Sister M. J. Cornell are in charge, and no pains is spared to have everything the best.

It is of course too early to predict or estimate the exact character of these meetings as to the immediate or ultimate results. But we can truly say at this early stage of the meeting that it is good to be here. The Saviour of men is meeting with his people, and blessing them. Light shines upon the Word, and as the mind opens to its reception, the heart is drawn nearer and nearer to God.