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THE SABBATH SERVICES.—FEBRUARY 9.

THE Battle Creek Sabbath-school being of itself so large, it was thought desirable to organize and conduct a Sabbath-school for visitors. This was held in the chapel, and superintended by Elder I. H. Evans.

The discourse in the Tabernacle at 10:30 was by Elder H. P. Holser. E. H. Gates and A. J. Read assisted in conducting the service. The subject chosen was the Saints Inheritance, based upon Rom. 8:32. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The discourse did not follow the line usually taken upon this subject, but pointed out the infinite fullness of the blessings conferred upon us in Christ. The greatest gift a father could bestow would be his son. And the fact that God has given his Son for us is the assurance that with him or through him he will give us *all* things. As children of God, to us belong the privileges of the family. And, if children, we are inheritors—joint heirs with Christ. What he inherits we shall share. In Heb. 1:1,2 we learn that "all things" were created by and for him. Every created thing belongs to Christ and to the children of God.

It does not seem consistent that one who is an heir of the whole world should contend about the insignificant and perishable things of this life. The case of Abraham was referred to, who though heir of the world did not contend with Lot about the temporary possession of a small portion of Palestine. The child of God can afford to be generous. But the material inheritance, glorious as it will be, will be far excelled by the spiritual blessings laid up for the saved. All the fullness of God abides in Christ,

and awaits those who accept him. All that Christ obtained is for us. But to obtain this prize for us, he humbled himself. And it is through humility that we shall obtain this great exaltation.

The discourse was one of encouragement and admonition.

In the afternoon no general meeting was held. The church met in its various districts, the Scandinavian and German brethren had services in their languages; Elder Gates addressed the Foreign Mission Band at the College, and the ministers and delegates met in the chapel for social worship. All report excellent meetings; but of the one in the chapel only we will speak particularly.

Elder Olsen had charge of this meeting. In his opening remarks he alluded to the precious opportunities the meeting is presenting and the benefit that may be derived from them. There is also opportunity for much unprofitable conversation. He urged that if anything should be said in the discourses that we did not approve of or understand, that prayer and meditation be resorted to instead of criticism; and that outside of our assemblies we guard carefully our conversation, that it be seasoned with grace. Our duty is to earnestly seek God in our individual experiences. Accompanying his remarks, Elder Olsen read from manuscript lately received from Sister White appropriate sentiments, of which the following is an extract:—

For the last forty years the Lord has been revealing to me the necessity of harmony of action on the part of ministers and the presidents of Conferences. The president of a Conference should be careful to give respect to all who are laborers together with God. One man's mind and judgment is not to control. The ministers who are connected with him in the work are to be respected and loved; criticism should have no room to work. Let envy and evil-surmising be expelled from the soul. Nothing can grieve the Spirit of God more than disension and depreciation of brethren. In order to have prosperity in labor, there must be confidence in and union with our brethren, who are laboring just as earnestly and disinterestedly as we are. There are those who do not possess a harmonious character in all respects, yet God has accepted them as laborers together with Christ. Then, how out of place it is for one to stand apart from another because their ideas and judgment do not in all things agree.

(Continued on page 103.)

WEDNESDAY, FEBRUARY 6.

OUR WORK AND EXPERIENCES IN CENTRAL EUROPE.—No. 2.—Continued.

ELDER H. P. HOLSER.

WE saw a brief report in a journal and learned that there was one pastor who took exceptions. Afterward I visited this pastor to find out more of the particulars. Said he, "When it came up, they spoke one after another against you, and I was astonished. Every time one of them arose, I thought surely he would speak in favor of the right, but the longer I waited, the more astonished I became. And finally they were about to dismiss the question entirely, without saying a word in favor of right principles. This was too much for me, and I sprang to my feet just as they were closing and spoke rather hastily and told them some very plain things. Among others was this,—the day before, the Alliance had voted to pray for the conversion of the Czar, who was then sick,—to pray that he might be converted and relent his persecution of the Jews and the Stundists. But instead of praying for the conversion of the Czar, we ought to pray for the conversion of the Evangelical Alliance. They are engaged in the same business with these people in Basle, as the Czar is in Russia." Thus the Lord had one voice in that assembly that he could use, and did use it. This pastor is quite interested in the matter, and we are furnishing him with reading matter to interest him further.

That the Evangelical Alliance takes such a position as that is very significant. It shows how far the question has advanced. I believe, it is much nearer ripe than we have thought for; that this Sunday spirit is much more fully developed than we have believed. By taking a firm stand for the truth, it will bring out these features, and some things will be developed that we did not before know were in existence. It seems as though things are ready, and when God's people are ready for their part, it may close very soon.

We are not the only ones that have difficulty on this issue. Three other cases have occurred in Switzerland: Brother Segesser, of Lucerne, was fined for chopping wood on Sunday. He carried the case to the Supreme Court. It was decided against him at every step, and the last I heard was they had levied on his goods and were about to sell them. He took occasion to write a tract upon it and circulate in the canton of Lucerne and adjoining cantons. He is a citizen of the place and among other things

he stated: "Fellow citizens, You are at the present time raising a fund to erect a monument to William Tell. [This is in the canton where William Tell is supposed to have lived]. But while you are working to erect a stone monument to Tell, you have erected a living monument to Gesler."

Another brother, in Zurich, was fined for Sunday work. He has a little shoe shop and in the window had a little blacking and oil. The police spied that out, and he was fined for keeping his store open on Sunday. The fine was more than all the stock of goods in the window, which he had up for sale, was worth.

Another case was that of a blacksmith in the canton of Berne at the foot-hills of the Alps, where people generally pass to visit the glaciers. This brother lives out in the country, but was fined for working as a blacksmith on Sunday. The magistrate tried to get him to do quiet work, but he replied that it is a very difficult matter for a blacksmith to work without filing and hammering. He continued his work and was fined.

In addition to these Sunday laws and the difficulties on account of them, we have the school laws. Our people are obliged to send their children on the Sabbath. But fortunately, in the canton of Berne where most of our people live, the laws are favorable, granting a certain number of days free per month, and by being present on every other day, our people could keep their children at home on the Sabbath and be excused by the law. But last year this law was changed, The new law went into effect the first of October. Before this, our people had been stirred up on the question. In the past most of them in other cantons had sent their children to school on the Sabbath. We had talked of the matter more or less, but it did not begin to get hold of them. However, as soon as our experience in Basle with the Sunday question came up, the school question came along with it, and as they studied the question more, they saw that they could not keep the fourth commandment and send their children to school on the Sabbath.

In our camp meeting this question was spoken of quite freely. There was a unanimous sentiment in favor of taking a decided stand. Notice what occurred: Here were important changes coming which would involve the majority of our people. But just before they came, the Lord stirred us up to take a stand on the question so that when the new law came, we were prepared for it. Had our people not been prepared, and had they sent their children on the Sabbath, as in other cantons, that would have bound them a great deal closer.

In the canton of Berne, we had never compromised on the school question. Before the new law came into effect, they told the school officials that they could not send their children to school on the Sabbath; that they were willing to hire State teachers, to give on other days the lessons their children would miss on the Sabbath. But the authorities said, The laws are here to be obeyed, and if you cannot obey them, leave the country. Our brethren have been quite active, however, in trying in different ways to avoid conflict with the authorities, but the last I heard from them, was that in one church alone five families had been fined for not sending their children to school on the Sabbath.

What I feel most thankful of all for is that the Lord, who saw what was coming, stirred us up at the right time and prepared us for the issue. I believe that it was his special providence to wake us up on this point just at that time; it has done our people good; it has led them to study the word of God; they see the message as they never saw it before.

The military question also is one that is equally significant. All of the regular army are expected to do military service on the Sabbath. In the past no one has had the courage to refuse to serve on the Sabbath; but we consider this as bad as doing any other secular work on the Sabbath. Moreover, the question arises, Can we join the army at all? Where will these armies finally be? They will be drawn up against the Lord, and sometime or other, we must get out of them, and be on the Lord's side.

But how can we get out? It seems to me that one question will settle the whole, and that is the Sabbath question. If a man keeps the Sabbath, he will soon get out of the army. They will put him in prison, banish him, or dispose of him in some way. Many of our people are waking up on this question, and I doubt whether many of them will serve any more on the Sabbath.

These difficulties in consequence of the military and school laws will be much greater than those in consequence of Sunday laws. But the Sunday laws are increasing. At the present time they are endeavoring in at least four cantons to make more rigid Sunday laws. In some cantons, they go so far as to want to forbid dancing on Sunday, which is a remarkable thing in that country. It shows how far the Sunday sentiment has been developed there. We know that great difficulties are coming from these three sources. But our work will not die; where the enemy multiplies difficulties, the Lord will multiply strength and wisdom, and we know that the truth will triumph over all.

THE THIRD ANGEL'S MESSAGE.—NO. 5.

ELDER A. T. JONES.

AFTER meeting had closed last night, a question was asked which requires notice in the same line of the last remarks we had, as to the influence of Christianity in civilizing people beyond the limit of those whom it Christianizes. That is a fact, and a good illustration is before us in Christianity in the Roman Empire, which will answer the question, and also illustrate the principle.

When Christianity started in the Roman Empire, there was no such thing known as rights of conscience. In fact, there was no such thing known as the rights of the individual, of any kind; and as the rights of conscience are the chief of all rights, of course this was the least known. Christianity means nothing if not the rights of conscience. That was its one claim that overtopped everything else, of course included everything else, as it entered the Roman Empire. The contest between Christianity and all the power of the Roman Empire was upon the Christian's claim of the right of conscience, the empire of Rome denying it, because the empire did not know anything about it.

Rome said, "What the law says, is right." And what the lawsays, from law itself as it is in itself—from that alone do we get the idea of right and wrong. What the law says to be done, that is right, and what it prohibits, that is wrong, and *that* is the *reason* as to *why* it is right or wrong.

But the Christian said, What *God* says is right, *that* is right; and what God says is wrong, that is wrong.

To Rome, the State was god; and therefore the maxim: "The voice of the people is the voice of God." And as the law was the voice of the people so the law was the voice of the Roman god. Therefore when the Christian denied the Roman god, and asserted the rights of conscience toward the *true* God, he himself became judge of the right or wrong of the law, which to the Roman mind was in itself the test of wrong or right.

That contest went on for 250 years before it was settled in favor of the rights of conscience. And by that time the principles of Christianity had so impressed the pagans, who made no profession of anything but paganism, that the rights of conscience were sacred. So that when the apostasy seized the civil power and began to use it in behalf of what they called the Christian religion, then *pagans* pleaded the rights of conscience!

There is the whole story. Christianity, the princi-

ples of Christianity, *Christianized* multitudes of people. The Christianizing of these people fixed in them, in its integrity, the rights of conscience; and there it was so fixed that they would die rather than yield. That was genuine Christianity. These were Christianized, and by their integrity, at the expense of every consideration in holding to that principle, pagans themselves were impressed by it, to the point to which they pled it when occasion offered. There is where Christianity Christianized one multitude, and civilized another.

This illustrates the principles which we are studying: That Christianity, if held faithfully by those who profess it, will exert upon those who are not Christianized by it, upon those who make no pretensions to Christianity at all, an influence for good, that will elevate them above savagery, and above the base principles and ways of civilized paganism.

Macaulay discovered the principle, too, and expressed it in a sentence that is one of the most powerful human statements there is in literature, in favor of Christianity. In writing of India, in a certain place he makes this remark: "*A man needs not to be a Christian to desire that Christianity should be spread in India.*" That tells the whole story. Now a Christian wants Christianity spread in India for Christ's sake, for the sake of souls who will be Christianized. The man who is not a Christian can well wish for Christianity to be in India, for the sake of the poor heathen that would be elevated, even if they do not become Christians. That is the thought.

But the mischief has always been, and it is yet, that Christianity is not taken and held *for what it is* by those who profess it, God is not given large enough place in the profession of it by those who profess it; and by not being given large enough place, he does not have any chance to demonstrate the real power of Christianity in these people who do not give him the place that belongs to him, in which he would demonstrate the divinity of Christianity with power that would convince.

Then men finding the loss of that divine power and influence, they go about to do by themselves and by human power the things that would be done by the Lord if only they would give him the place that belongs to him in their profession. That is why professed Christians must put themselves forward and propose to legislate, or get into office, or manage, and dictate to those who *do* legislate or *are* in office. And all to give things "a Christian mold," and make it influential in elevating the people, and bring cities, states, and nations, around to the right way. But that is putting *themselves* in the place of Jesus Christ; that is putting themselves in the place

of God. And that is the papacy over again; that is the beast or his image, one or the other, as the case may be, wherever you find it.

Let those who name the name of Christ do it in such integrity, in such absolute surrender to God, as will give to God *all* the place, and him *alone* all the place that belongs to him. Let the influence all be his, let the power all be his, let him alone be looked to, and depended upon, to do all in all. *Then* Christians will see the power of God so manifest that they would be ashamed to put themselves forward to give mold or shape to the influence of Christianity.

When people do not give the Lord the place which belongs to him, and therefore do not see what they expect to see, it is very natural that they should begin to think that they are better than the Lord, and could do better than he does, and so they must take hold and do the thing their Christianity fails to do. But that, I say again, and you see it plain enough, is only to leave God out, and put themselves in his place. And by leaving God out, they leave out his power; and by putting themselves in his place, they put into exercise *their own* power; and that is worldly, earthly, sensual, and, at the last, devilish.

Now we take another step in this study of our proclamation of the message against the beast and his image, we will take this step starting again with the principle of ambassadorship. "We are ambassadors for Christ."

And as we found in the other lesson, an ambassador is not sent to another country to pry into the affairs, or attend to the political concerns, of that country; but to attend to the affairs of his own country as they arise in that country. We are ambassadors for Christ. The whole attention of Christian is to be upon the things of his own country, the affairs of his own kingdom, and to attend to these as they may arise in the country on the earth where they may be sojourning. For as certain as we are Christians, "we are strangers and sojourners;" our country is yonder, where *we* belong.

The particular study that we are taking up to-night, is a study of the rights which we have as Seventh-day Adventists, as ambassadors of Christ, as citizens of the heavenly kingdom,* in the nations and countries upon the earth where we may be sojourning,—the rights that we have in opposing the things which we shall have to oppose, and which soon we are to meet.

The experiences which we have heard Brother Holser relate to-night can not be studied any too carefully by Seventh-day Adventists in the United

States. God is giving to us the principles, and preparing us *beforehand* for what is as certain to come as that the sun shall rise. In his providence the Lord prepared the brethren and sisters in Switzerland for crises that have come since they were waked up on that thing, as Brother Holser has told us; and if we in this country do not accept the principles, and put our thoughts and our endeavors upon these principles, to understand what God is teaching us in these times, and by these things, the crisis will come upon us, and find us unprepared; and the danger is that we will miss the point altogether, and fail right in the place where God wants us to make a success. We cannot afford to do that.

An ambassador, then, in the country where he may be sojourning, is to attend to the affairs of *his own kingdom*, as they may arise there, and as they may affect the subjects of his own kingdom. Therefore if that kingdom or that government, in which he may be sojourning, undertakes to enact any laws, or take a political course that will infringe the rights of the people of his own country, he has the right and it is his duty to protest. He has the right to call attention to the principles that will be violated by the government in passing such a law, and taking such a course. Yet that government is independent and sovereign in its own realm and may enact such laws as to it seem expedient. And these laws may affect the citizens of his own country; and may bring hardships upon them. But in the enforcement of these laws it is the place and the rights of the citizen or ambassador to see to it and insist that the procedure *at every step* in the case shall be strictly in accordance with its own jurisprudence and with all the principles upon which the laws are based.

Every Christian has the right to protest against any earthly government making any laws on the subject of religion! that is out of their jurisdiction; that invades the realm of the kingdom of God, and infringes the rights of the people of the kingdom of God. Therefore every ambassador of Jesus Christ has the inalienable right to protest against any such thing by any government on the earth.

But, upon their power and their asserted right to make laws, these governments do go ahead and make laws respecting religion; and then they arrest us, and bring us before their tribunals for violating these laws. And when they do that, we have the right to insist that they shall strictly conform to their own laws, and the constitutional principles upon which the governments rest. This the Christian, the heavenly citizen, has the right to do *in addition* to the right to protest against their right to make any such laws at all.

There is another thought we may look at before turning to the Scripture illustration of this principle. As for the governments of earth, on their own part they count us their citizens or subjects, even after we have become citizens of the heavenly country. That is, earthly governments do not recognize the transference of our citizenship from that government into the heavenly one; and this brings a conflict many times. If every government would recognize this transference of citizenship and drop every man that professes to be a Christian from its roll of citizens or subjects, there would not be so much difficulty on this point, nor so many controversies arising.

But these governments do not do that; they propose to hold on to the man even after he has transferred his citizenship, and sometimes they will assert their right to hold him, just as we have learned in the lesson this evening already. They assert their right to control citizens of the heavenly kingdom as though they were still citizens of their former kingdom. We have transferred our citizenship to another country,—I am talking now of Seventh-day Adventists,—and are citizens of the heavenly country. But on the part of the United States we are still counted as citizens of the United States, because the Constitution says that all persons who *are born here* or are *naturalized* “are citizens of the United States, and the States in which they may reside.” Though by our own *choice* we are citizens of heaven, and not citizens of the United States any more, the United States still holds us as citizens.

Some of these days we are going to come in conflict with United States law, as well as State law—not because *we* are doing wrong, but because *they* are doing wrong. We shall be arrested, prosecuted, and required to respect the law, and to obey the law. When they do that, as ambassadors for Christ and citizens of the kingdom of God, we have this double right to protest against their right to make the law, because it infringes the rights of the people of the kingdom of God, to which we belong; and we have the right also to insist that every step they take shall be strictly according to the fundamental, constitutional principles upon which the law is professedly based. Now I ask you to think of this when you get it in the BULLETIN. Please read it over, because there is a great deal that concerns us in these principles.

For there we have an account that goes over this very ground, and illustrates to us this principle of holding the government to its own principles, when once without our choice it has taken us under its jurisdiction, and proposes to deal with us.

Now I will turn to the Scripture illustration.

Saul of Tarsus was born a citizen of the Roman Empire, as we are of the United States. When he met Christ, he was born again, and thus became a citizen of the kingdom of God. Then he was *the Apostle Paul*. His dependence was upon the king of his own country from that time on; his allegiance was to him; his trust was in him; he left everything to him to be managed. But there came a time when the Roman government took him under their jurisdiction, and when she did, he required her to take every step according to the principles of Roman citizenship and Roman law.

In Acts 21: 27 and on to 25: 11, there is an interesting story, which let us now take up and study.

Out of deference to James, "the brother of the Lord," and the others in Jerusalem who had been in the gospel before him, Paul allowed himself to be persuaded to take a course that was wrong (see "Sketches from the Life of Paul"); and which brought him into the place and position where the mob broke loose upon him as related in Chap. 21: 27. Read it.

Now who let loose that mob upon Paul?—God did it? For the Spirit of prophecy tells us that at the moment when he was talking with the high-priest as to the offering that should be made,—which was a blood offering, a sin offering which would be practically a denial of Jesus Christ if it had not been done,—the mob broke loose, and saved him from doing it. The Lord saved him from the consequences of the effort of the brethren to get him to compromise in principle, out of deference to whom he yielded that far.

But how did he get into the hands of the Roman authorities? When he saw that the mob desired to kill him, methinks I hear him calling loudly for the Roman governor to save him from the mob: "Call the Roman governor; hurry up, and bring in the troops; they are going to kill me. I am a Roman citizen. I appeal unto Cæsar. Hurry up, hurry up, call down the captain of the temple, the Roman officer. Do n't, please do n't let them murder me."

Did I hear aright? Did he do that? No, no, no. And why not?—The captain of the temple was right there and near enough to hear him call if he had done it. According to Roman law was n't he a citizen? And therefore was it not his place to call on the Roman power to protect him? He did n't do it anyway.

No. He was the Lord's. He was in the hands of God; and he would let the Lord take care of him. So the Spirit of Prophecy tells us that God took him here and kept him from that day until the day of

his death, nearly all the time in prison, so that the Church lost his loving personal ministry because of that compromising attitude into which the brethren had asked him to go.

Well, now he is in the hands of the Roman authorities. Did he ask for it?—No. Did he start it?—No. Did he assert his Roman citizenship as a claim on which he should be taken and protected by the Roman authorities?—No.

He asked of the officer permission to speak to the multitude. It was granted; and, taking his place on the stairs, he made the speech in chapter 22:1-21 where he said that the Lord had said to him, "Depart: for I will send thee far hence unto the Gentiles." At the word "Gentiles" their fury broke out again and they yelled: Away with such a fellow from the earth: for it is not fit that he should live. And as they cast off their clothes and threw dust into the air, the captain took him away; and thinking from the turmoil about him that he must be some desperate character, ordered him to be scourged. But this was forbidden by Roman law to be inflicted on Roman citizens. And now as he is in the hands of the Roman authorities, he has the right to insist that they shall proceed according to their own law; and therefore he said: "Is it lawful for you to scourge a man that is a Roman and uncondemned?" This word stopped the proceeding.

The next day, the captain desiring to know what all the row was really about, had the Sanhedrim assemble and sent Paul before them; he had barely began to speak, when the high-priest commanded some to "smite him on the mouth." "Then Paul said unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Thus, he holds these to the law which governed them in their procedure against him. He was not there from his own choice. They had brought him there without any of his effort. And he had the right to insist that they should conform to their own law, and proceed according thereto, and this he did.

When he had said, "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question," this set the Pharisees and Sadducees against each other. And as with the Sadducees trying to kill him and the Pharisees trying to rescue him, he was about to be pulled to pieces, the captain sent down the soldiers to take him by force from them.

Next, certain ones entered into that curse upon themselves neither to eat nor drink till they had killed Paul. By Paul's nephew this was made known to him, and to the captain. In consequence

the captain ordered out four hundred and seventy soldiers and by them sent Paul away by night and had him brought to Cæserea and delivered to Felix the governor.

A few days afterward the high-priest and the Sanhedrim went down to Cæserea to prosecute Paul, and did so, hiring Tertullus, an orator, for their spokesman. After the hearing, Felix deferred the case till Lysias might come down. With numerous hearings and delays, "two years" passed; and Festus succeeded Felix as governor, with Paul still in bonds to please the Jews.

Festus passing through Jerusalem, the Jews brought Paul's case up and asked to have him brought up to Jerusalem — intending to kill him as he came. Festus however refused, and told them to send down their prosecutions and accuse him at Cæserea. They sent their prosecutors down with Festus, and "the next day" after his arrival "sitting on the judgment seat commanded Paul to be brought." The Jews "laid many and grievous complaints against Paul, which they could not prove (chap. 25:1-7); while he answered for himself: Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all."

"But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?"

"Then said Paul: I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, *as thou very well knowest.*"

He was not at "Cæsar's judgment seat" by any choice, or effort, or desire of his own. Cæsar had taken him and *had kept him* all this time, without finding any fault in him. Against no one had he done any wrong, and this the governor "very well" knew. The Roman governor therefore had no right to deliver him to the Jews merely to please them.

Therefore Paul continued, and put a climax to the whole case in these words: "For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, *no man may deliver me unto them.* I APPEAL UNTO CÆSAR."

The Roman governor as a Roman had no right to deliver a Roman to the judgment of the Jews. That Roman citizen, being in the hands of a Roman governor, under Roman jurisdiction, by *their own choice*, had the right to insist that the Roman authorities should obey their own law and confirm their own principles; and instead of delivering him to the Jews, they should keep him, and try him, and conduct the whole case according to Roman law.

There is the secret of Paul's appeal to Cæsar. It is a divine example worked out on the principle of giving to the Christian a double right as ambassadors of God and citizens of the heavenly kingdom, *first*, to protest against any interference on the part of any earthly government with the laws of the people of the kingdom of God, or the kingdom of God itself; and *secondly*, when they do interfere, and, without our choice or desire, take us under their jurisdiction, then we have the divine right as ambassadors and citizens of another country to demand that they shall follow in strictness the law which governs them in their own realm.

God will take care of us under the law, and in the realm of which we are citizens, and in the kingdom to which we belong. He will attend to that; and he will conduct all these affairs according to his own righteous ways. And in the country where we may be sojourning when they do take us under their jurisdiction, we have the right to demand that they shall deal with us according to the principles of their law.

THURSDAY, FEBRUARY 7.

THE BOOK OF COLOSSIANS.—No. 5.

ELDER J. H. DURLAND.

CREATION AND REDEMPTION.

"Who is the image of the invisible God, the firstborn of every creature." Col. 1:15. I will call your attention particularly to the last part of the verse, "The firstborn of every creature." This passage is rendered in the Revised Version, as you will remember, "The firstborn of all creation." Referring to these renderings, one critic offers the following comment and rendering: "But how will these fit in with the next verse (16) which immediately follows — 'for by him were all things created.' See John 1:3; Rev. 3:14; Heb. 1:2. There is however another interpretation, to which there is no theological objection, *protokos pasēs ktiseōs*, the primeval creator of every created thing." — *Greek Lexicon by Wescott.*

Now I do not say that this is the best rendering, but only give it to you to think about. I have found in my experience that there are two ways of studying Scripture. One is to eagerly catch up every new rendering of a text because it is something you never thought of before, and go to every extreme that it may lead to. Another way is to never read but one version. That, of course, gives us a somewhat narrow view of the Word. But both methods

are bad. I simply speak of the matter that I shall not be misunderstood in giving you different versions of the text from time to time. It is not because they are necessarily better than the Authorized Version, but they bring out additional thoughts and thus give us a broader view. But when some of these things are presented in somewhat different language, do n't consider it as new light and wonderful. At least, if it strikes you that way, keep it a year before you give it to anybody else. New light is not what we need—so much as to know what the Scripture says with all its force. Don't try to take the text and turn it upside down in order to get something new out of it. We don't need a new Bible, but we want to understand the Bible we have. If you can get any thought on a text that will strengthen it, and give it a more powerful effect upon you, take it, and thank God that you have found out that his Word has a clearer meaning than you ever understood before.

I remember in a Conference I once attended, one of the teachers expressed the idea that the time had come when we should not have any more church trials. I was a member of the Conference Committee at that time, and heard the statement. In a very short time it was being taught in every part of the Conference that we should never turn anybody out of the church. They could be as mean as Satan wanted them to be, but they must remain in the church. The teacher who first made the statement did not mean that. But those who heard him got one little thought, and considered it advanced light, and thus they developed it.

Pardon my digression. We will return to the text: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Verse 16. We will read other scriptures bearing on the same point. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1:1-3. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." Heb. 1:3. Again, let us read the eighth verse, which brings out another thought. "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." What does he call the Son? "God." Then has the Son a

right to be called God? To be sure he has. Then when we read in Genesis: "In the beginning God created the heaven and the earth," does that contradict the statement of John which we have just read, that Christ created all things? No. The two texts are in perfect harmony with each other.

Christ, then, is the Creator. Is he also the Redeemer? Please read Isa. 43:1: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." From this we see that the one that created is the one that redeems. "Create in me a clean heart, O God; and renew a right spirit within me." Here we see creating again. The ideas of creation and redemption are closely associated in the Bible, and we cannot distinguish between them, and say that one is greater than the other. Really, redemption is creation; if people would realize this fact, they would never make the comparison between Sunday and the true Sabbath, that the former commemorates redemption, the latter, creation.

When the subject is taken up from this standpoint, there can be no objections raised. In holding a course of lectures on present truth, it is always well to so present things that every objection will be removed even before it is raised. That is much better than mentioning the objections, and showing how we can tear them all to pieces.

"Whoever, therefore, is in the Messiah, is a new creation: old things are passed away; all things are made new by God." 2 Cor. 5:17 (Syriac Version). Here we see creative power manifested as clearly as in the creation of the world. Again, we read in Gal. 6:15: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." We have about the same thought brought out in the fifth chapter and sixth verse. Now how much can the thing created do toward helping on its own creation? Take the first man, Adam; what did he accomplish toward his own creation? Remember that the same principle holds good in the work of redemption. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Jesus Christ unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10. How much good have we in ourselves? Paul says, "I know that in me dwelleth no good thing."

Let us now turn to the 33rd Psalm, and see how creation takes place: "For he spake, and it was done; he commanded, and it stood fast." Verse 9.

Notice that it was immediate. He spake, and it was. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." How soon? Immediately. Brethren, let us always remember that God's word acts, and it acts thoroughly and completely. It is power in action, in regeneration as well as in the first creation.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1:23. That is how the second creation takes place. The living word of God, when it speaks, imparts what it contains, and that is life. Just as God spoke to Adam, and brought him into being by his word, so he speaks to the man dead in trespasses and sins, and puts life in him.

"And having made peace through the blood of his cross," Christ has given life to the world, and that life has brought peace. The same thought is expressed in Eph. 2:14: "For he is our peace." In Psalm 85 we read, "He will speak peace to his people." And we have found that when he speaks, there is life and power in his word. "Thou wilt keep him in perfect peace whose mind is stayed on thee." Isa. 26:3.

What does Christ say of his words? "They are spirit and they are life." John 6:63. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." In the Syriac the words are, "Every one that taketh hold of the Son, taketh hold of life." Brethren, that is our work now, to take hold of the Son. We don't want simply to study about him, and stand up, and look at him. Let us take hold of him, and in doing so take hold of life.

Turn to Colossians again. "And he is before all things, and by him all things consist." Verse 17. "Upholding all things by the word of his power." Heb. 1:3. Notice that his word is a sustaining as well as a creating power. People realize it is a wonderful thing to be made a child of God, but I want to impress on your minds this morning that the power of God which is manifested in keeping his children from sinning is, if possible, even more wonderful.

"And he is the head of the body, the church. Verse 18. What governs our bodies? The head. And the body of Christ, what is it? His church. Yes, and we are members of that body. But can you and I be members of that body and be fighting each other? No, not very well.

"Who is the beginning, the first born from the

dead; that in all things he might have the pre-eminence." Verse 18 (last part). The Syriac reads: "Who is the head and first born from among the dead that he might be the first in all things." Then if he is to be the first in all things, should he not be the first in everything that we have to do? Whatever position we hold in the cause of truth, let us remember that Christ is our head, and he is the one for whom we are working.

HEALTH TOPICS.— VENTILATION.

J. H. KELLOGG, M. D.

It is not the amount we eat that gives us strength, but the amount digested. Any quantity of food may be taken into the stomach, but it will not benefit us unless it is thoroughly digested. The larger the meal, the more harmful if it is undigested; for the undigested part simply ferments and decays, and is converted into poisonous matters to be expelled from the system by the liver and kidneys. So it is better to eat less and masticate well, allowing the food to be acted upon by the saliva, by which it is prepared for more complete digestion.

The benefit derived from food does not depend so much on the quantity eaten as on its thorough digestion, nor the gratification of taste so much on the amount of food swallowed as on the length of time it remains in the mouth.— *Christian Temperance*, p. 51.

Here is a word upon the digestive process in the stomach:—

The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest, for the liquid must first be absorbed. . . . Ice-water or iced lemonade taken with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again.— *Christian Temperance*, p. 51.

I do not approve of eating much cold food, for the reason that vitality must be drawn from the system to warm the food until it becomes of the same temperature as the stomach, before the work of digestion can be carried on.— *Testimonies*, Vol. 2, p. 603.

The temperature of the human stomach must be 100 for the food to digest.

HEALTH REFORM.

Many have misinterpreted health reform, and have received perverted ideas as to what constitutes right living. Some honestly think that a proper dietary consists largely of porridge. To eat largely of porridge would not insure health to the digestive organs because it is too much like a liquid.— *Youth's Instructor*, May 3, 1894.

A gentleman some time ago visited a large distillery in New York. He noticed that in connection with the distillery a large dairy was kept, and the

cows were fed upon the mash or residue from the corn and rye used in making whisky. The cows gave very large quantities of milk; but it was found upon examination that they had lost almost all their teeth, and most of them had dyspepsia. Soft foods are not the best for those who are suffering from dyspepsia. I have cured many cases of indigestion by simply telling the patient to eat dry food.

A great many have wrong ideas of what health reform is. A while ago I met a brother who was thin and pale, his skin was a bad color, and his eyes were bad; and I said to him, "What is the matter?" He said there was nothing the matter. I said to him: "I think there is. Your hands are cold, your eyes are sunken and dull, your skin is a bad color, and you are very thin; there must be something the matter." Then he said, "Well, doctor, I am trying to live out 'health reform.'" That is about the idea that some have had of health reform; and it does a great injury to the cause of health reform. Health reform brings good health. It brings strong muscles, good digestion, a clear head. Health reform means pure food in proper quantities, rightly cooked, thoroughly masticated, and properly digested. I have met, I am sure, over a hundred people who have said, "O, I have tried 'health reform,' and it do n't agree with me." You might as well say, "I have tried fresh air, and it do n't agree with me;" or "I have tried pure water, and it do n't agree with me."

In some communities there is a very strong feeling against health reform. You touch them upon that point, and there seems to be a feeling come over them that you are going to try to do something to injure them. They have gotten wrong ideas of the subject entirely. It reminds me of a case I heard of in England, which Elder Loughborough told me about. He mentioned the use of oatmeal to a friend of his, as a very excellent thing. The friend thought he would try it. After a few months the brother saw him, and in the course of the conversation, happened to think about recommending the use of oatmeal, and asked him how he liked it. He said, "O, very well, but my wife thinks it would be better if it were cooked. Do you think it would be proper to cook it?"

And that illustrates very well the ideas and practices of some of our people in regard to the principles of health reform. But if all would simply take what has been given us through Sister White upon the subject, and practice it, there would be no such absurd ideas maintained as many now have. It has all been written out very plain, most of it for many years; but many have not studied it, and, therefore, have not appreciated it. If the people will put

these simple statements into actual practice, there would be no complaints that "health reform is a failure."

Here is a point from a personal testimony to one who had poor digestion:—

Taken in liquid state, your food would not give health, vigor, or tone to the system, but when you change this habit, and eat more solids and less liquids, your stomach will feel disturbed. Notwithstanding, you should not yield the point. You should educate the stomach to bear a more solid diet.—*Test.*, vol. 3, p. 74.

You see the stomach can be educated. It may seem to be more uncomfortable when it has proper food than when you use that which is hurtful. The stomach gets used to being whipped. It is like a man who smokes tobacco. He feels exceedingly uncomfortable when he breathes air that has not been filtered through a cigar. When the stomach has been scorched and burned with spices, pepper sauce, mustard, and the like, it often cannot appreciate proper treatment until it is educated to it.

A while ago a man came into my office with his back all sore and blistered. I said to him, "You have been having your back blistered, have n't you?" He said he should think he had; that they had put fly-blister, and different kinds of blisters upon his back, and rubbed croton oil upon it until none of these were effective, and finally burnt it with a hot iron, to raise a blister. This only illustrates how nature tries to adapt herself to whatever treatment she receives, and that she can be trained to endure for a time, most barbarous treatment. This man's back was relieved, under proper treatment, and soon came to respond to the simple treatment of fomentation. So the abused stomach can be trained to a proper course of living, although you may not feel as comfortable at first as when eating after the old ways.

If we would have good health, we should avoid eating vegetables and fruit at the same meal. If the stomach is feeble, there will be distress. The brain will be confused and unable to put forth mental effort. Have fruit at one meal, and vegetables at the next.—*Youth's Instructor*, May 31, 1894.

I gave you the reason yesterday why this is injurious. The acid of the fruit prevents the digestion of the vegetables in some stomachs.

Those who are excited, anxious, and in a hurry would do well not to eat until they have found rest or relief, for the vital powers already taxed cannot supply the necessary digestive fluids.—*Christian Temperance*", p. 52.

The truth of this was well illustrated by the case of a man whom I advised to use milk. He said, "Doctor, I cannot eat milk. I fear I would not live till morning." I inquired why he was so much

afraid of using milk. He then told me that the last time he took any milk was one night when he came home late, and being very tired and hungry, went to the pantry and drank about three pints of milk. He then went to bed and slept till about one o'clock and was awakened with severe pain in the stomach. He soon felt something in his throat, and reaching down he was able to withdraw the milk from his stomach in the form of a tough curd. As quoted above, the organs were unable to furnish the digestive fluids, and the milk simply formed a hard, solid curd.

I might say in this connection, Do not drink milk. It should always be chewed. It should be eaten with something hard.

The Liver.—I want to give you a little talk in regard to the work of the liver. I am not trying to give you any systematic course upon digestion. I can simply give a few suggestions here and there, hoping to get you so much interested in these subjects that you will study them up yourselves. The liver stands between us and death. It is a very narrow line which at the liver divides between life and death. It is one of the most interesting organs of the body. Various organs are lacking in different animals; but all animals have a liver, except, perhaps, some of the very lowest. Some animals have no stomach, others no kidneys or spleen, and still others can live when their lungs are removed, but all have livers.

The reason the liver is so important is that it has so many important things to do. In the first place, it secretes the bile. This acts upon the food as soon as it leaves the stomach, performing one of the most important functions in the process of digestion. If the food should be thrown into the system without the action of the secretions of the liver, it would poison the body. The circulation is arranged in such a way that the blood passes to the liver to be purified of poisons before it passes into the general circulation. When the blood is first formed from the food, it is not fit to pass into the tissues of the body. So it passes to the liver to be purified. The liver takes the poison from the blood and stores it up, unless there should be such quantities that it could not take care of them; then they must go into the blood, and the person becomes bilious, and perhaps gets Bright's disease.

There are poisons forming all the time in the body, from the use of the various organs. The using of the brain and the muscles form poisons, and the liver stands ready to take them. In every little drop of blood there are millions of blood corpuscles, and in the body there are ten pounds of blood.

These corpuscles are dying all the while. One corpuscle only lives about six weeks; so you see there are millions of them dying every moment, and the liver is a great cemetery where they are buried. But it makes good use of these dead corpuscles. Not a particle is wasted. In Chicago and other large cities, there are men who go about the city and gather up all the dead dogs, and cats, and horses, etc. which they can find, and take them to a place where the whole animal is rendered and utilized for some purpose or another. The skin is used for leather, the bones for bone-black, the flesh for fertilizer, the fat for soap, the hoofs for glue, etc.

So the liver converts into some use all the little dead corpuscles buried in it. The coloring matter is saved for the hair and the eyes, the potash for bile, which thus helps to digest the fats.

A very important part of digestion is done by the liver. The starch, which has been converted into sugar by the saliva and gastric juice, is converted back into starch by the liver. Instead of this being a needless process, it is a wise provision which nature makes for future needs. Just as starch is put into the grain of wheat or kernel of corn for the little plant to live on by and by, so the liver stores up food in the form of starch and does it out to the system from hour to hour to apply necessary heat and force.

Another important work which the liver does in protecting the body is to store up metallic poisons, such as lead, zinc, arsenic, antimony, iron, mercury, etc. When taken into the body, these substances are captured by the liver and held back from entering the system at large, so that unless taken in very large quantities, the body is protected from their poisonous influence.

Lastly, I wish to mention another function of the liver, the most important of all, whereby it protects the body from the constantly impending danger of poisoning; namely, its antiseptic property, by means of which it destroys organic poisons—nicotine, the poison of tobacco, strychnia, and vegetable drugs of all sorts being largely destroyed by the liver. This is the reason why only half so large a dose is required if morphia is administered hypodermically as when taken by the stomach. When taken by the stomach, the liver destroys half. The same is true with reference to poisons produced in the stomach and intestines. Decomposition taking place in the alimentary canal is the chief source of the poisons dangerous to life, against which we are protected by the liver.

In many stomachs the food habitually sours, sometimes actually decays, or rots, and becomes

very poisonous. It becomes so bad you can even smell it in the breath. The tongue in such cases is covered with germs, which if planted upon a potato, would soon cover it, and have the same bad smell as the breath. Only think of it! The tongue has about six square inches of surface. The same state of things exists all the way down, over several square feet of surface. See what a state of things the bad breath and coated tongue indicate, and what a work the liver has to do to save the life of a person in such a state as this. A bilious man is intoxicated! He is in a condition similar to that of the drunken man. An intoxicated man is simply a poisoned man; and so is the man with the bad breath and the coated tongue. The liver could not destroy all the poison that had been taken into the stomach or formed there, and it has simply passed out into the blood.

We may take food that is already poisonous, such as cheese, for instance. A very small piece of cheese contains millions of germs and germ poisons. It is simply decayed milk.

But says one, "I have eaten cheese all my life, and it never hurt me." If you have not been able to notice the injurious effects of it, it is because your liver has been able to destroy the poison. These injurious practices may sometimes be carried on for a long time, but there comes a time by and by when the over-worked system fails, and the health is gone.

[A chart was exhibited before the delegates, representing the condition of the chemical processes of stomach digestion, as determined by exact chemical analysis of the stomach fluid obtained after a test breakfast, based upon the study of the fluids of over 4000 stomachs.]

By the aid of these investigations many scientific facts have been revealed. We are able to learn with certainty the exact condition of the sufferer from indigestion, and to prescribe the proper treatment and dietary.

THE COUNCIL MEETING.

ON Thursday afternoon the subject of the missionary paper was taken up. Elder Olsen spoke in substance as follows:—

We have in the last few days given some thought to the circulation of our books, large and small, and I thought we would this afternoon bring out some thoughts that we have had under consideration concerning our missionary paper in this country. We were quite desirous to have new plans placed in operation with the beginning of 1895, but as the General Conference was so close at hand, where we could

have a general representation of our brethren from all parts of the field, we thought it best to let it rest until the present time. From time to time we have been confronted with the question of a cheaper missionary paper; a paper that could be used much more freely than we use the *Signs of the Times* on account of its price, and it occurred to us that the *Signs of the Times* could be made just such a paper.

In the first place, it did not seem to me that it would be proper to start another weekly journal, for if we did, it would crowd out something and be an injury in some particulars, where it might be a benefit in others. I will state the idea we have in our minds, and then we shall give an opportunity for the brethren here to express themselves on the subject, and if it be thought proper, the Conference can make arrangements to put such an enterprise into operation.

First, it has occurred to me that at present there is serious inactivity among a large proportion of our churches. I may be wrong in this impression but that is the way it appears to me. I do not say that nothing is being done; there are a few very faithful workers, but there are not nearly as many people taking part in active work as there should be. Circumstances change somewhat, and it is our duty and our privilege to keep pace and adjust ourselves to the situation as we find it. This is more of a newspaper age than anything we have ever had before, and everything is moving with wonderful rapidity everywhere. At such a time as this, Seventh-day Adventists might circulate one hundred thousand copies of a paper per week, just as well as not. Just think of the large number of workers that we have, and if our force were utilized and organized as it might be, we would not stop at a hundred thousand. But you say, We cannot do that unless we get a cheaper paper. That is so; I admit that. We have had in mind to make the *Signs of the Times* such a paper. First, to reduce its regular subscription price to \$1.00 per year to begin with, and retain its present size. It is none too large, but reduce its price to \$1.00 a year. Secondly, to offer inducements for large clubs, say 60 or 65 cents for a club of one hundred or more; for a club of five hundred or more, fifty or fifty-five cents, and for a club of a thousand or more, forty-five cents.

Of course these figures are only approximate. On certain conditions the plan would be practicable: First, we should have to have a very large list. We should have a list of one hundred thousand copies. Secondly, we should think it advisable to put in a page or two of proper advertisements. I am aware that there has been some prejudice among our brethren

ren with reference to that, but really, I cannot see where there is any serious evil in the matter.

I have been in correspondence with the brethren of the *Pacific Press* and have submitted the proposition that they turn over the *Signs of the Times* to the General Conference, and if that could be done, it was our idea to make it such a paper. Their response was favorable, and I am satisfied that we shall be able to make arrangements whereby this plan may be carried into effect if it is thought to be feasible by the Conference. I am not in favor of working with a "boom." Sooner or later a boom always has a reaction. Those to whom I have talked about the matter were in favor of it.

By placing the paper at such a price, it opens the way for our churches to take large clubs. A portion of these papers should be mailed by our missionary societies and sent abroad; and in every church there should be an organized effort to sell the paper. In this way, if properly managed, the paper can be made to largely pay for itself, or at least to such an extent that it would not be so heavy a burden on the church.

The whole plan of the paper—editing, make up, and general arrangement—should all be made with a view to this large circulation. We now give opportunity for the brethren present to express their minds on this question.

Question. Will such a paper be illustrated?

Answer. I have not decided that in my own mind; that question could come in for consideration.

Q. What is your suggestion with reference to the size of the smallest number in clubs?

A. One hundred.

Q. Can it not be below that?

A. I do not know; I have thought of that; I do not wish to make the club so small that it would hurt the undertaking. You may not see the force of that now, but you may see it after awhile. If we make the clubs too small, we will defeat both publishers and patrons in carrying forward the enterprise. At first, thought it looks like a tremendous task to get rid of one hundred papers, an insurmountable difficulty; but after you have studied the matter, you will find that the difficulty will be much smaller than it appears to you at the present time.

Where the churches are too small to take a large club, could not the State Society take a large club and then remit them to the small societies, thus giving all the desired opportunity?

N. W. Allee of Minnesota, said: "I regard the circulation of the *Signs of the Times* as a very important means of introducing the Message, and am much

interested in it. I was glad to learn that there was no thought of reducing the size of it; but if it can be published at a lower price, many more copies could be used. Ours being one of the Western conferences, our churches with few exceptions are small and located in the country or in small villages. Clubs of less than one hundred would be more available to most of our churches and brethren. We have endeavored to encourage a revival of the spirit of missionary work by giving special instruction on the different lines, making the use of the *Signs of the Times* as a prominent feature. We believe it has a special mission in pioneer work. I would favor the insertion of some advertisements of useful articles and commodities as a means of support to publishing the paper. Minnesota will gladly aid in advancing this work."

W. S. Hyatt of Missouri said: "I take a great interest in this periodical work. Our papers are filled with the truths for this present time, while books may lose the special burden of the Message as it advances so very rapidly. Our Conference has been doing something in this work, and we have had some success. I do think that if we could have the price reduced on the *Signs*, its circulation could be greatly increased. Many of our people we find are glad to engage in this kind of work. We find that it needs care in choosing canvassers for the papers, as all do not succeed. Hence we feel that the small societies need to have clubs of a size that they can take and use."

C. L. Boyd heartily approved of the project, and agreed in general with the plans suggested. He spoke of the success which attended the work of circulating the *Present Truth* in South Africa by sales, and felt confident the work could successfully be done in America. He did not fully approve of the difference between prices suggested for large and small clubs and single subscribers.

D. A. Robinson stated that the plan of selling papers in England had been adopted, not so much from choice, perhaps, as from necessity. Newspapers cannot be distributed through the mails in the United Kingdom as they are in the United States, because of the far greater postage charged. Publishers enjoy no favors. Each paper posted must be accompanied by a half-penny stamp, and there is no discount on quantities. Another reason why yearly subscriptions cannot be so readily obtained there as here, is that people do not choose to pay a year for that which they use only once a week. The people in other countries have not accustomed themselves to this manner of taking papers, and generally prefer to receive and pay for them as they are issued.

The speaker thought this mode of circulating periodicals would be adopted in this country with considerable success.

O. A. Johnson of Wisconsin said: "I am much interested in what has been said about circulating the *Signs of the Times*. While we have not yet tried to sell them, the matter has been under consideration by some who are confident that it can be done successfully. The point I wish to raise is the practicability of the State Societies becoming responsible for large numbers, thus obtaining the best terms possible, with the agreement that they be sent by the publishers in such quantities as are needed to the different local societies. Or, perhaps it would be practicable for the whole quantity to be sent to the State depository and from there distributed to the local societies."

R. C. Porter of New England spoke as follows: "We have tried the plan of selling papers a little in the New England Conference, and it has worked well. I think a goodly number of papers can be disposed of in that way with proper effort on the part of our churches. I do not think it would be advisable to use material or do the work in a manner to give it a cheap appearance. This would spoil its usefulness in our field. I see no objection to advertisements which are carefully selected being allowed in the paper to help defray the expenses of publishing, so that it can be furnished at a lower rate to missionary workers. I do not favor a boom in this enterprise which would collapse in a short time. I am interested in the question of illustrating our pioneer papers, yet I consider it a difficult undertaking. I would much prefer not to have them illustrated than to see them illustrated with cheap, dauby cuts. Then there is another point which it is essential to consider with care, and that is the character of illustrations to be used. It would not do to use sensational pictures, as newspapers usually do. I am, however, in favor of the move to reduce the price and give the *Signs of the Times* the widest possible circulation."

H. E. Robinson of the Atlantic Conference spoke thus on the plan of selling periodicals: I desire to supplement the suggestions made in several reports from the District superintendents regarding the periodical work, by a few facts concerning the practical working of the plan in the Atlantic Conference. Most of our population in that field is found in large cities. In these places there are three general classes in respect to finances; the very rich, who as a rule, will not buy books from canvassers; the very poor, who cannot purchase; and the middle class, who usually are the best customers, but during the

past two years, have been out of employment to a great extent. Our agents have found it almost impossible to sell the large subscription books under these circumstances. We have, therefore, been led to try the sale of our papers each week, much in the same way that is followed in England with *Present Truth*. This work has been carried on for only a few weeks, but thus far it gives great satisfaction. Agents have secured from one hundred to three hundred subscriptions to be delivered each week, after only about one month's labor. They are continually adding to their list, and in a short time each will have as many as he can supply. Already several cases of real interest are developed, and the agents delight to meet their readers. Thus there is a mutual pleasure in the acquaintance formed, and the truth is taught in the most favorable manner. Many can buy a paper each week who would not buy a large book.

"We are confident that the sale of periodicals will henceforth be one main line of carrying the truth in these large cities. Of course, it is not best for those who can leave home and sell large books successfully to drop that work to sell the papers, but many new laborers can be secured for this purpose.

"We think that those who devote all their time can sell enough papers to pay them fair wages, and those who can put in but a few hours can at least dispose of them without any loss to themselves. About 1000 copies of our various papers are now sold each week and the list is growing. If we had an illustrated paper many more could be used. All our people are invited to sell wherever they can, and no restriction is made about signing a contract, or making reports. In this department the way is made easy for all to take hold.

"Other literature is called for by readers who become interested in the paper. One agent has just sold \$12 worth of books to a subscriber who read three or four numbers of the *Review*."

C. McReynolds of Kansas said: "I am much interested in this question of the circulation of our periodicals and especially the *Signs of the Times*. But if we are to have club rates only when the clubs are one hundred or more, it will cut off a large number of our Western churches which are small and not financially able to take so large a club. We should have club rates apply to clubs as small as ten, to make it of general benefit to our small churches and isolated families. Another point is that if some arrangement cannot be made to send the club papers to State Tract Societies in advance, then the plan to have them take large clubs and distribute them in smaller numbers to local societies is impracticable,

because the people would receive the papers a week late. Hence I see no way in which this matter can be made practicable unless we make club rates apply to clubs as low as ten."

W. B. White, of Nebraska spoke of the work there:—

"Some years ago a move was made in Nebraska for an extensive circulation of the *Signs* by short time subscriptions, and thousands of copies were placed before the people. Whether this was the best plan or not, might be questioned, but fruit appeared and many were brought to the truth by reading this paper. I have great confidence in the wide circulation of a missionary sheet and have felt sorry to see a decline in the number of *Signs* sent to our State. The reason of this is not a lack of interest among our people, but an inability on the part of many of our societies to take a club of papers at the present price. The most of our people are in small companies in rural districts, having no large cities near them, and I hardly know how they could use a club of one hundred copies, or pay for them if they could use them. Smaller clubs would have to be taken by many of our smaller societies, or they would probably prefer to carry forward the work by means of tracts, large numbers of which are already used by our societies and are being blessed of God. If the proposed sheet makes its appearance, our State will do what it can for its circulation."

CENTRAL AMERICA.

The hour from seven to eight was occupied by the delegate from Central America, F. J. Hutchins. The substance of his discourse is here given:—

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9: 37, 38. In view of the fact that the harvest truly is plenteous and the laborers are few we are considering the Central American field to-night. I wish to make a comparison of that field with other fields, so that you can see what there is to be done. The State of California contains 1,208,130 inhabitants; Michigan 2,093,888; Central America as a whole contains 3,133,197. Now if you compare these fields, you will see something of the extent of the work yet to be done. The field is large and more than that, it is a difficult one to work. One great reason of the difficulty in working that field is that there is a mixture of languages to start with, and the people are not an educated people. We have to begin at the very bottom, teach them the

first principles of morality, and sometimes teach them the first principles of reading and spelling, that they may read the Word of God and be benefited thereby

The people are not all colored, but taking the Central American field as a whole, I presume the large majority are colored people. But that is no detriment to the field. For Christ died for all. And he has died for those people down there as well as for those here to-night. Some have asked me, "Is n't it dreadfully warm down there?" The highest that the thermometer generally registers is 98 and the lowest 58 degrees. It ranges between 80, 85, and 90 the year around. Except a few weeks, which is called the winter season, but so far as that is concerned, one season is about as warm as another.

The people are far behind in advancement, and are in a measure what we would call uncivilized. There is one place that we visited, the city of Belize, where there seems to be more advancement in methods of living. Belize is in British Honduras. Education is far behind; there are many who cannot read at all, and there are thousands of people in Central America who have no written language at all.

The climate being so even, they do not need to labor there as they do here to get wood to keep them warm, because they do not need that. They do not have to labor much to get food. Their principal diet grows right around them in their plantations, or what they call plantations. Perhaps if you were to see them, you would think it was a wilderness so far as the work of cultivation is concerned. Some have their trees planted in straight lines, and have some idea of cultivation. The principal tool used in their cultivation is a large knife which they call a *machete*. With this they plow, spade, hoe, cultivate, and chop their fire wood. And nearly everything is done with that one instrument. When they go out to plant corn, they make a hole with this knife, drop in their corn, and brush a little dirt over it.

The climate being moderate, they are a great people to put things off until to-morrow. There is a great deal of that spirit, and when we first reached there, we could not help noticing how much it seemed to prevail. But for all that, these people have minds that can be touched by the Spirit of God. That is what we are thankful for, and when this gets hold of them they are not as much "Mañana" (to-morrow) people as they were before. They get around to-day instead of to-morrow.

The principal language is Spanish, but many of them speak English quite fluently. The whole of the Central American field is open for work, and in view of that there is need of considering the text

that I took: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The Bay Islands and the city of Belize are the only places as yet in this field where the truth has entered to make any impression. In this portion of the field, several years ago there was a sister who is now dead, whose people lived in the island of Ruatan. She received the truth in America and went back among her relatives and friends and distributed a great number of books and tracts, especially "Great Controversy between Christ and Satan" and some other of our denominational works. There were a great many in the island interested as a result of her labors. Here is an example of those who do faithful work for Christ, and after their death "their works do follow them." There are a number who have taken hold of the truth who were prepared to receive it by her faithful work.

We reached the Bay Islands in the last month of 1891. For the first three months it seemed there was no opening at all. There was, however, one young man took hold of the truth as a result of our labors there. There were several others took hold of the truth, but this young man in particular I wish to speak of. He was formerly a preacher and took hold very cautiously, fearing that he would find something that would discourage him and turn him back. He is now firmly established in the truth. He has circulated hundreds of dollars' worth of books since that time, and we feel in view of that, that three month's labor was not all lost.

At the end of this time, we did not know what to do, but the way opened as a steamer arrived, and the American consul, in whose house we were living, invited us to go to Bonacca the next day on her. We concluded to go. We were treated cordially and found a good class of people. They found out that I was a minister and wanted me to preach that evening. I consented, and we had a very good meeting. The little house was well filled. Friday evening we expected to return to Ruatan, so we took as our subject for that meeting, Romans 2:6, and brought in the ten commandments as the will of God, and showed that the Sabbath as given in the fourth commandment was also a part of his will. After the meeting was over, we asked them how many could see and fully believed that the ten commandments really were the will of God and the Sabbath really meant the seventh day, as the commandment said. There were twenty-one that arose to their feet. It was six weeks before we returned; but some of those who had heard the truth had taken their stand for it, and on our return fifteen signed the covenant, and we organized a church of

thirteen. And every quarterly meeting since that time there has been a baptism of from one to three, and now there is a church of thirty members.

We had held our meetings in an old house that was used by the people for any minister or missionary that might visit them. At the same time a new church was being constructed, and as our people had put in quite a large amount of money into this, we decided to buy the church ourselves and have it a Seventh-day Adventist church. So we called a meeting of those who had put money into the church, and laid the plan before them. We said we would either buy or sell, and they decided they would sell. So inside of two hours' time the house was ours, and we had them all paid off, and it cost only about seventy-five dollars in gold. Now there is another thing I want to mention: after meetings close in that little church, there is a different appearance than there is in many churches. After the benediction, they sit down quietly and sit there for half a minute, and then arise and pass out, and the effect is marvelous.

The work is going forward. In Bonacca there is in process of erection another church building which when we return we expect to dedicate. The other house was dedicated free from debt two years ago, and they had \$5 over, the house costing them \$936. At the present time we have in the islands, General Conference property amounting to \$1788.60; besides that, there have been books sold in that field amounting to \$2,145.54. Brethren and sisters, why not do more to circulate these precious pages? Why should not we, as ministers of the gospel, carry with us a supply of books, and circulate them among the people? Could we not by this means be doing a greater work than we are to-day? It may be interesting to you to know the amount of books that have been sold during the past three years in these islands. During the year 1892, \$826.26; 1893, \$747.92; in 1894, \$544.56 at list prices. There is a text in John 4:35 which explains the situation of this field: "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." When we lift up our eyes and look upon this field, it almost overcomes us with the fact that the work can never be done. Yet I was much encouraged the other day in a remark that Elder Olsen made about this great foundation that is being laid, and when the foundation is laid, the Lord then will erect the building in haste and the work will triumph gloriously.

One great obstacle in the way of pushing the work in that field is the lack of a proper mode of

traveling, as we are dependent upon boat traveling entirely. There are no wagon roads, and but very few paths where we can go on horse-back, so we are dependent on boats. We need a missionary boat of from thirty to forty tons that could be used in the distribution of books and tracts, and also to convey the missionaries from place to place as they wish to go. We have wasted two weeks at one time, a few days at another, and a week or two at another, waiting for a boat to sail, expecting it to go every day. This is one reason why the work has gone so slowly, because we have been compelled to go from place to place as best we could. This field is greatly in need of laborers; and where are those who will consecrate themselves to the work there?

THE THIRD ANGEL'S MESSAGE.—NO. 6.

ELDER A. T. JONES.

THERE are two or three other scriptures that we will notice in the line of study that we have been following the past three evenings; and we will begin where the lesson stopped last night,—Acts 25: 11,—with the words “I appeal unto Cæsar.” We followed the record last night from its beginning up to that point, and found that in the common view of that subject, Paul never did appeal to Cæsar. After Cæsar had taken him, Paul held Cæsar to his own principles and laws.

The particular principle that we are studying now is the right of a citizen of the kingdom of God, an ambassador of Christ, to require other kingdoms and authorities to conform strictly to their own rules and the laws that govern themselves in their dealing with him.

The 16th chapter of Acts is another, beginning with the 16th verse; they were at Philippi.

It came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers.

And these were *Roman* rulers, too, because Philippi was a Roman colony, and had special privileges from the emperor.

And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans.

And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them.

And they said, No, we appeal to Cæsar. Did n't they?—They did not. But they were Roman citizens, were they not? Why did n't they appeal to Cæsar, then? Were they not about to be abused and beaten? What would you have done? No; we need not say, What would you have done? but, What are you going to do? That is the question now.

And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely, who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

Then follows the account of the earthquake, and the conversion of the jailer and his household, and their baptism. Now the 35th verse:—

And when it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this, saying to Paul, The magistrates have sent to let you go: now, therefore, depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out.

They violated every Roman law that governed themselves in their city; now they want us to go sneaking out of this place. No, sir; you come and take us out. You put us in here; take us out.

And the sergeants told these words unto the magistrates: and they feared when they heard that these were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

There is another passage: 2 Cor. 11: 23-25, speaking of those who are boasting of their standing, and so on:—

Are they ministers of Christ? (I speak as a fool), I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I *beaten with rods*.

Now that beating with rods was the Roman punishment. Of course the Jews were limited by the law to forty stripes save one; five times he got that; but this beating with the rods was not simply Jewish whippings, but Roman scourgings—beating with the Roman rods, and *he a Roman citizen*. And we have no record anywhere that he ever appealed to Cæsar under any such circumstances, or any circumstances at all. When Cæsar had taken him and kept him over two years in prison, and then wanted to

deliver him up to the Jews, then to Cæsar or Cæsar's lieutenant, he said, "No sir; I stand at Cæsar's judgment seat, where I ought to be judged. I appeal unto Cæsar."

Question from the audience: "Why did he even then appeal to his Roman citizenship, instead of to his heavenly ambassadorship?"

What I am saying is that he *did* depend upon his *heavenly ambassadorship* and upon his heavenly King, until the Roman power had taken him under its jurisdiction; and then he simply held the Roman authorities to the Roman law. But in the common idea that has been held on this subject, you would get the idea that Paul appealed to his Roman citizenship on every occasion when there was any danger, when the fact is that he never did it at all.

Three times at least he received Roman scourgings, and made no use of his claim to Roman citizenship; made no appeal whatever to the civil power. But when he was taken into their hands, and held under their control, and kept within the power of Rome; *then and not till then*, did he make any use of the Roman power. But then when the Roman captain was about to scourge him, which was unlawful—Paul said, "It is not lawful for you to scourge a man that is a Roman and uncondemned."

Under these circumstances, and under no others did he ever make any appeal to, or any use of, the Roman power; or make any use of his Roman citizenship. For when he went preaching the gospel, and wherever he went, he was mobbed, he was stoned, he was "shamefully entreated," and yet in the whole record there is no hint of his ever in any case making any appeal to any earthly power, or any use of his Roman citizenship. Now if this was all written for our example and for our learning, then is this what we are to learn, and is it not about time we were learning it? He put his trust in God, the Sovereign of the kingdom to which he belonged and where his true citizenship lay. Why shall we not do the same?

Daniel was in the country of Babylon and Medo-Persia. That is true. And whenever the time comes that one nation shall come with its armies against the country where you are, or may be, sojourning, and shall take you, with a great multitude of people, and bind you, and carry you off to their own country, and keep you as slaves of the king; and the king shall put you in his palace, in his service,—then you can decide easily enough, I think, whether there is not a difference between that and voluntarily *seeking* for political position. This is the record in my Bible about Daniel, and how he got there. And when your turn comes, and you get into such a place

as that, I do n't suppose anybody would find any objection to your serving the king in the place he puts you. But as long as you are at liberty to keep out of such places as that, I do not think you can cite Daniel as a justification for your deliberately going in there, in the face of the plainest teachings of Christ.

If I were taken captive, as Daniel was, and was appointed by the king, as some of Daniel's people were, to brickmaking or building the walls of Babylon round about, I suppose I should work in the brick-yard. Then, if the king should take me out of there and send me to school, as he did Daniel and some of his brethren, I think it is altogether likely I should go on in school, and study to the best of my ability. And after I had done that, if he should take me out, and put me in his palace as door-keeper, I should perform the office of door-keeper; if he should finally even bring me into his court, to stand before the king, as the record is of Daniel and his three brethren, I should stand before the king. And if I should be honest and faithful enough, and God should give me wisdom to interpret deep things to the king, as God gave to Daniel, and the king should appreciate God's blessing in that enough to honor God for it, and should at last put a chain of gold around my neck, and put me in position next to the king,—I should stand there.

But I am satisfied that until that time does come, and such circumstances as that do arise, I would not be justified in running for political or any other kind of office, nor in taking any political steps to get somebody else elected, nor in taking any part in city government, or State government, nor in national government, nor in politics of any kind. Jesus Christ did not; and he says, ye "are not of the world, even as I am not of the world;" "as my Father sent me, even so send I you;" and "as he is, so are we in this world."

Joseph was sold by his brethren, was bought, and made a slave; was carried into Egypt as a slave, sold there as a slave, and served as a slave. His integrity to God and faithfulness to his law got him into prison, and there he remained quite a while. His faithfulness there, his quiet demeanor, and the atmosphere of the Spirit of God that was with him, gave him favor in the sight of the jailer, who put him in charge of the doors and the other prisoners round about,—what now would be called a "trusty" in the penitentiary. And God was with him still. The time came when God would prepare for the salvation of Israel,—that is, Jacob and his family, and all Israel to come,—and he gave to Pharaoh remarkable dreams, as he did to Nebu-

chadnezzar in the days of Daniel. The king sent for Joseph and he interpreted the dream for Pharaoh. Pharaoh wanted somebody to take charge of the matters that had to be arranged to prepare Egypt against the famine that was to come. Said Pharaoh, "Who knows as much about this as the man who knows all about it?" Therefore, the one that knows about this, the one that has explained it, and told us what is going to come, is the one to take charge of it, and carry it out. I put everything in Egypt into his hands; only in the throne will I be above him. Everything in all Egypt Pharaoh gave to Joseph's care.

And if you ever get into such a position as that, through *such experiences as that*, I do not think that even I would raise any objection to your performing the duties of the place to which you are thus called.

But I do deny that these experiences, as my Bible gives them, have any bearing whatever upon the course of Seventh-day Adventists now anywhere on the earth, who are out of jail, free to choose where they will go, and what they will do.

Now I want to state a little further upon the principle that no Christian, being a citizen of the kingdom of God, can of right *start* any procedure in connection with civil government. *After* it is started by the government itself, that is another question; and we have studied that. I repeat therefore, that upon the principles which govern kingdoms and governments, the very principle of the law that underlies the whole subject of government, whether it be law in heaven, or law in earth, a Christian cannot *start* any procedure in connection with civil government.

And of all Christians, Seventh-day Adventists cannot do it. The very keeping of the Sabbath forbids it. For, to submit a case to a court, he submits it to the procedure of the court. Now every court in the land can go strictly according to law and to all the rules of the courts, and hold court and try the case *on the Sabbath*. The Sabbath-keeper cannot attend court on the Sabbath. But he has started the case himself, and in starting the case he submits the case to the procedure of the court. Yet if the court, in regular proceeding, even without any design, calls the case *on the Sabbath* he will be required to attend on the Sabbath. He cannot do this though and keep the Sabbath. But to refuse, after starting the case himself, is only to trifle with the court. This the court cannot allow; and therefore may levy a fine for non-attendance. But if the fine is paid, it is paid for keeping the Sabbath. If it is not paid, and he goes to prison instead, he

cannot justly count it persecution; because, without any fault on the part of the court, it is only the straight consequence of his own action in starting the case. Therefore the very words, "Remember the Sabbath day to keep it holy," forbids the starting of any case in court; because that commandment forbids us to start on a course that may prevent the keeping of the Sabbath holy.

And before I read, as I shall read that, I want to say that what I shall read is to meet an objection that is in the minds of a good many, that these things that are being brought out here are very wide of the mark. I have not heard any denial yet that the principle is there, or that the principle is all right; but it is the following up of the principle that some do not accept. Well, if you acknowledge a principle as a principle, which you are not willing to follow wherever it goes, then you would better give up the principle.

In order that all may know that this is not new, I shall read from the *American Sentinel* of 1893. Of course the article was not dealing with the subject *in the way that we are talking on it to-night*; but it is the same principle, and the whole principle is there; and the certain consequences of the violation of the principle are also there.

I read from the *American Sentinel* of July 6, 1893; and I shall read perhaps the most of the article upon that subject:—

The Sunday managers resorted to the United States courts, and got swamped the first thing.

They called upon the courts to decide the question. The courts did decide the question. And now they refuse to accept the decision. They submitted their cause to the courts, and now refuse to accept the decision *because it was not on their side*. Well, then, as they are determined to have their own way anyhow, what in the world did they want with the courts in the first place?

Unless you are ready to accept the decision of a court of this world, you cannot *voluntarily* make any appeal to it. As certainly as you do, you are pledged, by every principle of government, heavenly or earthly, to accept the decision; and if it is against you, there is nobody to blame but yourself. And I say that that has been there all these two years, and yet in 1894 some Seventh-day Adventists went right over that ground, and found themselves caught just as certainly as these National Reformers did. However the Seventh-day Adventists did not refuse to accept the decision. They accepted the decision; but it was at the expense of their paying a fine for keeping Sabbath. Under the circumstances there was nothing else to do. I read on:—

Well, then, as they are determined to have their own way anyhow, what in the world did they want with the courts in the

first place? Ah! they only wanted to use the court as a tool in enforcing *their own decision* and their own will upon the people of the United States.

And if this had been written in this month of February, 1895, of some procedure of Seventh-day Adventists, every word of it would have been exactly as it is; it need not be changed a particle. Now I am not bringing this as a charge, or a reproach, or an accusation, against any Seventh-day Adventist, or to find fault with any. I am only stating the fact. I am only sorry it is so; as sorry as I can be that it is so. But in the Bible it is written, "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come." And when we ourselves, in violation of the principles which we profess, go over the ground of National Reformers themselves, and get caught just as certainly as they did, then shall not we take warning from these examples as much as from those of our brethren in A. D. 35 or 40 in Judea? This principle is just as applicable in Maryland or any other State of the Union as it in Judea, or in Illinois. I say again, I am not finding fault. I know all make mistakes. All that I am saying is, Shall we not learn lessons from *our own* mistakes, as well as from those of other people? I need not tell where this occurred. It is not necessary that this should be known. The fact is all that is needed, for the *place* will be just *where you are* if you do not become better acquainted with principle than many now are.

Calling attention again to the *Sentinel*, there comes in there a little history about their case as to what it was in the court, which I need not read. Then coming back to the principle, we continue:—

Of course it is always understood that *especially* the party which *initiates* legal procedure shall accept in good faith the final decision. With the other party it is not necessarily so; for he may be dragged into it, and forced into court by the course of the initiative, and he is not bound to accept any decision; because the whole procedure may be one of persecution, and therefore wrong from the beginning.

But with the initiative it is not so. It is in the nature of things, it inheres in the very idea of legal government, that the party who resorts to the law, the party who begins legal procedure, shall accept in good faith the final decision. Otherwise there is no use of legal government; violence becomes the only procedure, and might the only source of appeal. And that is anarchy indeed.

Then, unless you, as a citizen of the kingdom of God, are ready to accept the decision of an earthly court, you cannot take the initiative, you cannot start the case; because to start the case and then not to accept the decision is the principle of anarchy itself—it annihilates government. But Christians are not in the world for that purpose; we are here for

another purpose. We are to recognize *and to respect* without any question the systems of government that are already established, *as they are established* by those who have established them, and not to inculcate a principle, nor to follow a course, that can only annihilate the very foundations of the governments that are here.

Now it is the everlasting truth that the Sunday party did take the initiative, and have kept it, from the first inception of the act of Congress clear up to this final decision of the court. And now, instead of accepting the final decision in good faith, they do not accept it at all, but resort to violence. The party of the second part, the party that was dragged into the procedure and into court, freely announces beforehand that if the decision is against them, they will accept it in good faith, and so conform to it. The party of the first part, the party which takes and holds the initiative from the beginning, openly disregards, and refuses to accept, the final decision, and boldly announces their purpose to pursue such a course as will make the fair "a financial failure." And these are the ones who so scathingly denounce the course of the directory as "anarchistic" and "rebellions."

The sum of the whole matter is this: It is essential to the very idea and existence of legal government that the party who takes the initiative in legal procedure shall accept in good faith, and so conform to, the final decision. Not to do so, but to act the same as though there had been no decision *after the final decision has been rendered*, is in itself to renounce legal government and is essentially anarchistic and rebellious. The Sunday-law party is, and has been from the beginning, the party of the initiative in this legal procedure. This party, instead of accepting in good faith the final decision, ignores it entirely, and resorts to violence—the boycott—after that decision has been rendered. It therefore follows inevitably, and the demonstration is complete, that the action of the Sunday managers in this matter is truly the action, and the only one, which is indeed "anarchistic in conception and rebellious in execution." This is the logic of the situation, and it is the exact truth. Their very action only further illustrates it; and their calling other people "anarchists," "rebels," "traitors," "atheists," and so on, can never disprove this abiding truth.

This is the same conclusion to which we were forced last year by the logic of their course in securing the act of Congress requiring the closing of the Fair. It is the only just conclusion that can ever be reached from the basis of ecclesiastical dictation or control in the affairs of the government. And this for the plain and simple reason that on the part of the ecclesiastics it is never intended that they shall pay any respectful attention to any law or any decision that does not suit them. Therefore the only purpose for which they ever resort to either legislation or judicial procedure is that the governmental authority may be at their disposal with which to execute upon the people their arbitrary will. And this, in itself, is at once to sweep away all really just, or properly legal, government.

And all this only makes the more manifest the divine wisdom which commands the total separation of the ecclesiastical and the civil powers, which forbids the Church to have any connection with the State. It also demonstrates the wisdom of the men who made the government of the United States, in embodying in the Constitution and the supreme law the divine idea for governments—the total separation of Church and State. And this which has been done, and is now being done, by the churches, is only a hint, and the beginning, of the sea of troubles into which the government will be plunged, and indeed finally sunk by this gross disregard of

the governmental principle established by our fathers, and announced by Jesus Christ.

So long as the Church keeps herself entirely separate from the State, she can consistently and *rightly* disregard any and all legislative acts, judicial decrees, or executive powers, put forth upon religious questions [or that touch religious practices]; because she ever denies the right of government to touch religion or any religious question in any way.

And this is *present* truth. It is present truth for us as well as for the National Reformers.

But when she forgets her place and her high privileges, and herself actually invites governmental jurisdiction of religious observances, she then, by so doing, and in justice, forfeits her power of protest, and her right to disregard governmental commands in things religious, while in fact and in practice she refuses to let it go, so that whenever the government does not do according to her will, she openly and intentionally disregards the very authority which she herself has invoked. She thus becomes the chiefest example and source of lawlessness, and the swiftest instrument of governmental ruin.

And with us especially, as we have seen, this principle covers all cases. Shall we learn what the principle is indeed, and stick to it? That is the question for us all.

FRIDAY, FEBRUARY 8.

THE BOOK OF COLOSSIANS.—NO. 6.

ELDER J. H. DURLAND.

THE WORK OF THE MINISTRY.

FOR our study this morning, we will take up the last division of the chapter, which treats of the work of the ministry. "And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death." Col. 1:21. The same thought is expressed in Eph. 2:12. "That at that time ye were without Christ, being aliens from the commonwealth of Israel." To be alienated is to be without Christ. It is to be an enemy of God, opposed to his government. An alien has no privileges nor rights. He belongs to Satan's government and is enlisted against God and his truth. In Rom. 8:5-7 a similar thought is expressed. "The carnal mind is enmity-against God." It is ruled by the desires of the flesh. In Colossians we are shown in what respect they were alienated. It was in their minds. The mind controls the body, and when it is an enemy to God, the whole body is brought into the same condition, "by wicked works." The Syriac reads, "Enemies in your minds because of your evil deeds." Evil deeds are the legitimate fruits of a carnal mind, "That

which is born of the flesh is flesh." And what is in the flesh? "I know that in me (that is in my flesh) dwelleth no good thing. Paul says (1 Cor. 2:16): "We have the mind of Christ." Then if we have the mind of Christ, who is leading our mind? Christ. And if he directs the mind, what about the flesh? Here is where we many times fail in the Christian experience. We want to direct the flesh so that we may direct the mind. We pledge ourselves that we will keep the flesh under, but do we succeed? No. If we could only put it the other way, and get the mind of Christ and let it rule in our flesh, then we would realize in some measure the peace and joy that God has for us. Only give the mind up to Christ, think about him, and dwell upon him, and then you may be assured that your life will be what he would have it. By receiving the mind of Christ, we receive Christ and his righteousness. Whoever receives this shall not perish, but receives remission of sins, is justified from all things, belongs to the body, and has everlasting life.

Paul writes to the Corinthians, "Be of one mind, live in peace; and the God of love and peace shall be with you." As members of the same body we cannot be enemies one to another, and be in union with the head. The whole drift of the first chapter of Colossians is to show what the Lords wants of his people. He does not want them to rise a little, and then loose their hold, and come down. He does not want them to watch what this or that man is doing, and follow his example. We are not to say, "I am of Paul," or "I am of Apollos," but we are to say, "I am of Christ." The word of Christ comes directly from himself to the believer.

Suppose a minister teaches something from the Scriptures, and makes it clear to a hundred other minds, but I do not see it. Am I to condemn his position because it is not clear to me? Suppose, on the other hand, God gives me light from the Scriptures, am I to condemn my brethren who do not see it? Shall I spend the precious moments charging my brethren with heresy? "Take heed lest the light that is in thee be turned into darkness" is the admonition of the Saviour. Let me rather live that light out in my life, and then the brethren will begin to see it. If a man gets further than you, come along just as fast as you can. There is not a soul here this morning but can know much more of the word of God. "Walk in the light" should be the counsel of all at this time. If we walk with God, we must walk in the light, for he is light.

He cannot look upon sin with any favor, but his mercy is ever extended to the wrong doer. If we have his mind, we will do as he does. If we are of

his body, his tender spirit of compassion goes through us to the erring.

Let me read you the words of the Saviour in regard to union among his followers:—

As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one. John 17 : 18-22.

Christ desires a oneness in his people. He does not want a dividing up. But the trouble in the body is often this: we want a oneness, but want it to be of ourselves. We are willing that everybody should be of one mind, providing that they are of our mind. That is selfishness. The spirit of Jesus Christ is, Let us all have the mind of God. We need to make this a practical thing in our lives. It will do away with any amount of criticism. Unity is strength, and we must have it among us as a people. How can we obtain it? Not by fixing others up, and getting them straight. No, it must come from within. Let us ask ourselves, "Am I like my Master?"

Some have thought that the way to get unity in a church is to turn out all the elements that did not seem to agree well. The Lord has not told us to do that, but he has told us that unless we as individuals come up to the high standard that he requires, he is going to shake us out. I do not want to spend my time in doing the shaking either, because God has said that he would do that himself.

Christian growth consists in becoming more like Christ, day by day. But it is so natural for us to want to put our hand to the work, and try to care for it. We may learn a valuable lesson from the experience of Uzzah. The Lord is leading us as a people. His hand may not always be seen during the storm, but his hand is at the helm. We may become impatient because we do not see things move as we want them to, yet we should remember that the Lord can take care of his cause. This does not mean disorganization. Organization will grow more and more complete as we approach the end, but it will be divine organization working through human instruments.

"To present you holy and unblameable and unproveable in his sight." Col. 1 : 22. This is the high position which God would see his church occupy. And how may it be attained? It is by heart purity. "With the heart man believeth unto righteousness." The heart is the principal thing in believing; for into it Christ is received, and in it he dwells by

faith. The vital union between Christ and the believer is manifested and made known in the heart, and therein it is cemented and established. Christ gives himself freely to his body, the believers, and they in turn give themselves up in faith to their head. He purifies his body that he may present it as a bride to his Father.

"If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which was under heaven; whereof I Paul am made a minister." The Syriac reads, "The hope of the gospel, of which ye have heard, that is proclaimed in all the creation beneath heaven." Some have taken this text in Colossians to prove that at the time he wrote, Paul and his fellow-laborers in the gospel had carried it to all the world. I do not think that the text necessarily teaches that. The gospel embraces the work for fallen man as far back as the fall of man. In Gal. 3 : 8 we read that the gospel was preached unto Abraham, saying, "In thee shall all nations be blessed." In its very nature the gospel is a blessing to all creation. It is the word of God, and by that word all things are upheld. If his word which promises salvation to those who will take it, should fail in one point, it would become worthless and would cease to uphold the creation of God. Therefore a failure in the gospel would involve the fate of the universe. It is no wonder that all created beings are interested in the plan of salvation. Think, then, of the responsibility resting upon you who are ministers of this word. Your work is not a local one, confined to your own conferences. Remember you occupy the position of ambassadors of Jesus Christ before the universe.

Now we are ready to take up the 25th verse: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God. So ministers are made. Brethren, I long to see the time when more ministers will be made by the Lord. Such a minister does not only interest a congregation, but he presents the gospel so that it will take hold of men's hearts. "Whom we preach." Whom? Christ. Is a minister called upon to preach anything else? But will he not then leave out some part of the message? No. "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Notice that it is "warning every man, teaching every man, that we may present every man." The apostle here describes a work with men, not simply with congregations.

It is so natural for us in our work to lead people to

ourselves. The best way to avoid it is to be filled with the gospel, and to make it our only study to bring it to others,—to reconcile them to Christ. Read the charge that you each had given you when you were ordained to the ministry. "Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine."

But I do not desire to instruct you in regard to preaching, and can do no better this morning than to read you a few extracts from "Gospel Workers," which will be more helpful than anything I could say.

I was shown that ministers of Christ should discipline themselves for the warfare. Greater wisdom is required in generalship in the work of God than is required of the generals engaged in national battles. Ministers of God's choosing are engaged in a great work. They are warring not merely against men, but against Satan and his angels. Wise generalship is required here. They must become Bible students, and give themselves wholly to the work. p. 155.

From past experience we know that when laboring in a certain place we have brought the people to a certain point, and desire to push them along into all parts of the truth, often our lack of wise generalship and of consecration, have been a hindrance to us. What shall we do? Let us seek God to get rid of these defects. Let us be strong where we are weak, for there is divine strength in store for us. I will read further.

When they begin to labor in a place, they should be able to give the reasons of our faith, not in a boisterous manner, not with a perfect storm, but with meekness and fear. The power which will convince, is strong arguments presented in meekness and in the fear of God. Able ministers of Christ are required for the work in these last days of peril,—able in word and doctrine, acquainted with the Scriptures, and understanding the reasons of our faith p. 155.

A pompous minister, all dignity, is not needed for this good work. But decorum is necessary in the desk. A minister of the gospel should not be regardless of his attitude. If he is the representative of Christ, his deportment, his attitude, his gestures, should be of such a character as will not strike the beholder with disgust. Ministers should possess refinement. They should discard all uncouth manners, attitudes, and gestures, and should encourage in themselves humble dignity of bearing. They should be clothed in a manner befitting the dignity of their position. Their speech should be in every respect solemn and well-chosen. I was shown that it is wrong to make coarse, irreverent expressions, to relate anecdotes to amuse, or present comic illustrations to create a laugh. Sarcasm and playing upon the words of an opponent are all out of God's order. Ministers should not feel that they can make no improvement in voice or manners; much can be done. The voice can be cultivated so that quite lengthy speaking will not injure the vocal organs.

Let us make the word that we preach just as important to us as we expect it to be to others. Let us not be slack and untidy. By our conduct and appearance we can preach the gospel as powerfully as in words.

(Continued from page 81.)

An earnest season of prayer was followed by testimonies from various brethren, of which we give a brief epitome:—

W. W. Prescott: One word expresses the cause and source of all our trouble, and one word expresses the remedy. The trouble is *self*, the remedy is *Christ*. A. T. Jones: When we see eye to eye, God will bring again Zion. We have reached a most critical time; and whatever may come I desire most of all to stand where God wants me. J. N. Loughborough: I have thought much of the time when there were but six laborers in the cause besides Sister White. I am the only one of the six left by death. It is a great thing to stand where God can speak to us. I thank God that it is still my privilege to have some humble part in the work and to stand where he can speak to me. N. W. Allee: The Lord at this time wants loyalty. The kingdom of heaven is like leaven and so is evil. Our experiences must be individual. J. J. Devereaux: I am so glad that God has thoughts of mercy to his people; and not only so but he thinks on me. C. L. Boyd: I most earnestly desire a living connection with Christ where I can know—not by other's telling me but by experience—of my acceptance with him. S. H. Lane: The difficulty has been pointed out, also the remedy. Do not let us be discouraged at the difficulty, but apply the remedy. H. W. Mitchell: I want to stand on the Lord's side, ready to hear his word. C. N. Sanders: I am encouraged by the knowledge that God loves me. This is true, else he would not reveal himself to me. H. E. Robinson: The instructions of this meeting have been and are of great encouragement to me, and I see the truth more and more clearly. D. C. Babcock: To say that I am enjoying these meetings but faintly expresses the fact. D. A. Robinson: Jacob exclaimed, "Surely, the Lord was in this place." He was there because Jacob was there; and to know that fact was eternal life. To be able to recognize the presence and hear the word of God is life eternal to us. F. M. Wilcox: I thank God that when he wounds the heart he is ready to heal. G. B. Tripp: I am of good courage. We are facing a mighty crisis; but we may look to the source of strength and thus be kept. N. P. Nelson: The question often comes to me, Why am I intrusted with such an important work? I am unworthy and can only look to Christ. W. S. Hyatt: The searching testimony comes close to me. "It is I." But I look to Christ. J. W. Watt: I have been led to feel my own unworthiness, but have been encouraged by marked evidences that the Lord was with me, and so I trust in Him. C. A.

Washburn: For many years I have given my service to God. I renew the consecration to-day. While the old soldiers are one by one dropping away, I am spared, and God shall have my remaining days. N. W. Kauble: While I see the application of the close testimony to my case, by faith I apply the remedy for sin. R. M. Kilgore: I have never felt so confident that God is at the helm as now. As the message comes to us, "Come out of Babylon," my heart responds. Luther Warren: I rejoice in the rise of the message and work of God and that it is our privilege to rise and finally to triumph with it. J. M. Rees: We know we have passed from death unto life because we love the brethren. The Lord is blessing me as never before. R. C. Porter: I have felt the need of drawing nearer to God. My experience with him is deepening and broadening. For the past two years I have enjoyed the peace of God.

A few others bore testimonies whose remarks are not noted, but these extracts will give the trend of the meeting, though they cannot convey the deep, tender spirit which pervaded it.

HEALTH TOPICS.—VEGETARIANISM AS TAUGHT BY HEATHEN.

J. H. KELLOGG, M. D.

DR. KELLOGG occupied the principal part of the 11 o'clock hour Friday, Feb. 8, in reading quotations from heathen writers and philosophers upon flesh eating. Ovid's vivid picture of the views of the great Pythagoras was given, from which the following lines were taken:—

Oh, impious use! to nature's laws opposed,
Where bowels are in other bowels closed;
Where, fattened by their fellows' fat, they thrive;
Maintained by murder and by death, they live.
'Tis then for naught that mother earth provides
The stores of all she shows, and all she hides,
If men with fleshly morsels must be fed,
And chaw with bloody teeth the breathing breed;
What else is this but to devour our guests,
And barb'rously renew Cyclopean feasts?
We, by destroying life, our life sustain,
And gorge the ungodly maw with meats obscene.
Not so the golden age, who fed on fruit,
Nor durst with bloody meals their mouths pollute.

Socrates, four hundred years before Christ, described his ideal community as peopled with those who would live "on barley and wheat, baking cakes of the meal, and kneading loaves of the flour."

Seneca, who was doubtless in Rome when Paul was there, said:—

In simpler times there was no need of so large a supernumerary force of medical men, nor of so many surgical instruments, or of so many boxes of drugs. Health was simple for a simple reason. Many dishes have induced many diseases. Note how vast a quantity of lives one stomach absorbs—devastator of land and sea.

Numerous other ancient authorities were cited, showing that vegetarianism is no new thing; and certainly many of the ideas set forth by these heathen writers seemed really more humane than the ideas now advanced in favor of flesh-eating.

More modern heathen authorities upon this subject were quoted. A young Hindu wrote of a Christian missionary as follows:—

Father Fa-Tutto, polished as he is, has himself cut the throats of two little chickens; he has caused them to be boiled in a caldron, and has devoured them without pity. This barbarous action has drawn upon him the hatred of all the neighborhood, whose anger we have appeased only with much difficulty. May God pardon me! I believe that this stranger would have eaten our sacred Cows, who give us milk, if he had been allowed to do so. A promise has been extorted from him that he will commit no more murders of Hens, and that he will content himself with fresh eggs, milk, rice, and our excellent fruits and vegetables.

In a paper called *The Harbinger*, published by heathen Hindus at Lahore, India, the following "Principles of Health" were given:—

- "1. Bathe with fresh water every morning before breakfast.
- "2. Do not put on dyed under-clothes.
- "3. Abstain from fish, flesh, fowl, eggs, all intoxicants.
- "4. Take systematic, daily exercise, without exhaustion.
- "5. Take sufficient rest, sleeping at least six hours.
- "6. Be in sunny air, and avoid artificial light as much as possible.
- "7. Keep the feet always dry and warm.
- "8. Cultivate calmness, cheerfulness, and generosity."

These various authorities were quoted to show what others who have not the light of the gospel as we have, have thought and said with reference to these important topics. We may learn some lessons from the heathen.

THE COUNCIL MEETING.

On Friday afternoon, upon the assembling of the Council in the chapel, the Chairman, Elder Olsen, announced that the subject for consideration would be that of medical missionary work. He would consume no time in proving that this work is in the providence of God; we regard that question as settled. We cannot fill our place in God's work and in his will and design while neglecting these principles, any more than we could do so while ignoring any other part of the truth.

That which we will consider now is the plans and methods by which this work has been and shall be carried on by us, and how to make the most of this

in our dissemination of the truth. In 1894 sixteen or eighteen of our young people graduated at different institutions in medical courses, the most of them at the Michigan University, some at New York, Cincinnati, San Francisco, and other schools of established reputation. It is of primary importance that those who desire to graduate and to work as physicians should obtain their schooling at first-class institutions, for in no other way can they obtain positions of responsibility or be accepted in their profession in a way to do credit to themselves or the cause they represent. Our young people should not be satisfied with something cheap by way of a medical education.

Our two standard institutions, the Retreat and Sanitarium, cannot furnish employment for all these physicians, nor is it desirable that they should. There is other work to be done. Two years ago we saw many openings for this kind of work; but there are very many more now. The work in Chicago was our first venture in the line of a medical mission. Since that work was instituted, we have established one in Mexico. We have expected Elder D. T. Jones here before this time, directly from that work. He has it in charge. Before going to that field, we feared that Brother Jones's usefulness was nearly at an end. But now he writes that he enjoys excellent health and is deeply engaged in his work. And the enterprise is succeeding splendidly. Dr. Lillis Wood has succeeded in obtaining government recognition as a physician, which no other Protestant missionary had been able to do before her. Connected with this mission is the school work, led by Miss Ora Osborne.

On the trip of the "Pitcairn" next to the last, Dr. M. G. Kellogg went out as a missionary physician. After accompanying the vessel to several islands, including Pitcairn, he left the ship in New Zealand as she was turned toward home. Since then he has labored very acceptably in New Zealand and Australia.

On its last trip the vessel was accompanied by Dr. J. E. Caldwell who, when he started, expected to settle on the island of Raiatea. But complications between the natives and the French authorities, and the restrictions of the French laws rendered that unadvisable, and he consequently located in Raratonga where efforts were being made to obtain a physician. He was cordially welcomed by the people and is doing a good work.

There are several physicians now under appointment to go to different places: Dr. Neall to Rio Janeiro, Brazil; Dr. Ferciot to British Guiana; Dr. Carmichael to African West Coast; Dr. De Forrest

to Matabeleland; and Dr. Braucht to accompany the "Pitcairn" on her next trip. Every one of these men is not only a competent physician, but qualified also to labor in the gospel, to conduct a course of meetings or of Bible study. Dr. Caldwell is an ordained minister, a practical teacher, and a builder. And one who goes to labor in these dark countries needs to be qualified to help the people in every particular.

But it is not from distant lands alone that calls come for help; all around us are openings and calls for the medical missionary worker.

It is well known that within the past few months branch sanitariums have been started in College View, Neb., and Boulder, Col. Dr. Loper is in charge of the former, and Dr. Place of the latter. And in Portland, Oregon, the work is being started, and it is the wish of its managers that the institution be placed under the control of the denomination. In South Africa a sanitarium is being built and we are called upon to furnish doctors for it.

The question now before us is, What or who shall control this branch of our work? It is no longer a local work. It is destined to become as extensive as the work of the denomination; and it must be identified with our denominational work. Then it seems to me that no body can so properly control this work as the one which manages the other work — our General Conference. The health work is as much a part of our message as any other part and has been connected with it by the testimonies of the Spirit of God.

At first the principles were scoffed at, but now they are acknowledged even by the most scientific teachers. Our greatest regret is that we have not been more faithful in living out the principles thus revealed to us. But the best we can do now is to give this work its proper place and attention. And how can this be better done than by placing it under the same management that directs all our work? At first such enterprises are a burden financially, but afterward they may yield a revenue with which to push the work in other fields.

These matters this Conference will need to consider.

Question.— Who shall hold the property thus to be created?

Answer.— At the last General Conference the Medical Missionary Association was formed for this purpose. The General Conference Association cannot hold such property, as this work is not specified in its charter. And also that Association is now pretty well burdened with other interests.

E. H. Gates, being called for, said that he had been satisfied from the first of his experience in the

island that the medical missionary work was the most effective work we could do in that field. It was work which the people appreciated because they needed it. Upon landing, the first call is always for that work, and if we cannot furnish it, the people wonder why we have come. Our experience at Pitcairn during that dreadful epidemic illustrates the utility of the health work. Sixty or seventy people helpless at a time and some dying frequently, we had reason to be thankful that we could be of service to the afflicted ones. Without taking credit to ourselves, we may say that we know not how it would have fared with the people, had we not been there with even what knowledge we had.

A. J. Read of Tahiti confirmed what had been said of the importance of medical missionary work. He related several experiences showing how valuable it had been in giving our work and people standing in the islands. The American consul had said to him that he was highly gratified at the work we were doing. Visiting Raiatea with Dr. Caldwell on board the vessel, it soon became known that there was a physician on board, when the ship was at once surrounded by small boats bearing the sick and suffering who came for relief. The decks became a hospital and the doctor worked until it almost became necessary to take him in hand as a patient. The chief men and merchants came on board with a petition that the doctor should locate there, but the interference of the French law made it difficult for him to do the work he desired.

At Raratonga on his first visit he had been received kindly by the resident missionary and invited to preach for him. But there was a good deal of uneasiness as to our purposes until the missionary asked Brother Read as to the intentions of the denomination. Upon being assured that our principal object was to introduce medical work rather than to proselyte, he seemed much relieved and extended a welcome. Brother Owen settled there and more recently Dr. Caldwell has gone there. Naturally those who have labored there for years feel somewhat jealous of our movements and we would undoubtedly feel the same were we in their places. But since the doctor has gone there and is quietly at work doing good and relieving the sick, he is more cordially welcomed. He has been called upon to minister to the missionary family, and a friendly feeling exists.

From his standpoint he favored the General Conference taking charge of the medical work, because it gave standing to the workers, and because that was the only avenue through which we could effectually enter the field.

CANVASSERS' CONVENTION.

TENTH MEETING.

The tenth meeting of the State Agents' Convention was held at eight o'clock A. M., Feb. 7.

Two very important and instructive papers were presented by C. M. Everest and G. A. Wheeler respectively, on the question of "Institutes and Schools for Canvassers." Five years ago the first school was held in the interests of the canvassing work, and this year there are at least sixteen Conferences that have arranged for schools. While some of those held have not been a positive success, the general testimony is in their favor. The Spirit of God has spoken in several instances concerning the careful education of workers; and the varied experiences of the canvasser emphasizes the statement in favor of schools for our agents.

We were favored with the presence of Elder O. A. Olsen who spoke at some length on this phase of the work. The agents very much enjoyed the good words of counsel which were, in brief, as follows:—

The question of canvassers' schools evidently has two sides. They may be worked up and conducted in a manner that will be fruitful of much good. The present situation demands the highest culture that it is possible to attain. The canvassing work is calling for all that there is in us. Those who are falling behind in this respect will as surely fall out of our work as will the minister or educational worker who neglects the opportunity of present improvement. The canvasser must have a larger fund of knowledge from which to draw than the little printed canvass; but in seeking for this knowledge we should not make plans that will prove detrimental to our large educational institutions. When any of our canvassers can attend the higher schools, we should encourage them in it, rather than urge that the canvassers' school may be a substitute. There is danger that each will favor his own line of work so much that it will become badly mixed with the human. We must guard that point.

We as agents are most interested in the work of our own States, but we must keep our equilibrium. We must not let our schools exceed their proper limits. We can work better if we all enjoy freedom in the matter, but that freedom must be exercised judiciously. Workers should be selected with much care, and a greater variety of workers should be employed. The agents who are successful with our large subscription books should continue that work, but others of less experience should be trained to handle our booklets and papers. This plan has been a great success in New Zealand under the direction

of Brother Crothers. By beginning with the smaller books, many will be educated to handle the larger ones.

These remarks by Brother Olsen were heartily enjoyed by all. Adjourned to call of Chair.

TWELFTH MEETING.

The twelfth meeting of the State Agents' Convention was called to order at eight o'clock A. M., Feb. 8. The reading of the minutes was followed by a continued discussion of the subject of Canvassers' Schools. The question was asked, Should agents of experience who are having success, be called in to take part in an institute? Several spoke on this question, and all agreed that we need the experienced agents, and none of them have had so much experience that they cannot learn. However, there are exceptions to this idea. In the various States the schools are held from two to twelve weeks at that season of the year most unfavorable for work, which is usually the winter season. It was thought best not to hold them in connection with camp-meetings generally, although there are times when it seems advisable. In some conferences short schools of two or three weeks are held in several places to meet local demands, and save heavy traveling expenses. The Chair expressed his increasing interest in these schools. It is true that a very few of them have not been a success, but when the methods followed in such schools are learned, one would wonder if they were successful. Well managed institutes are much needed. The majority of our agents have come from farms and shops, and are mostly uneducated. They go out into a trying field to meet sharp, keen intellects, and they must not only have faith in God, but must use every possible means for thorough preparation.

While the times are depressed, it may not seem advisable to hold as long schools as before. They were good, but circumstances sometimes compel us to change our methods. The plan has worked well to call in the new workers first, and after the school is well along, invite the old ones to come in and give the work a good impetus. We have often made a mistake in selecting our agents at the wrong time. We should carefully select those who should attend the institute rather than invite all, and then reject a part. The State agent should select men that have the right material, then work to get them. There is success in that plan, for it has been tried. In all this work, the State agent should keep in close touch with the president of the Conference. Adjourned at 8:00 A. M., Feb. 10.

THIRTEENTH MEETING.

The thirteenth meeting of the State Agents' Convention was opened at eight o'clock A. M., Feb. 10. The reading of the minutes was followed by a paper on the "Canvasser's Legitimate Work," presented by Brother Sherrig. Our canvassing work is far from being a new method of spreading present truth. The Waldenses went two and two through all the countries of Europe, scattering the precious seeds. In the days of Luther there were monks who were not able themselves to preach the word, but who traveled the provinces, selling the writings of the Reformer and his friends. Germany was ere long overrun with these enterprising workers. These workers were supported by the commission on the books they sold.

Since the object of the Christian canvasser has ever been to carry the light of a present truth, much care should be taken in the selection of men, and the only proper rule by which we should be governed is the one that God has given. The position was strongly taken that a canvasser's work is to solicit subscriptions. He should ever be ready to speak of the love of Jesus and point sinners to the Lamb of God, but he should not spend his time in preaching, holding Bible readings, or discussing controversies and doctrinal questions. It is the canvasser's duty to visit every family in his territory, and not go over it in a careless and unconcerned manner. Providence and grace, and means and ends, are closely connected, and when God's workmen have done the best they can, he will do for them that which they cannot do for themselves.

A brief discussion of the paper followed, in which several took a very decided position in favor of the canvasser not permitting himself to be drawn into the discussion of disputed questions.

E. R. PALMER, Sec.

THE DIVINE-HUMAN FAMILY.—NO. 4.

PROF. W. W. PRESCOTT.

MEMBERSHIP IN THE FAMILY.

OUR attention has been called in our studies together to the divine-human family, and some of the benefits of membership in that family. While it might be profitable to carry this phase of the subject much further, yet in view of the shortness of the time that we have to study together, we will turn this evening to another branch of the subject, which will be How we gain membership in

this family. In order that we may properly comprehend the subject, it seems necessary to consider for just a moment what would have been our situation, had not Jesus Christ come to this world. By that act of sin through which we were constituted sinners, in which sin was admitted into the flesh, we were utterly and entirely cut off from God and heaven, and had it not been for the condescension of Jesus Christ in coming down from heaven to make a connection once more between this earth and heaven, then the human race would indeed have been as though it had not been,—utterly and entirely cut off from heaven. There would not have been a single bond of union between humanity and heaven, not a single point of contact between them; but Jesus Christ came and by taking our nature, our sinful flesh, he made a connection again between earth and heaven, and he came to this earth to bring heaven to this earth, not to mingle it with earth, but to make a connection again between this earth and heaven, and he was divinity here in the world; yet he was not of the world, he was entirely and wholly of heaven and not of this world at all. And he by coming did not mingle earth and heaven together on this earth; but he came to establish a new kingdom; to establish a kingdom in which those who are members of that kingdom shall be just as thoroughly cut off from the world as the world was cut off from heaven before he came. He came to establish a kingdom in this world wherein those who are members should, of their own choice, connect themselves to this kingdom to their utter separation from the kingdom of this world, so that, while in this world, they should not be of this world any more than when he actually and bodily takes them out of this world. That is, every tie that connects them with the kingdom of this world was to be severed by their own will while they are in this world, so that while they are in this world they will be no more of this world than was Jesus Christ of this world, and then when he comes to call them actually and bodily out of this world there will not be a single tie to be broken that would bind them to this world.

Now when he came to this world, he did not bind himself up with the world by a single tie, and when he went back to the heavenly courts he did not break a single earthly tie, for he had not made any. He did not join himself to this world in any way whatsoever. He had nothing more in common with the things of this world, the kingdom of this world, than before he came, yet he did unite himself to sinful flesh and he came to connect earth with heaven; he came to open and to establish his kingdom upon earth, one entirely opposite to the kingdom of this

world, just as light is contrasted with darkness, just as righteousness is contrasted with unrighteousness, just as Christ is contrasted with Belial, just as Spirit is contrasted with flesh, just as the world is contrasted with heaven. In all these comparisons it is to show that they are utterly and entirely opposite, and so, "What communion hath light with darkness? what fellowship hath righteousness with unrighteousness?" what is there in common between Christ and his dom and Belial and his kingdom?

Now Jesus Christ came and opened up the way into the heavenly kingdom for humanity by coming down into the very place where humanity was, by bringing himself under the very circumstances under which humanity was, by taking upon himself the very load that rested upon humanity, and then by going back. And he established the new and the living way, and he, himself, is the way.

And inasmuch as these two kingdoms are so exactly opposite, having nothing whatever in common the one with the other, it is necessary that there should be a complete change when one goes from one kingdom to the other, and as is always the case when one thing goes from one kingdom to another, it must be by the power of God, and the change is from one kingdom up into a higher kingdom, and that always by the power of God. The tree reaches down into a lower kingdom and takes up out of that lower kingdom that which it transforms into its own life. So we must be born again, or born from above. There was no possibility that we who are in this lower kingdom should in any way transform ourselves, or lift ourselves up into a higher kingdom. So that which made the connection, which is always a life connection, must be life from above, because it is through the power of life that the tree transforms that which is in the lower kingdom and brings it up into a higher kingdom. So there must be a life come down from above into this lower kingdom and it by its power must transform. "Except ye be born again (or born from above) ye cannot see the kingdom of God." So the new birth is the condition of membership in this divine-human family.

Now let us be definite, and inquire what the new birth really means, and how it is accomplished. It seems to me that some light may be thrown upon this by going back to the beginning of this trouble. Man was created in the image of God, and being so created, he possessed a well balanced mind, and was in perfect harmony with God; but Satan came in with his temptation and sin entered, and that well-balanced mind was thrown out of balance and every person who commits sin has an unbalanced mind. And I suppose on that basis, we may say that we

are all more or less insane, and it is simply a question of degree.

But the special point is this, that a mind that consents to sin becomes unbalanced, it cannot remain well-balanced, else it would remain in harmony with God. It would run just as he intended it to run, — perfectly in harmony with him, — and when it gets out of that harmony, it is out of balance, and the difficulty began in the mind, and was caused through the mind. The translation which Dr. Young gives of Gen. 3:13 suggests this idea very clearly. When the woman was asked about her eating the fruit, she said: "The serpent hath caused me to forget" and I did eat.

Now that one act of the mind when it consented to sin by forgetting the commands of God, not simply admitted that sin, but threw that mind and all minds that have descended from that mind, out of balance, and the mind, of itself, is no more able to put itself back into balance than a wheel that is out of balance is able to put itself back into balance. There must be a power outside of itself to put it back into balance, and it is the same way with the mind; when once thrown out of balance by sin, it is utterly unable to put itself back into balance. But that mind must be balanced, that injury that was done must be remedied. The way back to perfection is by the same road by which we lost perfection, and we lost it through the mind, and the way back is through the mind, by the power of God in Christ.

Now let us read a scripture that expresses this clearly: "This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles walk, in the vanity of their mind."

Now how did we learn that Christians are to walk? "As ye have therefore received Christ Jesus the Lord, so walk ye in him." But the Gentiles walk in the vanity of their mind; Christians are to walk in him, in Christ Jesus:

"As the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardness of their hearts: Who being past feeling gave themselves up to lasciviousness to work all uncleanness with greediness, But ye did not so learn Christ; If so be that ye heard him and were taught in him, even as truth is in Jesus: That ye put away as concerning your former manner of life, the old man, which maketh corrupt after the lusts of deceit; And that ye be renewed in the spirit of your mind; And put on the new man, which after God hath been created in righteousness and holiness of truth."

It reads it out so plainly that it hardly seems that any particular comment is necessary. That it is through the darkening of the mind and through ignorance that they became alienated from the life of God. Now he says, If you have learned this truth as truth is in Jesus, you are to put off the old man which is corrupt, and you are to be renewed in the spirit of the mind, and put on the new man which after God hath been created in righteousness and holiness of truth. And is it not perfectly clear from the Scriptures that it is by a change of the mind that we put on the new man? And we are instructed to "put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof;" and the new man we have learned to be humanity with divinity controlling. And all new men now created *in him*, when Jesus Christ, the second head of the family, was created, not in the sense that he was a created being, but in the sense that this new arrangement was consummated, that union of divinity with humanity; when that was done, all new men in Christ Jesus were created in him, just as all were created in Adam.

Now we are to be renewed in the spirit of the mind. Read this in Romans 12:2: "And be not conformed to this world: but be ye transformed by the renewing of your mind." This is the way the change is made from this world to the heavenly kingdom. "Be not conformed to this world, but be ye transformed." How? By making new your mind; by renewing the mind. But what is the agency that renews the mind? and what mind is it that is thus obtained? "For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death, but the mind of the Spirit is life and peace." Romans 8:5, 6. R. V.

Now there is not the least thing in common between life and death. They are just as opposite, and just as extreme the one from the other as two things can possibly be. They are no more opposite, no more extreme in their separation the one from the other, than the flesh and the Spirit, because the mind of the flesh is death, and the mind of the Spirit is life, "because the mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be." You cannot take this mind of flesh and put something into it that will change it and make it what it ought to be, because it is not subject to the law of God and the things of God, and the kingdom of God, and it cannot be.

Read on in the eighth of Romans, "And they that are in the flesh cannot please God." It does not say

they *do not*, but they *cannot* please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you, and if any man hath not the Spirit of Christ, he is none of his; and if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Read with this 1 John 3:14: "We know that we have passed from death unto life, because we love the brethren." Now in the place of death and life, put these terms in the 5th of Romans: We know that we have passed from a carnal mind, from the mind of the flesh, into the mind of the Spirit, because we love the brethren, and the contrast between the two is all the time that sharp and striking contrast as between light and darkness. Just as marked a contrast as between Christ and the devil, utterly and entirely at variance the one with the other, nothing in common. That is the difference between the mind of the flesh and the mind of the Spirit.

Now every one who is born into this family, who gains membership into this divine-human family, must have a new mind. That is the condition of membership, that is the means of membership, and it means exactly that to be renewed in the spirit of the mind, a new mind entirely. Nicodemus did not understand that. How is this to be? Let us read the answer:—

Jesus answered, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit, is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: So is every one that is born of the Spirit. John 3: 5-8.

Only those who are twice-born are members of this divine-human family, and the second birth is just as real, just as literal a thing, and is just as essential in order to be members of this divine-human family as is the first birth. It is just as absolutely necessary that we should be born of the Spirit as that we should be born of the flesh in order that we may be members of this family; and the agency by which we are born the second time into this family, is the same agency by which divinity and humanity were united in the second head of the family; because "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that holy thing which shall be born of thee shall be called the Son of God." Now just

as in the birth of Jesus Christ, the Holy Spirit was the agency by which divinity and humanity were united, so also with this, through the agency of the Holy Spirit, divinity must be united with humanity in us, and Jesus Christ must come in our flesh by the agency of the Spirit just as he came in the flesh then, and this is all to be accomplished by the renewing of the mind; because the mind is that which controls the being, and if we yield our minds to God, and he can work freely and by our consent through the mind, he will control all the actions; all will be subject to him.

In 2 Cor. 10: 5, this thought is still further suggested: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Now that can only be done, and is only possible when the Spirit of God controls the mind, and when the Spirit of God controls the mind in that way so that every thought is brought into captivity to the obedience of Christ, all the outward acts which are but the expression of the thoughts, will be in harmony with God.

Read further in John 1: 11:—

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become sons of God, even to them that believe on his name; which are born not of blood, not of the will of the flesh, nor of the will of man, but of God.

They were born of God. How? By receiving him; and what is it to receive him? By believing on his name. Take the same thought in 1 John 5: 1, first clause, "Whosoever believeth that Jesus is the Christ is born of God." That is the new birth. "Whosoever believeth that Jesus is the Christ is born of God." Now the whole tenor of the Scriptures shows that that means more than to consent to the fact that that person who came then was the Messiah, because the devils did that, and they said, "We know thee, who thou art, the Holy One of God." But, "Whosoever believeth that Jesus is the Christ is born of God." To show the force of that, read in Matt. 16, beginning with the 13th verse:—

When Jesus came into the coast of Cesarea Philippi, he asked his disciples, saying, "Who do men say that I, the Son of man, am? And they said: Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And "Whosoever believeth that Jesus is the Christ is born of God." Peter said, "Thou art the Christ, the Son of the living God. And Jesus an-

swered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it." Upon this foundation principle, that I, Jesus of Nazareth, am the Son of the living God, and that in me is united this principle that divinity dwells in humanity, upon that eternal and everlasting principle, I will establish my church, and the gates of hell, or the gates of death, shall not prevail against it, and they did not prevail against it; they did not prevail against it in him; they will not prevail against it in his followers, because he could not be holden of death. The sting of death is sin, and there being no sin in him, although he was treated like a sinner, yet there being no sin in him, the grave could not prevail against him, and he came forth from the grave, and it is worthy of note further in this connection, that he says, "I will give thee the keys of the kingdom of heaven."

By sin, the kingdom of heaven was utterly and entirely shut against man, and mankind was shut away from God entirely, and he was as it were cast out of heaven and the door shut and he locked out, and the devil's plan was that, knowing that death would come as the result of sin, he should be shut up and locked up in death. But Jesus Christ came down from heaven, and coming down to take humanity, he brought with him the keys of the kingdom of heaven, and he delivered those keys into the hands of humanity once more; he opened the way again into the kingdom of heaven for humanity. He went right into the very prison-house of death, right into the devil's stronghold, and when he came out, he took the keys with him, and as the scripture says in Revelation the first chapter, "I am he that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death." And he went back to heaven and he took those keys back with him, but he left the keys of the kingdom of heaven here upon earth, and so he came down to exchange keys, and to put into the hands of humanity once more the power to be sons of God; and when he came, he took out of the hands of the devil the power to shut humanity away from the kingdom of heaven. That is what Jesus Christ has done in coming to this world.

Now the membership in this divine-human family is by birth just as literally as the membership in a purely human family is by birth. It is spiritual while that was natural; this is spiritual while that

was of the flesh; and this is of the mind while that was of the body, but none the less real, none the less literal. And it is accomplished by giving up our minds wholly to God. It is accomplished by believing in his name; but this believing included more than an assent to something as being true; believing on Jesus as the Messiah and faith in him and believing in his name means that submission of the will to him, that yielding of the heart to him, that placing of affection upon him, without which there can be no real faith. It is not simply an intellectual act; it includes the whole being. It is forsaking all, then it is receiving all. But it is impossible to forsake part and receive part. This transformation is complete, and this question of turning to God is not something to be done in a half hearted way; the distinction is just as clean-cut and just as sharply defined as it can be,—utterly and entirely distinct,—and I say there is no more bond of union, no more connection between the kingdom of this world and the kingdom of heaven than there would have been between this world and heaven, had the plan of salvation never been devised.

Now sin is just as wholly and entirely separate from God as ever, and he who holds to sin or to the things of the kingdom of this world, in any degree, shuts himself off just as irrevocably from the kingdom of heaven as though he never had thought of the kingdom of heaven.

These two things cannot mingle in the least. They are just as distinct as the human and the divine can be. And so this new birth means something. This becoming a member of the divine-human family means something. It means to give up every kind of connection or thought of a connection with the other family. It means the willingness to abandon everything that is of the flesh and connected with the flesh, and turn to God for all that he is to us in Jesus Christ.

Now these things are contrary the one to the other. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: that ye may not do the things that ye would." Gal. 5:17 R. V.

Now I read one more thought in Romans 7:18: "For I know that in me (that is, in my flesh) dwelleth no good thing." In my flesh dwelleth no good thing; *not a single good thing*; not a sign of a good thing in my flesh. "For to will is present with me; but how to perform that which is good I find not." Now that is just where the religion of Jesus Christ comes in, and with the religion of Jesus Christ, the difference is just *this*: what we will now we are able to perform in him.

EDITORIAL NOTES.

WORD continues to come to us of the suffering that exists in the West and this is greatly increased since the colder weather came on. Our people should feel a deep interest for their suffering brethren and for others. The General Conference Committee announce that they will be glad to receive donations for the sufferers; and request that such be sent to their treasurer, W. H. Edwards, Battle Creek, and they will see that they are judiciously used. It seems that food and fuel are most needed now, and as these can be purchased reasonably on the ground, it will be better to send the money; still, contributions of clothing are wanted. Those preferring to do so, may send donations directly to the Relief Committees, E. O. Burgess, Vilas, South Dakota; or James Skinner, 1505 E St., Lincoln, Nebraska. The time to act is now.

ELDER DAN T. JONES of Guadalajara, Mexico, arrived in the city on Friday afternoon and was welcomed by a large number of friends. He is accompanied by brother Miguel Placencia, of Guadalajara, the first Mexican Seventh-day Adventist we have seen. May he be one of a numerous company that the truth will gather from that nation.

It is a pleasure to have with us Elder John A. Brunson, lately pastor of the Second Baptist Church in Asheville, N. C., who came to a knowledge and acceptance of the truth under the labors of Elder G. I. Butler last summer. Sister Brunson is undergoing some treatment at the Sanitarium, and we are happy to report that she is making good progress.

THE regular issue of the BULLETIN is ten thousand copies. This number is sufficient to supply the lists and leave some extra copies from which to supply those who may wish to order back numbers. As long as they last, the first who come will be first served.

THE world-wide extent to which our work has now attained may be judged by a glance at the list of delegates and others in attendance at this meeting. There are representatives of nearly if not quite every State in the Union, and of Canada. Mexico is represented by missionaries and native converts, as are South America, Japan, and the Protestant countries of Europe and Australasia. Missionaries are here from Central America, Oceanica, India, and natives of Armenia and Syria.

ELDER G. A. IRWIN was on the sick list with *la grippe* for four days, but we are happy to say that he is at his post again in charge of the Institute meetings. Elder Loughborough supplied his place.

PROF. R. B. TAGGART, teacher of ancient languages in Harriman (Tenn.) University, is with us. Having obtained a few days release from his duties, he improved the opportunity to attend the Institute and Conference for a week or ten days. We all extend a hearty welcome.

THE faculty of the College have decided to omit afternoon exercises in order the better to permit students and teachers to attend the meetings. The Biblical studies in the General Conference have been suspended for the same purpose.

THE classes in oratory number about fifty members. They meet daily at 8 A. M. and 4:30 P. M. The interest is good, and Prof. Humphrey has won the confidence of his students by his practical knowledge, and manner of teaching the art of public speaking.

Two purposes are placed before us in the discourses by Elders Prescott and Jones: One is, to become separate from the world; the other, to draw near to God. It is a blessed thought that as the world is about to cast off his people, God is drawing them to himself by the revelation of his wonderful love in Christ Jesus. Separation from the world means nearness to God.

CALIFORNIA is seldom behind in any laudable enterprise, but, so far, the delegation from the Golden State has been conspicuously absent. They are expected to-day, however, and we hope in our next to announce their safe arrival. Perhaps they count their attendance from the time of leaving home. If so, they are not far behind, after all.

DR. KELLOGG's representation of the manner in which some people live out the health reform will be read with peculiar interest. Perhaps some will feel a thrill of conscience because it comes so near their own experiences.

How many there are who have made some blind attempt to reform their habits and have run into even worse habits than those they professed to forsake. These lectures and subsequent ones are worthy of careful thought. The lesson from the heathen given in this number will be followed in our next by one on the same subject based on the Bible.