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THE WORD OF GOD.— NO. 3.

PROF. W. W. PRESCOTT.

IN the latter part of our last study, we were drawing the parallel between Christ, the word, and the Scriptures, the word. We found that Christ was life, and the word was a word of life, and the words that he spoke were spirit and life. We found that he was the truth, and so the word was truth; that he was full of grace, and that so the word was a word of grace; that he was faithful, and so the word was a faithful word, and that faith cometh by the word. At the close of the study we were considering this thought,—the faithful word,—and we will proceed with that idea, especially touching the question of faithfulness.

Let us learn first in what sense the Scripture uses the word faithful by reading several scriptures in which "the word" is applied to different subjects. 1 Cor. 1:9: "God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." 2 Tim. 2:1, 2: "Thou therefore, my son, be strong in the grace that is in Christ Jesus; and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." In Titus 1:9 we have the word referred to as "the faithful word:" "Hold fast the faithful word." In Matt. 24:45, we find the word again: "Who then is a faithful and wise servant." So we have a faithful God, faithful men, the faithful word, a faithful servant. What is the meaning of the word "faithful" as applied in these passages? It seems to me that the idea applicable to all of them would be, doing that which is expected to be done, that which belongs to the person or thing to do. Faithful men do not do

what a faithful God does, but faithful men do what is expected of men in the place which they occupy. A faithful God does what belongs to a God to do; so that same idea applies to the word as a faithful word; in that it, itself, does that which belongs to it to do. But in order that this be true of the word, it is absolutely necessary that we regard it as the word of God and receive it as the word of God.

Let us read the Scripture in 1 Thess. 2:13:—

For this cause also thank ye God without ceasing because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which worketh effectually also in you that believe.

They received it, not as the word of men, but as the word of God. When the word of God is received as the word of men, it becomes thus in its power, in its efficiency,—simply the word of men. Receiving it as the word of God is having genuine faith in that word.

The same thought is brought out with reference to Christ in John 1:11, 12: "He came to his own, but his own received him not." They did not receive him as the Messiah. "But as many as received him, to them gave he power to become the sons of God; even to them that believe on his name." Those who received him as the Messiah were those who believed on his name, and to them he gave power to become sons of God. The word, when it is received as the word of God, is a word of power, and it works effectually in those that believe, in those that receive it as the word of God.

There is an illustration in the Scriptures which brings out very clearly the difference between receiving the word as the word of man and as the word of God. It is found in the eighth chapter of Matthew, verses 5-10:—

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Now observe these circumstances: There are three parties. Here is the centurion under authority; that authority, of course, was the Roman government. We will call that Cæsar. Here is the centurion under Cæsar, and here is the soldier under the centurion. Now the centurion speaks to his soldier, and he says, "Go;" when the soldier hears the centurion say "go," he receives that as the word of Cæsar; and when he goes, he goes because Cæsar in the person of the centurion has told him to go, and he is not receiving that word as the word of a man, but as the word of a ruler, Cæsar.

Now you take it on the other side: Here is the soldier, Titus, before he enlisted, and here is the centurion, Alexander, before he became a centurion; and here is Julius before he becomes Cæsar. Now we have them. Before Alexander becomes a centurion, he might say to Titus before he becomes a soldier, "Go," and Titus might say, "Who are you, Alexander, that you tell me to go?" Then it is simply the man Alexander speaking to the man Titus, and there is no authority behind it; but Titus becomes a soldier, and Alexander becomes a centurion, and Julius becomes a Cæsar. Now it is different; now it is *the centurion*, not Alexander, speaking to *the soldier*, not to Titus; and back of it all is the authority of Cæsar, not of Julius. Now when the soldier hears the word of the centurion, he does not receive it as the word of Alexander, but as the word of the centurion, having in it the authority of Cæsar; and so when the centurion, representing Cæsar, says, "Go," that is the Roman government saying, "Go;" and the soldier hears the voice of the Roman government speaking to him, and he goes.

Now the centurion seemed to see those ideas in the word of Christ; that it was not Jesus of Nazareth only who spoke the word, but it was God in Jesus of Nazareth; and when the word was spoken, he understood that that was the word of God, not the word of a man, Jesus; and that Jesus Christ, being God in the flesh, spoke as from God; and that all the authority of the heavenly government, all the authority of God, was in that word when he spoke it; and therefore he had confidence that that word simply spoken would accomplish the thing. And when he had made that statement, Jesus, who saw all that in it, said, "I have not found so great faith, no, not in Israel." That was entire dependence upon the word itself, as the word of God, to accomplish what he would desire to have accomplished, and that the *word itself* would do it, and that it was not necessary

for Jesus of Nazareth in the flesh to be there at all.

Now when we receive the word as the word of God, and not as the word of men, with entire confidence that that word itself is sufficient; that we need no outward demonstration, no outward, visible presence; that the word itself is living, is powerful, and will accomplish that to which it is sent; that is faith in God; that is taking God at his word, and that is taking his word as the word of God.

I like to think of the word of God as an entity in itself. It is spoken of as living: "The word of God is living and powerful," and the Scripture speaks of sending the word of God. The scripture that is especially suggested by this record in Matthew is Psalms 107: 17-20:—

Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.

How does he do it?—"He sent his word, and healed them, and delivered them from their destruction." He sent his word to accomplish that. This thought is also suggested in Isa. 55: 8-11:—

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

So that is the measure of difference, but that measure is an infinite measure; therefore there is an infinite difference between the word of God and the word of man. There is the same difference between the words of God and the words of man as there is between the thoughts of God and the thoughts of men. It therefore makes an infinite difference whether we receive it as the word of God or as the word of men.

For as the rain [that is something real] cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it.

And when he sends his word to heal some one, whether it be of a physical or a spiritual trouble, it is all the same. When he sends his word it will heal, it will not return void, it will accomplish the thing whereto it is sent. But he has sent us his word for this very purpose. We read in Acts 13: 26; "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent."

It is a word of salvation, and it is sent to those

that fear God, and he says it will prosper in the thing whereto he sent it. So we read in 2 Tim. 3:15; "And that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." Now when he sends the snow and the rain, it makes the earth bring forth and bud. So, "Thou hast known the holy Scriptures, which are able to make thee wise unto salvation."

So in the epistle of James, first chapter, twenty-first verse: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." The point is this, that everything depends upon the word of God. All our knowledge that there is such a thing as the plan of salvation is in the word of God; all our knowledge of the way to relate ourselves to it, is in the word of God; and it is not simply that the word of God is that which contains the instruction concerning salvation, but the word of God is itself salvation—*itself*. It is not that we can there learn about salvation and then go somewhere else and find it, but it, itself, is a word of salvation. "To you is this word of salvation sent."

In Luke, 2:25-30, we have a record of the event when Christ was presented in the temple according to the law:—

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation."

"Mine eyes have seen thy salvation." That was Jesus Christ in the flesh. But he saw the salvation of God, but he was the word of God. And just as when the eye of Simeon rested upon him, he saw the salvation of God, just so, when our eyes rest upon the Scriptures, there we may see the salvation of God. It, itself, is salvation sent unto us.

Now further: This voice that is in the word is what distinguishes this word when used in this way from the same form of speech used by man. It is because God has put himself into the words, and put his own voice into the words. That makes it the living and powerful word of God; and because that Spirit is a spirit of might, this word becomes a word of might, and the voice is a mighty voice, because this word is given by the Spirit and the Spirit dwells in the word. Let us notice that thought in 1 Peter 1:10, 11:—

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

But in 2 Peter 1:21 we read: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." But that Holy Ghost that moved these holy men to speak, it says in the first epistle, was the Spirit of Christ. As they were moved by the Holy Spirit in all that they testified and spoke; and that Spirit, I may add, is the actual representation of Jesus Christ. Notice in Romans 8:9, 10:—

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin.

Note those three expressions,—the "Spirit of God," the "Spirit of Christ," and "Christ." "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ,"—same thing,—"he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." That is, the Spirit of God, the Spirit of Christ, and Christ, are used right there together synonymously. That is to say, it was Christ by his Spirit that gave the word.

So it is spoken of in Col. 3:16: "Let the word of Christ dwell in you richly." In the margin of the Revised Version it says, "Some ancient authorities render it 'of the Lord,' others read 'of God.'" Well, it is all the same. You see it is the word of Christ, of the Spirit of Christ, and the word of God. There is no distinction; but when we come to the manner in which the word was given, it was given by Christ, and by the Spirit of Christ through the prophets, and so may properly be called the word of Christ. And notice this idea: First, Christ by the Spirit gave the word through the prophets. Then he came in the flesh, and became that same word in the flesh. Or putting it another way, What he spoke back there he became here.

Do you see that idea? What he said back there by his Spirit through the prophets, he, who was made flesh and dwelt among us, was. That is the gospel that was preached back there; and in type and in symbol it became personality in Christ Jesus, and what the word described and the word called for, back there, he actually was in the flesh, and so you see again he was very properly the word of God. He was the Word in the flesh. All that the word calls for, all that the word describes, all

that the word exhorts us to be, all that the word provides power that we may be, he was; and then we want to add the clause that we were all that in him, and this is the word of God.

Now let me say further, that, as then, the Word became flesh, and dwelt among us, so now God is carrying forward that same work, that the word may be flesh in us. When that is accomplished, the Lord will come; just as soon as the word is made flesh in us, the Lord will come. You see, that word must be transformed into flesh again, and when that word says that we are to be actually in the flesh, just as Jesus Christ was, and when that word is made flesh again, the Lord will come, and then that word will endure forever, because it will put the stamp of immortality upon every one.

But of this Spirit by which the word was given, we learn in Isa. 11 : 2 : "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Now these are the characteristics of that spirit,—wisdom, understanding, counsel, might, knowledge, fear of the Lord. Then the word in which the spirit dwells will be the same thing; it will be a word of wisdom, and a word of knowledge; it will be a word of might, a powerful word. The word itself, given by that spirit, and in which that spirit dwells, will have the same characteristics as that spirit had; but that spirit rested upon Christ, and so there appeared in him the very characteristics spoken of here. So when the word is received as the word of God, and becomes personality in the flesh, those same characteristics will appear again.

Notice how that is brought out in describing the characteristics of the Spirit in 1 Cor. 12 : 8 and onward : "For, to one is given by the Spirit the word of wisdom [of course it will be a word of wisdom, when given by the spirit of wisdom]; to another the word of knowledge by the same Spirit [it is a spirit of knowledge]; to another faith by the same Spirit," and you observe in 2 Cor. 4 : 13 that this spirit is a spirit of faith : "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." Then in 1 Cor. 12 : 9 : "To another the gifts of healing by the same Spirit;" but that spirit was in the word, and when he sent his word, and healed them, that same spirit worked. So when the gifts of the Spirit are poured out (and it will be through the word that all this comes), these same characteristics of the Spirit that are spoken of in the twelfth chapter will appear in the church, as the word is made flesh, and dwells among us. As the word be-

comes personality, those gifts will certainly appear in the church.

Now this word was given by the Spirit, and in it dwells the Spirit. See that in two or three scriptures. First in John's gospel, third chapter, fifth verse, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." But in James 1 : 18 we read : "Of his own will begat he us with the word of truth." And in 1 Peter 1 : 23 it says : "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." It is plain, therefore, that the Spirit of God dwells in the word of God; and so when one is born of the word, he is indeed born of the Spirit, because the Holy Spirit begets in your heart a new being in the image of God; but it is all by the word, through the word, wholly the word. Outside of the word we know nothing, we can receive nothing; and this word being a word of faith, a faithful word, and faith coming by the word, it follows at once that it is impossible to have any faith, in the Scripture sense, in anything which the word itself does not say. We may desire a thing ever so much, we may long for it with all our hearts, and see no reason why we should not have it; but unless the word says so, we cannot have any faith that it will be so. But what the word says, receive that word as itself the faithful word, which will itself accomplish the thing spoken. This is faith; but we must have the word of God upon which to rest it; it must always be to us anything the Lord says; and whatever the Scripture says, is what the Lord says.

Have you ever noticed how in the New Testament it will say, "the Scripture saith," and you look to the place from which it quotes it, and it will say "God says?" Notice that first in Rom. 9 : 17 : "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up," etc. But now you go to the record in Ex. 9 : 16 : This is the direct word of the Lord speaking to Moses, and telling him what to say to Pharaoh. The thirteenth verse says : "And the Lord said unto Moses"—and then he gave a message to Pharaoh, and the message says, sixteenth verse : "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." In quoting it in the New Testament under the inspiration of that Spirit, the apostle says, "The Scripture saith." So that that is God speaking in his word. It is the voice of God in his word.

This same idea is brought out in Gal. 3 : 8 : "And

the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." But you remember the record in the twelfth chapter of Genesis; the Lord called Abraham out of his tent, and said: "In thee shall all families of the earth be blessed," and it was a direct conversation between God and Abraham; but in Galatians it says, "The Scripture foreseeing," etc. The Scripture says it; that is, God, Christ, the Scriptures are used as meaning the same, because it is the word of God, the word of Christ, given by the Spirit of God, the Spirit of Christ, and the Spirit dwells in the word, and makes that word what it is, — the living word of God, and the voice in the word is the voice of that spirit, which is a spirit of might. And so the Scripture says, "He sent forth his voice, a mighty voice." It is the voice of the Spirit; it does not follow necessarily that that voice coming that way makes a mighty noise.

Read that in 1 Kings 19:9 and onward:—

And he came thither unto a cave, and lodged there; and, behold the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with a sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And behold, there came a voice unto him, and said, What doest thou here, Elijah.

It was a still small voice, but it was the voice of that mighty Spirit, and therefore it was a mighty voice, and it is because it is the voice of the Spirit and because it is the Spirit in the word, that it becomes a personality, a living thing.

When God created man, the record says (Gen. 2:7): "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It was the breathing into him of the breath of life that made man a living soul. The same idea with reference to the Scriptures is brought out in 2 Tim. 3:16: "All Scripture is given by inspiration of God," or, as Dr. Young translates it, "is God-breathed." Now as God breathed into man the breath of life, and so he became a living soul, so God breathed into human speech, and it became a living word; and the Spirit of God put into it the breath of life, and the word of

God is a living thing, a living power. The Spirit of God was breathed into it just as Christ met his disciples, and breathed on them, and said; "Receive ye the Holy Ghost." And so the Spirit dwells in the word, and it is the same creative spirit that was manifested at the beginning. We read in the very first of the record:—

In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

That was that creative spirit; but that same creative spirit dwells in God's word, and it becomes a creative power.

I dwell with emphasis and at considerable length upon this idea from one stand-point and another, because it is of utmost importance that we should realize it for our own experience. When we come to the word of God, it should be received as the living word of God, with creative power dwelling in the word,— a living thing that is able, itself, to make one wise unto salvation.

Notice the difference between depending upon the word and something outside of the word. Look at it this way: Here is a man who gives another a promise to pay him \$10,000, and there he has the promise, and he reads it over. It is in due form, all properly executed. He lays it away; it is due in one year; at the end of one year that promise is to be fulfilled. Which will he watch the more closely during the year, that promise, or the prosperity of the man, and the probability of his being able to meet the promise? Why, if that man in the meantime should fail in business, what does this promise amount to? That piece of paper cannot pay him the money; it is simply an evidence that the man has said that he would do it. But in the meantime the man loses the ability to do it; but he had promised to do it, and so the other man might say, though he had failed, "I still have the promise all right;" but that promise of itself cannot pay the bill. But when God gives a promise, the word itself will do what it has promised; for it, itself, is living and powerful, and it does what it talks about. So when we cling to the word of God, we know it is sure, and it cannot fail. He upholds all things by the word of his power; we are born by the word, we live by the word; it is all by the word of God, and it is by eating and drinking the word that we live.

Read that thought in John 6:53 and onward:—

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my

blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Now he explains the thought himself. They murmured about it and said, "It is a hard saying." Sixty-third verse: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Well, many of them went back and followed him no more. "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." (Revised Version, margin.) So Christ said, as recorded in the twelfth chapter of John, fiftieth verse: "And I know that this commandment is life everlasting." And "the words that I speak unto you, they are spirit, and they are life."

Then when we receive the words as the word of God, when we drink in the words, we receive life, God's life. Then no Christian can possibly live without the word, and the weakness among Christians is due to the fact of not eating and drinking the word. When we receive the word of God in this way, it becomes a part of our being; and in receiving the word, we receive Christ, and this is life, which is "Christ in you the hope of glory."

Does not the lesson of the hour show that everything depends upon the word? The word should be dwelt upon, received, live in the flesh, in us again.

#### SABBATH-SCHOOL COUNCIL.

THE second Sabbath-school Council meeting was held February 18, at 2: P. M. Prayer was offered by Elder M. C. Wilcox. The minutes of the last meeting were read and approved. The President read a number of questions which had been handed in to be answered, and announced that these would be answered at some future meeting.

Elder I. H. Evans then read a paper on "Review Exercises," as follows:—

I am requested to make a few remarks on review exercises, and how to secure the most good from them; also on the time for holding them, whether before or after class recitation.

The primary definition of the word "review," is looking over again, a second glance, to take another view of the subject already gone over. This being the case, a review, then, is not supposed to be a leading out in thought, containing as little of the lesson studied as possible, but rather a review would be the going over the lesson again; and this brings us

to a point that we should consider here, the object of reviews. Many seem to think that the object of a review is to preach a sermon, to bring in as many new thoughts from various sources as the research and the abilities of the reviewer will permit.

The real object of reviews is not simply to teach or develop some new ideas; this is supposed to have been presented at the time of teaching the lesson; but it is to fix firmly in the mind of the student the points that should be remembered. Reviews are profitable to the extent to which they do this; they should also help the student to state the truth learned in a precise and accurate manner. Therefore we do not consider that a review should be the developing of new thoughts; neither should it diverge into a labyrinth of topics not under consideration; but it should reset, fix more firmly in the mind of the student, the truths already studied.

Not many months since I heard a very talented man review a school. I would say that the review was of such a nature that one could not possibly have told the topic of the subject reviewed, from any question, or from the whole review that was conducted. New thoughts, often far-fetched, and ideas that the common scholar would never think of, were taken as the subject of study, and as the principal theme for talk during the review. This may seem to develop more ideas than for the reviewer to stick closely to the subject under consideration; but mark you, the object of a review is not to develop new ideas foreign to the subject, but more firmly to fix and establish in the mind of the student the thoughts that the lesson contains. Many times our reviews are considered dull, and we apparently seem to think that the scholars are considerably stupid and sleepy, because in our review they fail to catch our thoughts, and are unable to answer our questions; but how can we expect scholars with no great ability to answer questions which they have never studied and never thought of studying, which have no bearing, except in a remote manner, on the subject under consideration?

The most practical teacher is the teacher who continually has one constant aim in view, and that is to impart to the student a true understanding of the subject. The reviewer should have the same object in view,—to see that the student more firmly grasps the thought, and is able to state in his own language, or in the language of the Scripture, the thoughts of the lesson which is under consideration.

If the author of the lesson has an object in view. if there has been a committee of trusty men who have examined these lessons, and recommended them to the schools, we cannot see why these lessons

are not of sufficient value to demand our close attention and study.

We do not think that the reviewer should confine himself simply to the questions that are printed. He should be informed upon his subject from the Bible standpoint; he should know the texts of Scripture in the lesson and the questions of the author; and then having read all he can find in the Scriptures bearing upon that subject, his questions should be put in a simple way, drawing upon the resources of the student, and developing his thinking powers in answer to the questions which he puts. I do not believe the most profitable questions are those which require no thought, or which can be answered by "yes" or "no," but those which require the statement of a truth, or perhaps a text of Scripture which alone can make it a complete answer. This keeps the thinking powers of the school continually in operation.

Every Sabbath the review should embrace the leading points and features of all the lessons that have been gone over on that subject. Each lesson should develop an additional truth resting upon the structure that is to be erected. It should be like a building: we lay the foundation, and then we build, brick by brick, until the superstructure is erected, and we have a complete building. So the reviews should begin at the foundation, and Sabbath after Sabbath should develop additional truths, bringing in the central thoughts in each lesson, and putting the whole together Sabbath by Sabbath, until the last lesson is learned, and every student in the school can state the truths contained in the subject from beginning to end—not in all their details, but in all their significance, force, and power. Reviews conducted in this way create energy and zeal in the mind of the student as nothing else can.

This brings us therefore to the question of the time that the review should be held, whether before or after the recitation. If it is to be a sermon, it might as well follow as precede the class recitation. If it is not to consider the subject previously studied, there would not seem to be much importance attached to the time of the review. If the lesson is a complete subject,—no more preceding nor to follow on the same topic,—then I should prefer the review to follow the recitation. But if it is to be a study of the lesson previously learned, bringing out in a strong light the truths that should be impressed upon the minds of the students, I think the review should precede rather than follow the class work. This brings fresh to the mind what has been learned. The review is to make what has been learned stand out clearer, and it should be an inspiration to the

members of the school, filling their hearts and minds with the precious truths which the scripture lesson teaches, and making a practical application to each individual heart of the truths which have been learned. And then, the teacher having caught the inspiration of the review, and the scholars having been inspired with new thoughts, they will enter upon the class study with zeal and devotion.

The review is one of the most essential parts of the Sabbath-school, and should be made so interesting that every person will make an effort to be on time, and there will not be any that will say or feel that they can afford to be late because the review is a dry thing. The reviewer will be interested, and make it interesting to the school, in proportion as he is interested in the topic under consideration. Therefore, before he is asked to review a school, he should have ample time to prepare himself thoroughly on the lesson, and should be one who feels the importance of a thorough preparation. In this way much good will come to our Sabbath-schools, and much improvement can be made all along the line.

The topic was discussed by Brethren C. P. Bollman, M. C. Wilcox, S. H. Lane, C. L. Boyd, H. E. Robinson, G. E. Fifield, R. C. Porter.

The meeting was large and enthusiastic.

GENERAL CONFERENCE PROCEEDINGS.

THE sixth meeting of the Conference was held at the usual time, 10 A. M., Feb. 21. The meeting joined in singing, "We'll Build on the Rock," and was led in prayer by Elder N. W. Allee. The minutes being read and approved, opportunity was given for the admission of new delegates, when William Healey, of the North Pacific Conference, and E. H. Root, of Michigan, were added to the roster.

The Chair stated that the first business in order was the reception of the treasurer's report. W. H. Edwards, Treasurer, submitted the following:—

FINANCIAL STATEMENT OF THE GENERAL CONFERENCE.

Report of Treasurer for Year Ending June 30, 1894.

DR.	
DISTRICT No. 1.—Atlantic.	
Tithes.—Atlantic Conference.....	\$ 883 17
Maine.....	106 10
New England.....	1,209 45
New York.....	792 02
Maritime (N. S., N. B., and P. E. I.).....	630 38
Pennsylvania.....	855 27
Quebec.....	105 90
Vermont.....	125 00
Virginia.....	60 97
West Virginia.....	92 90
Total.....	\$ 4,811 16

DISTRICT No. 2.— Southern.

Tithes.— Cumberland Mission.....	\$ 1,093 74
Florida Mission.....	747 62
Florida Conference (Sept. 1 to June 30, 3 qrs.).....	97 46
Georgia.....	1,167 08
Louisiana, Mississippi, and Alabama.....	478 58
North Carolina and South Carolina.....	192 32
Tennessee River.....	276 13
<b>Total.....</b>	<b>\$ 4,052 93</b>

DISTRICT No. 3.— Lake.

Tithes.— Illinois.....	\$ 1,148 53
Indiana.....	1,022 31
Michigan.....	3,334 46
Battle Creek Church 75%.....	9,247 11
Ohio.....	1,298 44
<b>Total.....</b>	<b>\$16,050 85</b>

DISTRICT No. 4.— Northwest.

Tithes.— Iowa.....	\$ 1,980 13
Manitoba.....	468 78
Minnesota.....	1,560 16
Nebraska.....	1,845 31
South Dakota.....	923 53
Wisconsin.....	968 41
<b>Total.....</b>	<b>\$ 7,746 32</b>

DISTRICT No. 5.— Southwest.

Tithes.— Arkansas.....	\$ 29 16
Colorado and Wyoming.....	499 95
Kansas.....	1,457 63
Missouri.....	563 56
Oklahoma and Indian Territory.....	1,225 71
Texas.....	436 01
<b>Total.....</b>	<b>\$4,212 02</b>

DISTRICT No. 6.— Pacific.

Tithes.— California.....	\$ 2,916 48
Montana.....	1,797 76
Nrth Pacific.....	880 87
Upper Columbia.....	507 86
<b>Total.....</b>	<b>\$ 6,102 97</b>

DISTRICT No. 7.— Foreign.

Tithes.— Australia.....	\$ 487 00
Central America.....	297 70
Central Europe.....	332 03
China.....	35 02
Hawaiian Isles.....	113 10
Pitcairn Island.....	10 00
South Africa.....	3,200 80
South America.....	167 07
Tahiti.....	277 59
West Indies.....	281 96
<b>Total.....</b>	<b>\$ 5,202 27</b>

MISCELLANEOUS.

Tithes — Individuals.....	\$ 2,441 16
Donations.....	3,468 70
Balance from Gen. Conf. Bible School of 1893-4.....	1,420 60
Florida Tent Fund Donated.....	389 80
<b>Total.....</b>	<b>\$ 7,720 26</b>

Total Receipts.....	\$55,898 78
To Cash on hand July 1, 1893.....	11,236 25
<b>Grand Total.....</b>	<b>\$67,135 03</b>

CR.

By Cash to Laborers, etc.....	\$44,550 97
Two Tents to Florida.....	256 00
One Tent to North Carolina.....	155 00
Southern Institute.....	11 25
Oklahoma Institute.....	25 00

Total Disbursements.....	\$44,998 22
Bal. Cash on hand July 1, 1894.....	22,136 81

<b>Grand Total.....</b>	<b>\$67,135 03</b>
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Gross Receipts of Tithes for Year Ending June 30, 1894.....	\$50,619 68
“ “ “ “ Year Ending June 30, 1893.....	48,028 77

Increase.....	\$ 2,590 91
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PRESENT STANDING.

Cash on hand July 1, 1893.....	\$11,236 25
Receipts above disbursements June 30, 1894.....	10,900 56

<b>Cash Balance July 1, 1894.....</b>	<b>\$22,136 81</b>
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REPORT OF THE FOREIGN MISSION BOARD.

For year ending June 30, 1894.

RESOURCES.

Real estate and personal property.....	\$132,562 88
Scandinavian Mission.....	6,822 79
Office fixtures.....	248 08
Central European Mission.....	4,598 90
South African Mission.....	5,580 60
Hamburg Mission.....	10,526 55
New Zealand Tract Society.....	5,885 81
Australian Tract Society.....	3,713 32
Echo Publishing Company, limited.....	20,371 20
International Tract Society, London.....	109,164 71
West African Mission.....	13 59
Mexican Mission.....	752 08
Australasian Union Conference.....	616 50
Colton's Missionary Map of the World.....	336 45
Polynesian Mission.....	13,172 64
Denmark school grant.....	1,000 00
Chinese Mission.....	700 82
Foreign Missionary Library.....	164 06
Central American Mission.....	1,810 71
India Mission.....	390 90
Personal accounts.....	7,400 47
<b>Total.....</b>	<b>\$325,833 01</b>

LIABILITIES.

Foreign Mission fund.....	\$174,480 37
First-day offerings (one month).....	882 24
\$255,000 fund.....	4,928 25
Jewish Mission.....	1,500 00
West Indian Mission.....	458 40
South American Mission.....	3,388 58
Foreign educational aid fund.....	799 04
General Conference Association.....	6,833 25
Stock (present worth).....	132,562 88

<b>Total.....</b>	<b>\$325,833 01</b>
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STATISTICS OF HOME AND FOREIGN CONFERENCES AND MISSIONS FOR YEAR ENDING JUNE 30, 1894.

(W. H. Edwards, Recording Secretary.)

DISTRICT	Conference or Territory.	Dates of Organization.	Ministers.	Licen- tates.	Total laborers	Churches.	Member- ship	Tithe.
1. Atlantic...	Atlantic	Sept. 27, 1888.	7	2	9	16	807	\$ 8,456.99
	Maine	Nov. 1, 1867.	3	1	4	21	452	3,943.18
	Now Brunswick.		2	2	2	2	70	630.38
	Nova Scotia.					3	48	
	Prince Edw. Isl.							
	New England.	Aug. 24, 1871	2	5	17	26	896	12,450.65
	New York	Oct. 25, 1862	12	7	19	43	1,135	8,153.69
	Pennsylvania.	Sept. 17, 1870.	6	7	13	43	1,120	8,236.81
	Quebec	Aug. 16, 1880.	2	2	2	6	153	790.63
	Vermont	June 12, 1863.	5	1	6	16	431	2,705.28
	Virginia	Aug. 5, 1864.	3	2	5	5	183	955.87
	West Virginia	Sept. 15, 1837.	2	3	5	5	222	955.26
	Totals.....			50	28	78	186	5,539
2. Southern...	Cumberland Miselon.		3	1	4	4	180	\$ 1,093.74
	Alabama			1	1			102.58
	Mississippi							3.30
	Louisiana		1		1	3	50	\$28.82
	North Carolina		2		2	2	55	146.45
	Georgia		2		2	4	100	1,167.08
	Florida	Sept. 22, 1893.	2	2	4	5	145	*1,373.87
South Carolina		1	1	2	2		45.86	
Tennessee River	1880	4		4	10	269	1,737.79	
Totals.....			15	5	20	29	839	\$ 6,049.50
3. Lake.....	Illinois	June 9, 1871.	7	2	9	32	1,164	\$10,841.53
	Indiana	Sept. 20, 1872.	9	7	16	56	1,580	9,537.45
	Michigan (Including Battle Creek Church).	Oct. 5, 1861	21	18	39	132	5,505	\$7,941.35
	Ohio	Feb'y 22, 1863.	12	7	19	60	1,507	13,000.87
Totals..			49	34	83	280	9,756	\$71,320.70
4. Northwest.	Iowa	Sept. 20, 1868.	12	24	36	93	2,642	\$10,801.33
	Minnesota	Oct. 4, 1862.	14	12	26	74	2,400	15,079.48
	Nebraska	Sept. 25, 1873.	11	11	22	45	1,847	13,135.23
	South Dakota	Sept. 16, 1880.	8	3	11	32	1,300	9,233.00
	Wisconsin	June 22, 1871.	12	8	20	72	2,870	14,652.10
	Totals		67	58	115	316	10,159	\$72,101.14
5. Southwest.	Arkansas	May 21, 1838	3		3	17	428	\$ 1,423.71
	Colorado	Sept. 26, 1883	6	2	8	13	1,076	6,147.12
	Kansas	Sept. 10, 1875.	12	12	24	56	3,286	14,277.07
	Missouri	June, 2, 1870.	6	17	23	33	1,236	5,433.16
	Oklahoma		3	1	4	16	425	1,335.71
Texas	Nov. 13, 1878.	4	5	9	18	600	3,672.41	
Totals		34	37	71	163	5,045	\$35,380.08	
6. Pacific. ...	California	Feb. 15, 1873.	19	6	25	54	3,192	\$28,289.10
	Montana		3		3	4	130	1,737.76
	North Pacific	Oct. 25, 1877.	10	7	17	41	1,364	8,896.12
	Upper Columbia	1880.	8	6	14	21	1,000	4,907.40
Totals.....		40	19	59	120	5,686	\$43,890.38	

\* 9 months.

DISTRICT.	Conference or Territory.	Dates of Organizations.	Ministers.	Licen- tates.	Total laborers.	Churches.	Member- ship.	Tithe.	
7. Foreign ...	Anstralia	Sept. —, 1838.	11	1	12	12	820	\$ 5,272.56	
	British		5	1	6	11	353	5,076.97	
	Central America		1	1	2	1	49	297.70	
	Central Europe	May 28, 1884.	4	5	9	21	501	4,378.17	
	Denmark	May 30, 1880	5	5	9	10	433	1,928.76	
	German		4	5	9	10	968	2,327.42	
	New Zealand.	May 27, 1889.	2	1	3	6	325	3,078.79	
	Norway	June 10, 1887.	3	3	6	9	435	2,684.83	
	Polynesia		4	2	6	3	131	400.20	
	Russia		3	3	6	17	467	841.60	
	South Africa	Dec. 8, 1893.	5	2	7	5	134	16,739.04	
	South America		2	2	4	1	20	168.07	
	Sweden	March 12, 1882	5	2	7	21	500	1,671.96	
	West Indies		2		2	2	52	281.96	
	Totals.....			56	33	89	131	4,739	\$45,436.52

RECAPITULATION

DISTRICT.	Ministers.	Licen- tates.	Total laborers.	Churches.	Member- ship.	Tithe.
1. Atlantic	50	28	78	186	5,539	\$47,338.74
2. Southern	15	5	20	29	839	5,049.50
3. Lake	49	34	83	280	9,756	71,320.70
4. Northwest	57	58	115	315	10,159	72,101.14
5. Southwest	34	37	71	163	6,045	35,380.08
6. Pacific	40	19	59	120	5,686	43,890.38
7. Foreign	56	33	89	131	4,739	45,436.52
Grand Totals.....	301	214	515	1,225	42,753	\$321,517.06

GROWTH IN TEN YEARS.

Membership, 1884.....	18,702
Membership, 1894.....	42,733
Gain.....	24,031
Tithes paid, 1884.....	\$105,543.41
Tithes paid, 1894.....	\$215,517.06
Gain.....	\$215,973.65

Reports of the standing of Associations in other lands were presented as follows:—

FINANCIAL STANDING OF THE IMPRIMERIE POLYGLOTTE,

BASLE.

RESOURCES.

Accounts receivable .....	\$23,713 95
Library .....	733 04
Fuel .....	35 19
Stereo. and electro. department .....	1,427 06
Wood engravings and electrotypes .....	1,787 55
<i>Herold</i> .....	245 89
Lot .....	5,769 23
Real estate .....	27,787 59
Printing department .....	6,701 83
Machine and shafting .....	1,506 00
Stock of books, tracts, etc. ....	18,968 48
Office and household furniture .....	872 35
Postage stamps .....	68 37
Editing department .....	152 19
Bindery .....	2,481 36
<i>Les Signes des Temps</i> .....	885 96
Cash on hand .....	279 58
<b>Total .....</b>	<b>\$93,365 62</b>

LIABILITIES.

Accounts payable .....	\$12,018 83
Mortgages .....	9,615 39
Notes .....	4,815 21
Present worth .....	66,916 19
<b>Total .....</b>	<b>\$93,365 62</b>

LOSS.

<i>Herold der Wahrheit</i> .....	\$ 60 98
<i>Les Signes des Temps</i> .....	131 21
Net gain .....	1,095 66
<b>Total .....</b>	<b>\$1,287 85</b>

GAIN.

Sales .....	\$1,263 60
Exchange .....	24 25
<b>Total .....</b>	<b>\$1,287 85</b>

FINANCIAL STATEMENT OF THE SCANDINAVIAN PUBLISHING ASSOCIATION.

RESOURCES.

Real estate .....	\$26,881 72
Notes .....	1,326 84
Miscellaneous stock .....	198 44
Books (trade and subscription) .....	11,617 12
Type and printing material .....	2,287 75
Machinery and office furniture .....	15,750 20
Paper, stock and binding material .....	3,224 98
Wood engraving and electroplates .....	5,754 35
Accounts receivable .....	7,080 42
Bank deposit .....	5,151 94
Cash on hand .....	728 75
<b>Total .....</b>	<b>\$80,002 51</b>

LIABILITIES.

Notes payable .....	\$ 6,356 84
Mortgage .....	13,978 49
Legacy fund .....	15,510 49
Accounts payable .....	12,246 36
Present worth .....	31,910 33
<b>Total .....</b>	<b>\$80,002 51</b>

LOSS.

Gas, wood, and coal .....	\$1,023 48
Repairs .....	482 37
Type department .....	362 98
Stereotype department .....	206 95
<i>Tidende, Haroiden</i> , and child's papers .....	907 79
Wear and tear in manufacturing department .....	1,142 22
Expense .....	818 43
Discount and rent .....	723 34
Doubtful accounts .....	341 43
Balance — net gain .....	3,256 10
<b>Total .....</b>	<b>\$9,265 09</b>

GAIN.

Real Estate, Nos. 1 and 74 .....	\$ 524 00
Sales of books .....	5,849 41
Manufacturing department .....	2,344 83
Danish Health Journal .....	25 22
Material .....	521 63
<b>Total .....</b>	<b>\$9,265 09</b>

FINANCIAL STATEMENT OF THE INTERNATIONAL TRACT SOCIETY, LONDON.

RESOURCES.

Accounts receivable .....	\$19,633 74
Bank deposit account .....	19,480 00
Bills receivable .....	194 80
Book department .....	22,972 32
British Mission .....	41,523 66
City office .....	1,465 31
Editorial library .....	342 16
Fuel .....	15 10
Furniture and fixtures .....	980 34
General expense .....	171 76
Health book department .....	8,036 20
Improvements .....	974 00
Insurance .....	89 48
Lease .....	796 81
Machinery .....	2,634 74
Machinery expense .....	51 36
Manufacturing department .....	942 52
Postage .....	2 26
<i>Present Truth</i> .....	143 22
Type and material .....	1,188 78
Cash balance .....	174 24
<b>Total .....</b>	<b>\$121,802 81</b>

LIABILITIES.

Accounts payable .....	\$7,333 29
Bank current account .....	2,869 20
Bills payable .....	9,697 98
Present worth .....	101,852 34
<b>Total .....</b>	<b>\$121,802 81</b>

LOSS.	
Advertising.....	\$ 54 93
City office.....	1,044 50
Editorial library.....	38 03
Fuel.....	39 57
Furniture and fixtures.....	34 35
Gas.....	74 33
General expense.....	2,335 67
Improvements.....	118 38
Insurance.....	153 65
Law costs.....	29 22
Lease.....	88 53
Machinery.....	164 68
Machinery expense.....	99 95
Postage.....	155 85
<i>Present Truth</i> .....	3,639 82
Rent rates and taxes.....	608 02
Bad debts.....	543 48
Traveling expenses.....	270 12
Type and material.....	411 84
Profit and loss (Purchase of "Goodwill").....	8,920 44
<b>Total.....</b>	<b>\$18,825 46</b>

GAIN.	
Book department.....	\$7,233 25
Health book department.....	2,877 25
Interest and discount.....	1,123 32
Manufacturing department.....	61 69
Balance,— net Loss for 15 months.....	7,529 95
<b>Total.....</b>	<b>\$18,825 46</b>

FINANCIAL STATEMENT OF THE ECHO PUBLISHING  
CO. LIMITED.

RESOURCES.	
Cash.....	\$ 34 11
Deposit in Melbourne bank.....	995 47
Real estate.....	15,783 57
Office furniture.....	1,217 93
Printing department.....	14,619 01
<i>Echo</i> library.....	271 79
Adelaide depository.....	515 63
Australian Conference.....	2,261 38
Australian Bible School.....	729 75
Australian Tract Society.....	875 63
New Zealand Tract Society.....	643 66
Australian Union Conference.....	479 23
Subscription books.....	7,136 62
Trade books, etc.....	4,741 56
Calendar account No. 5.....	518 32
Sundry accounts.....	8,567 40
<b>Total.....</b>	<b>\$ 59,391 06</b>

  

LIABILITIES.	
General Conference Association.....	\$ 20,214 13
International Tract Society.....	1,311 19
Deposits.....	22,710 65
Bills payable.....	389 60
Current accounts.....	4,303 78
Balance.....	9,461 71
<b>Total.....</b>	<b>\$ 59,391 06</b>

Net worth June 30, 1893.....	\$ 11,333 63
Net worth June 30, 1894.....	9,461 71
<b>Loss for year.....</b>	<b>\$ 1,871 92</b>

LOSS.	
Doubtful accounts.....	\$ 134 68
Interest.....	817 20
General expense.....	1,634 83
Book department expenses.....	927 92
Allowance— J. H. Stockton.....	155 84
City agency.....	146 59
<i>Good Health</i> .....	54 79
<i>Echo</i> .....	1,043 66
<b>Total.....</b>	<b>\$4,915 51</b>

GAIN.	
Federal Hall.....	\$ 79 13
Printing department.....	2,180 17
Stamp account.....	25 31
Calendar account No. 4.....	578 79
Loss transferred to capital account.....	2,017 31
Balance.....	34 80
<b>Total.....</b>	<b>\$4,915 51</b>

FINANCIAL STATEMENT OF THE AFRICAN CONFERENCE.

*Year ending June 30, 1894.*

RESOURCES.	
Property (land and buildings).....	\$ 58,937 83
Merchandise.....	7,242 34
Bills receivable.....	14,522 59
Notes.....	97 40
Bank.....	26,007 30
Cash.....	590 40
<b>Total.....</b>	<b>\$ 117,040 46</b>

LIABILITIES.	
Bills payable.....	\$ 6,566 30
Due sundry funds.....	48,809 39
Present worth.....	61,664 77
<b>Total.....</b>	<b>117,040 46</b>

GAIN.	
Property, books, etc.....	\$ 11,785 40

FINANCIAL STATEMENT OF HAMBURG DEPOSITORY.

RESOURCES.	
Grindelberg property.....	\$16,407 92
Bills receivable.....	6,786 84
Inventory department.....	3,514 12
Furniture.....	841 35
Cash on hand.....	9,951 95
<b>Total.....</b>	<b>\$37,502 18</b>

LIABILITIES.	
Mortgages.....	\$10,817 30
Deposits.....	3,186 87
General Conference Association.....	10,496 60
Bills payable.....	1,216 75
Present worth.....	11,784 66
<b>Total.....</b>	<b>\$37,502 18</b>

At this point the report of the Superintendent of the Australasian District No. 7, Elder W. C. White, was submitted. The Secretary read the report before the Conference as follows:—

DIST. NO. 7.— W. C. WHITE, SUPERINTENDENT.

For the Year Ending June 30, 1894.

	Australia.	N. Zealand.	Totals.
Ministers.....	10	2	12
Licentiate.....	1	1	2
Bible workers.....	3	1	4
Directors.....	5	3	8
Canvassers.....	41	9	50
Tithes.....	\$6,275 56	\$3,034 54	\$9,310 10
First-day offerings.....	117 31	49 92	167 23
Donations.....	298 58	221 91	520 49
Book sales.....	23,392 57	5,416 34	28,808 91
Conversions.....	118	46	154
Churches organized.....	2	2	4
Companies formed.....	1	2	3
Sabbath-schools organized.....	4	2	6
Tract societies organized..	2	2	4

At the close of the Treasurer's and Recording Secretary's reports, the Chair announced that the business now in order was the consideration of the partial report of the Committee on Education. But as Sunday afternoon would be a more favorable time for the attendance of many who are interested in that work, it would be postponed till that time.

The Conference took up the consideration of the report of the Committee on Resolutions, found on pages 249 and 250 of the BULLETIN.

S. H. Lane moved, C. L. Boyd second, that these resolutions be considered separately and adopted. Resolution No. 1 being read, D. A. Robinson remarked that in consideration of the peculiar experiences through which the work has passed, no one should fail to appreciate the sentiment in this resolution.

The Chair concurred in the spirit and sentiment of the resolution, and thought it was one into the spirit of which all should heartily enter.

H. S. Shaw read a paragraph from a letter just received from South Africa concerning a special outpouring of the Spirit of God in that country, and the remarkable meetings they have lately had, and thought that this was another reason for special gratitude to God.

The resolution was adopted.

Resolution 2 was taken up, and F. M. Wilcox spoke of the sickness and death of Elder Flowers on the island of Trinidad, and the experiences which attended that sad event.

J. N. Loughborough spoke of Elder Hutchins'

long experience in the truth. He embraced the message forty years ago, and had always stood a firm friend to the truths we hold. Referring to the death of Elder Brorsen, the speaker remarked that he had baptized him, with his brother and sister, in California in 1874, in the early days of the work in that State. He had since met him from time to time, and knew that in his death the cause had met great loss.

C. L. Boyd, L. D. Santee, D. H. Lamson, M. C. Wilcox, William Covert, and I. D. Van Horn each paid a tribute to the memory of Elder Hutchins.

The resolution was adopted.

D. A. Robinson explained the object of the third resolution.

*Question.*—Are we to understand that the International Tract Society is to publish all tracts and pamphlets in its own name and right? or that the General Conference is to be the publishers, under the name of the Tract and Missionary Society?

*Answer.*—The International Tract Society is but the child of the General Conference, and, according to this resolution, will be the agent of the General Conference in the work of publishing tracts and pamphlets.

*Q.*—Will this resolution prohibit our publishing houses from printing tracts and pamphlets?

*A.*—It is not so designed. The design of the resolution is to place in the hands of the Tract Society its legitimate work.

*Q.*—Could this work be done in the name of the various "libraries," as at present?

*A.*—The fourth resolution answers that question.

Allen Moon favored retaining the name of the Religious Liberty Association. It gives us favor with men. As representatives of the Religious Liberty Association, we do not stand as representatives of any particular church, but of a grand principle. The Religious Liberty Association should have a literature of its own, bearing its own name.

W. B. White moved, and C. McReynolds seconded, that resolutions 3, 4, and 5 be referred back to the committee. Carried.

Resolution 6 was read and adopted without discussion.

Resolutions 7, 8, and 9 were read and considered together.

Elder D. T. Jones considered the publishing of a cheaper missionary paper a step in the right direction. We have all been pleased with the appearance of the *Signs of the Times*, and if it can be furnished to the tract societies at a cheap rate, there is no doubt but that it will be used in large quantities, and accomplish a large amount of good.

L. D. Santee spoke in favor of the project of cheapening the price of the paper.

W. W. Prescott raised the inquiry by whom, and to whom, this recommendation is made. If we as a Conference recommend that we as a Conference do a certain thing, why not resolve to do it?

The Chairman of the Committee explained that that was the force of the resolution.

Prof. W. W. Prescott moved, and A. R. Henry seconded, that the last words of Resolution 9, "and that the papers be illustrated," be stricken out. The mover explained that it was not his intention to prohibit the use of illustrations, but to leave the matter discretionary with the managers of the papers, rather than making it compulsory upon them.

W. S. Hyatt thought that the illustrations would be a great help to the papers, and it would be a great help in working up a large circulation if we were able to tell the people that the papers would be illustrated.

O. A. Johnson agreed with the preceding speaker, and inquired as to the price at which the paper could be furnished in clubs.

S. H. Lane, G. B. Wheeler, J. H. Durland, and W. W. Prescott spoke on the question of the amendment, and the Chair remarked that we should not pass resolutions which would bind us to any course of action without discretion.

The question of the amendment being put, it was carried, and the words were stricken out.

D. B. Oberholtzer inquired as to the meaning of the words "limited amount of advertisement." The Chairman, D. A. Robinson, replied that no definite amount of advertisements was in the mind of the committee. He, himself, thought that two or three pages would be a suitable amount.

W. D. Curtis said he regretted that the question of advertisements had to come up. He, with others, had often referred with a degree of satisfaction to the fact that our papers contained no paying advertisements.

C. H. Jones held that the use of carefully selected advertisements would not be an injury to the paper. If it were desired to procure a cheap missionary paper, there were two means by which it could be secured. First, the enlargement of the subscription list; second, the use of advertisements. Advertisements could be made to contribute quite largely to the revenue of the paper, and would go a great way toward making up any deficiency which might otherwise be incurred. To the ordinary man the absence of advertisements indicates the lack of thrift on the part of the publishers or the unpopularity of the paper, so that the advertisers would not patron-

ize it; hence he regarded the appearance of the paper without advertisements to be against the paper, and thought that good, reliable advertisements would help the paper rather than injure it.

H. E. Robinson favored the production of a cheaper paper. One objection, however, to the reduction to be placed on the subscription price of the paper, is that those who sell the paper cannot well afford to do so for less than five cents a copy; but if the subscription price be placed below what it is now, it would be difficult to obtain five cents a copy. We would therefore recommend that the subscription price be kept as at present, and that the paper be furnished in quantities to the tract societies as cheaply as possible. If the paper could be furnished cheaper with advertisements, he was in favor of inserting them.

D. B. Oberholtzer felt in sympathy with the sentiment of the delegate from Illinois, and spoke as a representative of those who labor in the field, rather than of those who labor in the office. Our people are liable to be imposed upon by advertisements, and dissatisfaction may therefore arise toward the paper containing them.

F. J. Hartman was opposed to the insertion of advertisements. Elder A. O. Tait thought the matter should be considered from the standpoint of the impression which it would make, and papers without advertisements did not make as favorable an impression as those containing them.

W. W. Prescott suggested that we refrain from legislating in anything up or down, but after stating the principles, it would be well to leave to the discretion of those managing the enterprise the small items and details. He therefore moved that the resolutions be referred back to the committee. A. J. Breed supported the motion.

After remarks by S. H. Lane, the motion to adjourn prevailed.

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#### THE THIRD ANGEL'S MESSAGE.—15.

ELDER A. T. JONES.

WE are still studying the name of Christ, which is "God with us." And, as stated before, he could not be God with us without becoming ourselves, because it is not himself that is manifest in the world. We do not see Jesus in this world, as he was in heaven; he did not come into this world as he was in heaven; nor was that personality manifested in the world which was in heaven before he came. He emptied himself, and became ourselves. Then putting his trust in God, God dwelt with him. And he being

ourselves, and God being with him, he is "God with us." That is his name.

If he had come into the world as he was in heaven, being God, manifesting himself as he was there, and God being with him, his name would not have been "God with us," for he would not then have been ourselves. But he emptied himself. He himself was not manifested in the world. For it is written: "No man knoweth the Son, but the Father" — not simply no man, but no one. No one knoweth the Son, but the Father. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." It is not written, No man knoweth the Son, but the Father, and he to whom the Father will reveal him. No. No man knoweth the Son at all, but the Father. And the Father does not reveal the Son in the world; but the Son reveals the Father. Christ is not the revelation of himself. He is the revelation of the Father to the world, and in the world, and to men. Therefore, he says, "No man knoweth the Father, but the Son; and he to whomsoever the Son will reveal the Father." So it is the Father that is revealed in the world, and revealed to us, and revealed in us in Christ. This is the one thing that we are studying all the time. This is the center around which everything else circles. And Christ having taken our human nature in all things in the flesh, and so having become ourselves, when we read of him and the Father's dealings with him, we are reading of ourselves, and of the Father's dealings with us. What God did to him was to us; what God did for him was for us. And therefore, again it is written: "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

In all points it behooved him to be made like unto his brethren; and he is our brother in the nearest blood-relationship. We are now to study another phase of this great subject: First in the Psalms,— Christ in the Psalms,— that we may see how entirely the Psalms mean Christ, and that the one whose experience is recorded there is Christ.

It is impossible to touch the whole 150 psalms in detail in one lesson or in a dozen lessons; yet in a sense we can touch the whole 150 by so touching a few as to show the one great secret of the whole number, and that secret is Christ. We shall take some of the psalms of which God himself has made the application to Christ, so that there can be no possible doubt that that psalm refers to Christ. Then when we read these psalms, we know that we are reading of Jesus Christ, and of God's dealings with him,— he too being ourselves all the time, weak as we are, sinful as

are we in the flesh, made to be sinners just as we are, all our guilt and our sins being laid upon him, and he feeling the guilt and the condemnation of it in all things as ourselves.

Take the fortieth psalm, which refers to Christ at his coming into the world. Turn to the fortieth psalm and the tenth of Hebrews both at once. Beginning with Ps. 40:6: "Sacrifice and offering thou didst not desire; mine ears hast thou opened." The margin reads, "Mine ears hast thou digged." The secret of the reference there is to that passage in the twenty-first chapter of Exodus, 1-6, where if a man be a Hebrew servant, he shall serve his master a certain number of years, and the year of release he shall go out free. But if he say: "I love my master, my wife, and my children; I will not go out free," then the master shall bring him to the door-post, and bore his ear through with an awl, and he shall be his servant forever. That hole bored through his ear with an awl was an outward sign that that man's ears were always opened to the word of the master, ready to obey.

Now as Christ came into the world as man, he said to the Father: "Sacrifice and offering thou didst not desire; mine ears hast thou opened." Mine ears are opened to thy word, ready for thy commands; I will not go out; I love my Master and my children. I will not go out. I am thy servant forever.

"Burnt offering and sin offering has thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God."

Now see Heb. 10:5-9:—

Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

There is the Lord's application of the fortieth psalm to Christ; and he said this when he came into the world. Let us read on, then, in the fortieth psalm:—

I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord: let thy loving kindness and thy truth continually preserve me. For innumerable evils

have compassed me about [Who?—Christ.]; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

Who?—Christ. Where did he get iniquity?—Oh, “the Lord hath laid upon him the iniquity of us all.”

Were they not more than the hairs of his head? And when he would look at himself, and consider himself, where would he appear in his own sight?—Oh, “my heart faileth me,” because of the enormity of the guilt and the condemnation of the sin—our sins that were laid upon him.

But in his divine faith and trust in the Father, he continues:—

Be pleased, O Lord, to deliver me: O Lord, make haste to help me. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. Let them be desolate for a reward of their shame that say unto me, Aha, aha [Did n't they say that to him on the cross?] Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.

Who said so?—He who was conscious of iniquities in such number that they were more than the hairs of his head. He who was so bowed down and so burdened with these,—he was praising and rejoicing in the Lord!

But I am poor and needy; yet the Lord thinketh upon me: thou art my help and deliverer; make no tarrying, O my God.

Now return to the first verse of the fortieth psalm:—

I waited patiently for the Lord; and he inclined unto me, and heard my cry.

Who?—Christ; and he was ourselves. Shall we, then, say the word: “I waited patiently for the Lord; and he inclined unto me, and heard my cry?”—Assuredly. What, laden with sin as I am?—sinner as I am?—sinful flesh as I have?—How do I know that he hears my cry?—Ah, he has demonstrated it for a whole lifetime in my nearest of kin. He has demonstrated it in my flesh that he inclines,—leans over,—to listen to my cry. O, there are times, you know, when our sins seem to be so mountain-high. We are so discouraged by them. And Satan is right there ready to say, “Yes, you ought to be discouraged by them; there is no use of your praying to the Lord; he will not have anything to do with such as you are; you are too bad.” And we begin to think that the Lord will not hear our prayers at all. Away with such thoughts! Not only will he hear, but he is listening to hear. Remember the statement in Malachi, “The Lord *hearkened*, and

heard.” To hearken is to listen; then the Lord is listening to hear the prayers of people laden with sin.

But there are times in our discouragement when the waters go over our souls, when we can hardly muster up the courage of faith to speak our prayers aloud. O, at such times as that, if they are too faint in our faith to reach him as he listens, then he leans over and listens; he inclines his ear, and hears. That is the Lord; that is the Father of our Lord Jesus Christ; the lover and Saviour of sinners. Then if he should lead you and me through the deep waters, and they go over our souls, as they did over his,—O, we can wait patiently for the Lord; he will incline unto us; he will lean over, and hear our cry!

He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. [Who said so?—Jesus.] Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

Now turn to the twenty-second psalm. There is so much in that that is familiar to everybody, that all know where it applies. First verse:—

My God, my God, why hast thou forsaken me? [Who said so?—Jesus on the cross.] Why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not: and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee [He came in the line of the fathers.] they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee and were not confounded. But I am a worm, and no man; a reproach of man, and despised of the people. All they that see me laugh me to scorn: they eboot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him, let him deliver him, seeing he delighted in him.

You know that is the record of his crucifixion; this is the crucifixion psalm.

But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me: strong hulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them; and cast lots upon my vesture. [Here is his experience on the cross.] But be not thou far from me, O Lord: O my strength, haste thee to help me. De-



liver my soul from the sword; my darling [Margin, "my only one." Septuagint, "my only begotten."] from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him: but when he cried unto him, he heard.

Who says so? Who says that from the cry of the afflicted one, from the sinner, who is burdened and laden with sin, more than the hairs of his head?—who says that God the Father will not turn away from such a one?—Christ says so. And he knows it. Who says that the Father will not hide his face from such as I, and such as you?—Christ says so, and he has demonstrated it; for is he not now alive and in glory at the right hand of God? And in that it is demonstrated before the universe that God will not hide his face from the man whose iniquities are gone over his head, and are more than the hairs of his head. Then be of good cheer; be of good courage. He is our salvation; he has wrought it out; he has demonstrated to all men that God is a Saviour of sinners.

My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

Will you? Now note: Who was he when he was saying this?—He was ourselves. Then who shall it be that is saying it still? Will it not count now for us in him, as well as it did eighteen hundred years ago for us in him? It counted for us then in him because he was ourselves; and now in him is it not the same thing? Now the last two verses of the twenty-second psalm:—

A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

The twenty-third psalm comes next after the twenty second.

"The Lord is my shepherd." Whose?—Christ's. The twenty-second is the crucifixion hymn, the crucifixion psalm. Where is the twenty-third, then? Let us see:—

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness.

Who? Me, a sinner?—one laden with sins? Will he lead me in the paths of righteousness?—Yes. How do you know? He did it once. In Christ he led me in the paths of righteousness once, for his name's sake, a whole lifetime. Therefore I know that in Christ he will lead me, a sinful man, again

and ever in the paths of righteousness for his name's sake. That is faith.

Taking these words, as we have heard in Brother Prescott's lesson this evening, as being themselves the salvation of God which comes to us, they themselves will work in us the salvation of God itself. That is where Christ got it. When he put himself where we are, where did he get salvation? He did not save himself. That was the taunt, "He saved others; himself he cannot save. . . . Let him now come down from the cross, and we will believe on him." He could have done it. But if he had saved himself, it would have ruined us. We would be lost if he had saved himself. O, but he saves us! Then what saved him?—This word of salvation saved him when he was ourselves, and it saves us when we are in him. He leads me in the paths of righteousness for his name's sake,—*me, me!* And this in order that every one on the earth can say *in him*, "He leadeth me."

"Yea, though I walk through the valley of the shadow of death."—Where was he in the twenty-second psalm?—On the cross, facing death. The twenty-third psalm comes right in there, in proper order, you see, as he steps into the dark valley. "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Who?—Christ, and *in him* ourselves; and we know it, because God did it once for us in him. And in him it is done still for us.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life." Who?—Me; thank the Lord! How do I know?—Because they did follow me once in Him. Goodness and mercy did follow me from birth unto the grave once in this world in him; and as long as I am in him, they follow me still. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." How do I know?—Ah, because that in him it has been done once for me. It has been demonstrated before the universe that it is so, and I take it, and am glad.

Then the twenty-fourth psalm comes right on after the twenty-third. The twenty-second is the crucifixion psalm; the twenty-third takes him through the valley of the shadow of death; and the twenty-fourth is the ascension psalm.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in

battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

He did it once for me in him; in him it is done still for me; and in him I shall dwell in the house of the Lord forever.

This is all only illustrative of the truth as to Christ in the Psalms. Look at the sixty ninth psalm, and we shall see this further. Indeed, where can we look in the Psalms without seeing it?—That is the question. Where in the Psalms can we look and not see it? I will read a verse or two in the sixty-ninth psalm, though, that you may see that this is exactly applicable there.

Fourth verse: "They that hate me without a cause are more than the hairs of mine head." The scripture was fulfilled, "They hate me without a cause," you remember. Seventh verse: "For thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up." "And his disciples remembered that it was written, The zeal of thine house hath eaten me up." "The reproaches of them that reproached thee fell on me." Paul writes in Rom. 15: 3 "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."

Now Ps. 69: 20, 21:—

Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none: and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Then that psalm applies to Christ.

Look at the first verse: "Save me, O, God; for the waters are come in unto my soul. I sink in the deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God." Then follows, "They that hate me without a cause." etc. Then the fifth verse: "O God, thou knowest my foolishness; and my sins are not hid from thee." Whose sins?—Christ's—the righteous one, who knew no sin, made to be sin for us! Our sins were upon him; the guilt and the condemnation of these were not hid from God.

O, it was a terrible thing, that he should undo himself, and become ourselves in all things, in order that we might be saved,—running the risk, the fearful risk, of losing all—risking all to save all. But what were we of ourselves?—From head to foot nothing but a body of sin. Yet he risked all to save us, it is true. But we were nothing. True; but in his love and in his pity he did it. Thank the Lord that

he had the royal courage to do it. And he won it, and we are saved in him.

We read here his confession of sin. This was he as ourselves, and in our place, confessing our sins, and we needed that also. He was baptized in our behalf; because no baptism on our part could be perfect so as to be accepted in righteousness. "It must be perfect to be accepted." No man's confession of sin can, in itself, ever be so perfect as to be accepted of God in righteousness, because man is imperfect. But "it must be perfect to be accepted." Where then, shall perfection of confession be found? Ah! in him my confession of sin is perfect; for he made the confession. How many times when persons have made confession as thoroughly as they know how, Satan gets the advantage of them by the suggestion: You have not properly confessed your sin. You have not confessed hard enough to get forgiveness. O, of course you have confessed; but you have not done it hard enough. God cannot forgive you on such a confession as that. Hold the word of God up before him, and tell him: There is One who is perfect; he bore my sins, and he has made the confession: and when he shows me the sin, I confess it according to my power and ability; and as God reveals it to me; and *in him*, and by virtue of his confession, mine is accepted in righteousness. His confession is perfect in every respect; and God accepts mine *in him*.

Then in him we have exemption from Satan's discouragement as to whether we have confessed our sins hard enough, sought them out faithfully enough, or repented enough. In Christ we have repentance; in him we have confession; in him we have perfection; and in him we are complete. O, he is the Saviour!

Weak as we, sinful as we,—simply ourselves,—he went through this world, and never sinned. He was sinful as we, weak as we, helpless as we, helpless as the man is who is without God; yet by his trust in God, God so visited him, so abode with him, so strengthened him, that, instead of sin ever being manifested, the righteousness of God was always manifested.

But who was he? He was ourselves. Then God has demonstrated once in the world, and to the universe, that he will so come to me and you; and so live with us, as we are in the world to-day; and will cause his grace and his power to so abide with us; that, in spite of all our sinfulness, in spite of all our weaknesses, the righteousness and the holy influence of God will be manifested to men, instead of ourselves and our sinfulness.

The mystery of God is not God manifest in sinless

flesh. There is no mystery about God being manifest in sinless flesh; that is natural enough. Is not God himself sinless? Is there then, any room for wonder that God could manifest himself through or in sinless flesh? Is there any mystery as to God's manifesting his power and his righteous glory through Gabriel, or through the bright seraphim or the cherubim?—No; that is natural enough. But the wonder is that God can do that through and in *sinful* flesh. That is the mystery of God,—God manifest in *sinful* flesh.

In Jesus Christ as he was in sinful flesh, God has demonstrated before the universe that he can so take possession of sinful flesh as to manifest his own presence, his power, and his glory, instead of sin manifesting itself. And all that the Son asks of any man, in order to accomplish this in him, is that the man will let the Lord have him as the Lord Jesus did.

Jesus said, "I will put my trust in him." And in that trust Christ brought to every one the divine faith by which we can put our trust in him. And when we do so separate from the world, and put our sole trust in him, then God will so take us, and so use us, that our sinful selves shall not appear to influence or affect anybody; but God will manifest his righteous self, his glory, before men, in spite of all ourselves and our sinfulness. That is the truth. And that is *the mystery of God*, "Christ in you, the hope of glory,"—God manifest in sinful flesh.

Upon this point, also, Satan discourages many. To the believing sinner Satan says: You are too sinful to count yourself a Christian. God cannot have anything to do with you. Look at yourself. You know you are good for nothing. Satan has discouraged us thousands of times with that kind of argument.

But God has wrought out an argument that puts this plea of Satan all to shame; for Jesus came, and became ourselves,—sinful as we are; laden with the sins of the world,—far more sins than there are upon me. And in him, laden with ten thousand times more sins than ever were upon me, God has demonstrated that with one so sinful as that, he will come and live a whole lifetime, and manifest himself and his righteousness, in spite of all the sinfulness, and in spite of the devil. God laid help upon One who is mighty; and that help reaches us, thank the Lord.

Brethren, that does me good. For I know that if ever anything good is to be manifested in this world where I am, it must come from some source besides myself; that is settled. But, O! the blessedness of it is, God has demonstrated that he will manifest his righteous self instead of my sinful self when I let him have me. I cannot manifest righteousness

of myself; I cannot manifest his righteousness in myself. No; I let him have me, absolutely, overwhelmingly; then he attends to that. He has demonstrated that it is so; he has demonstrated a whole lifetime what God is when he is joined with me in sinful flesh; he can do it again as certainly as he can have me.

Will you let him have you? O, does it call for too full a surrender?—No; it is becoming. How full a surrender did he make? He surrendered all himself; Christ gave up himself, emptied himself. The French translation is, "He annihilated himself."—He undid himself, and sank himself in us, in order that God, instead of ourselves, and his righteousness, instead of our sinfulness, might be manifested in us in our sinful flesh. Then let us respond, and sink ourselves in him, that God may still be manifest in sinful flesh.

Now using that statement that is sometimes used in a jocular way about the man—I use it reverently, and it is a good illustration; it is a right illustration,—who said: "I and my wife are one, and I am the one." Christ and the man are one, and the question always is, Which shall be the one? Christ has allied himself with every man on the earth; but multitudes say, "Yes, that is all right enough; but I am the one." Many arrogantly refuse all, exclaiming: "I am the one; I am enough." But the Christian, the believer, yielding to Jesus Christ, says, "Yes, thank the Lord! he and I are one, and He is the one."

Christ has allied himself with every human being, on his own part; and if every human being in the world, to-night, should drop everything and say, "Yes, that is a fact; he and I are one, and he is the one." every soul would be saved to-night, and Christ would appear in every soul to-morrow.

Now, brethren, there is another thing that comes in here in our own practical experience. Christ has allied himself to every human being. Then when he said, "Inasmuch as ye have done it [or not done it] unto one of the least of these my brethren, ye have done it [or not done it] unto me," how widespread is that truth? Suppose one comes to my door as a tramp; suppose he be ill dressed, and perhaps has not had a good chance to wash himself as clean as he ought to be. Who is allied to him?—Jesus. Who has invested his all in that man?—The Lord Jesus. Then as I treat that man, who is affected?—The Lord Jesus, to be sure.

Shall I treat that man according to the estimate of Christ's investment, or according to my opinions, as the world looks upon the man? That is the question.

Suppose here is a man that does not believe in Jesus,—a worldly man, a drinking man, a swearing man,—and he comes to me in some way,—he may come to my door for something to eat, or I may meet him as he is walking by the way,—suppose that out of respect to Christ, I treat that man as Christ's purchase, as the one in whom Christ has invested all; and suppose that man never believes in Jesus at all, and dies an infidel, and perishes in perdition, how does Christ look upon that which I did toward the man? In the judgment, if I shall stand on the right hand, will he say anything about that which I did? O, he will say, "I was ahungered, and ye gave me meat: I was thirsty, and ye gave me drink: naked, and ye clothed me: I was sick, and ye visited me." Why, Lord, I know nothing about that. When did I ever see you hungry and fed you? or sick and helped you? or naked and clothed you? I know nothing about this. Oh, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But suppose a man comes, and says, "I am hungry; I would like something to eat." And I respond: "What are you drifting around the country for, like this—an able-bodied man, as you are? Why don't you go to work?" "Well, I can't find work." "O well, I get plenty of work; I can find work; I have not got out of work yet. I think work is not exactly what you want. I don't have anything for such folks as you are." I do not give him anything; and he goes off.

In that day we shall all stand before the throne, and I find myself standing on the left hand, and I say: "Why, Lord, Lord, I believed on you; don't you know, I believed the truth? I believed in the Third Angel's Message; indeed, I was a preacher; and preached in the Tabernacle in Battle Creek. I did much for the cause. In thy name I did many wonderful things." But the answer is; "I was ahungered, and you gave me no meat: I was thirsty, and ye gave me no drink: naked, and ye clothed me not: sick, and in prison, and ye visited me not." I wonderingly inquire, "When did I ever see you hungry, or in need, or sick? I thought you were in heaven, glorified, with all your trials past; and I wanted to get up here to see you. I did not suppose you were on earth, where I could ever see you hungry or sick." He replies: "I came to your door one morning, and asked for something to eat, after having been almost shelterless through the night." I answer, "You? No; I never saw you there." Well, he might point to such and such a time when a man did come to my door in just such a condition as that. But I say. "O, do you mean

that man? surely that was not you." He answers finally; "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Depart from me; I never knew you.

Whether a man gives Christ the credit for what he has invested in him or not, as a believer in Jesus, I must give to Christ the credit for what he has invested in that man. It is not a question whether that man gives him credit for what he has invested in him; it is a question whether those professing to believe in his name will give him credit. That is where the great lack comes in the profession of Christianity too many times, as well as in those who deny him, and make no pretension to his name. It is not astonishing that a man who does not believe in Christ at all should give Christ no credit for his investment in him; but here am I, a professor of Jesus; it is astonishing that I should not give Christ the credit for the investment that he has made in that man.

In the fifty eighth of Isaiah the Lord describes the fast that he has chosen. It is, "That thou hide not thyself from thine own flesh." Who is our own flesh?—Jesus Christ is; And Jesus Christ, as he has allied himself to that man, is my flesh. See "that thou hide not thyself from thine own flesh." This is the fast that the Lord has chosen: Feed the hungry, relieve the oppressed, judge the fatherless, plead for the widow, and spread abroad the good of his name and the charity of his goodness everywhere. He has allied himself to human flesh; and in doing it to these, we are doing it to him. That is Christianity.

#### TRACT SOCIETY COUNCIL MEETING

ELDER O. A. OLSEN addressed the workers with reference to the tract society work. It was the plan when the tract societies were organized, that they should furnish work for every individual connected with the work of the Message. It is not desirable to concentrate our work so that it shall be done by a few individuals; but every one should have something to do. God has given to every man his work. This has been repeated to us again and again by the Spirit of God. Years ago there was greater activity among all the membership than at present. Although great advancement in some branches of the work has been made, the increase along all lines is not in proportion to the increase in membership, facilities, and openings. A large portion of our people are doing practically nothing. This must not continue. Inactivity is backsliding; activity is advancement.

Much thought and labor have been bestowed upon the canvassing work, and none too much; but while all this should have been done, the tract and missionary work should not have been neglected. In the aggregate, a large number of tracts have been circulated during the past two years; but this work has largely been done through a few channels. We want more personal work done, and to have the original plan kept in operation of having every member of the denomination working earnestly for souls.

The religious liberty work is not to supersede the tract society work. The circulation of literature upon religious liberty subjects, and the giving of aid to those in bonds, are right in line with the tract society work.

The International Tract Society is to have charge of the publication of most of our smaller tracts. It is desired that these shall be cheap, and intended for an unlimited circulation. The larger the quantities printed, the cheaper they can be furnished; the greater the circulation, the larger the number that can be printed.

Hence, in order to facilitate the work in every way, the State secretaries need to come into close connection with the librarians of all the churches. Every librarian should be so thoroughly infused with the spirit of labor and the distribution of literature, that he will create a real interest in the churches and in all the neighborhood around him. What this might accomplish, with our present numbers and organization, we cannot begin now to compute. I never saw so much work for the State secretaries and librarians as I see to-day. We want to be thoroughly enthused by it.

It is hoped that we shall secure a change in the *Signs*, making it much cheaper in clubs, so it can be used in great quantities by the local societies, companies, and individuals. I believe that large numbers of single copies can be sold. I think it would be possible for enough single copies to be sold to pay for the whole club taken. But this will require work, and will depend upon the activity of the members. However, it is astonishing how much one active worker can accomplish.

We hope this work may be taken hold of earnestly and energetically, but we do not want it to crowd out other work. Let the canvassing work, and the Bible work, and all the other lines of work, be carried on even more earnestly than before.

It was voted that the Chairman appoint a committee on program for the following meetings.

*Program Committee.*—R. C. Porter, S. H. Lane, O. A. Johnson, Jennie Thayer, A. O. Tait.

The Council meeting of the Tract Society convened again on the afternoon of February 21.

The song, "Hear the Call; Gird your Armor On," was sung, and Elder Holser led in prayer.

A paper was presented by Mrs. E. A. Ellis, of Minnesota, on "Home Missionary Correspondence." Before reading the paper, Sister Ellis expressed her feeling that plans are like the shell, and that the kernel must be wrought out through the efforts, the prayers, and the tears of a heart experience, and that one who does not have it will accomplish but little. Following is the paper:—

#### HOME MISSIONARY CORRESPONDENCE.

This subject is exceedingly broad, but as the committee have kindly specified the special point which they wish brought before the meeting in this paper,—namely, the plan of using, in our missionary correspondence, names which have been furnished by our canvassers,—I have confined myself to this point and its practical bearings.

This plan has many excellent features, and when thoroughly understood and faithfully carried out, is a striking witness to the unity of the work. In years past, our missionary societies have gathered up names wherever they could find them; and a great amount of time and means have been sacrificed in sending literature to those who had no inclination whatever to read it. While even in this way, through the blessing of God, much good has been accomplished, the results in proportion to the means expended were necessarily small.

But as our canvassers go from place to place, they have an almost unlimited opportunity in their personal intercourse with the people, to secure the names of those who are willing and anxious to read. They are perhaps able, during their visits, to awaken a deep interest in the minds of some; but in the limited time they are able to spend, they cannot develop this interest, and carry it forward to permanent results. If such names can be sent to some faithful missionary worker, and promptly used, the canvassing work will be established and strengthened, and the efforts of the missionary worker will be divested of that aimless, uncertain character which often makes them so unsuccessful. Thus the canvassing and the local society work are mutually helpful, and each contributes to the highest success of the other.

But, in common with many other excellent plans, this cannot be carried to a successful issue as easily

as might at first be supposed. Plans started at headquarters pass through several changes before they reach the outposts, and we sometimes seem to forget that the real success of all our plans for the local societies depends (under God) upon the faithfulness and ability of the individual workers at the other end of the line. Faithfulness was defined the other evening as "doing what one may rightfully be expected to do." Those who are intimately connected with the "outer circles" of this work, know how small a proportion of our actual membership may be called *faithful* missionary workers, how extremely limited have been the opportunities of our librarians even, not to speak of individual members, to become acquainted with the best methods of doing missionary work. Especially is this true in the line of correspondence. Not that missionary correspondence should, or could, be governed by rules; but it should rest upon principles, and a sanctified knowledge of these principles is necessary to success in the work.

If a canvasser finds an interested person, and sends in his name for work, and at the next visit, some months later, learns that no reading has been sent, or that if it has, no one knows where it came from, he will be slow to send in other names. The same will be the case if he learns that the names he has collected with such care, and which have been the subjects of his anxious thoughts and earnest prayers, have been turned over to some half-dead society, to be used, or abused, after the manner which is, sad to say, too common.

So it becomes necessary that confidence should be established and maintained in the minds of our canvassers, that when they have faithfully done their part of the work, it shall be promptly and faithfully carried on by those to whom it has been committed.

In the accomplishment of this, the most careful planning and earnest work are necessary. As all I know of this work has been gained by personal experience, perhaps I cannot do better than to briefly submit the plan we have followed, with its results, earnestly hoping that others can suggest improvements upon it.

We have asked the canvassers to select the names carefully, giving us what information they may be able to gather without special effort in that direction. If the person be highly educated, it is especially desirable that the fact be mentioned, that a suitable person may be selected to conduct the correspondence. These names are all sent to the Corresponding Secretary, who is expected, from intimate knowledge of the societies and individuals in the State, to be able to place them where, beyond a reasonable

doubt, they will be properly used. If such places are not available for all, the Secretary is expected to use them personally.

We entered upon this plan three years ago. The first year but little was done except to get the plan well established and in working order. The second year over 200 names were sent in, and the third brought over 400. At the beginning of this time, the society work had been so far neglected that among our seventy societies there were less than a half dozen to whom it seemed best to commit this work. Many more were willing but they did not know how; and the demand became imperative that instruction should be given in missionary work, as well as in canvassing and other lines. The officers of the society have tried to meet this demand by holding church institutes in different parts of the State, where the missionary work received its share of attention, and where practical instruction was given in missionary correspondence and other lines.

This course of instruction rarely fails to develop a few in each place who are adapted to the work of correspondence, and these are encouraged to take up the work in this line. Names are furnished them, and careful supervision is given to their efforts. I might mention here that all who receive names in this way, whether librarians or others, are requested to report regularly what is done with each one, and the results of the work, so that the Secretary may be able to tell, with reasonable accuracy, at any time, what has been done with each name on the list, as well as to give needful help.

Letters and reports are frequently given through the State conference paper, and the canvassers are informed by letter of any facts of interest in reference to the names they have sent in. Thus a feeling of fellowship exists in the hearts of all, and the work is brought up to a higher standard.

While the results of this course are as yet not fully developed, they are, so far, of the most encouraging nature. Of the persons who have been labored with by the secretary, about thirty have accepted the truth in the last two years. Correspondence has been continued with these, and they have been furnished a limited amount of literature, and encouraged to let their light shine. Around some of these converts, little companies have sprung up through the labors of our ministers and others, and in the glad harvest, many will rejoice together in the gathered sheaves.

The reports of the societies showed, the last year, five times as many conversions to the truth as the previous year, and with one exception, all these

were reported from the twenty societies which had been reached with missionary instruction.

Work by correspondence presents a field of labor for many who cannot leave home to engage in other lines. Of course the adoption of this plan of furnishing names does not hinder the societies from using names obtained elsewhere, if they see fit; but I believe that earnest, faithful work, supplemented by faithful instruction, will, through the blessing of God, accomplish much.

A paper on "Correspondence in Other Countries" was read by Miss Jennie Thayer, and is here given in full:—

#### CORRESPONDENCE IN OTHER FIELDS.

When it was announced that a paper upon foreign missionary correspondence was to be read at this meeting, I was somewhat perplexed to determine how much is included in the term "foreign." By consulting Webster, I learned that "foreign" is "not of one's country." Since we are not of this world, but God has chosen us out of this world, and our citizenship is in heaven, we being only pilgrims and strangers here, foreigners would be all persons who do not belong to the heavenly country, whether living in the United States or in other lands.

Our duty to all of these has been plainly set before us in a communication recently received from Sister White. She writes; "Every true believer catches the beams from the Morning Star, and transmits the light to those who are in darkness. Not only do they shine in their own neighborhoods, but as a church they go forth to regions beyond." You say, "Yes, we expect as a church to go into the regions beyond, and we have a Foreign Mission Board to select suitable persons to send into those regions, and the responsibility of this work does not devolve upon us individually." But let us read a little farther: "To every converted soul He says, 'Go ye into all the world, and preach the gospel to every creature.'" *Every converted soul*—does that mean you and me? We would hardly like to be counted outside of this company.

The practical question then is, How can we go into all the world with the gospel? Perhaps there is no way in which we can so effectually fulfill this commission as through the line of work called "missionary correspondence,"—sending out papers and tracts, and writing letters to all whom we can reach throughout the world.

The high rates of postage, and the difficulty in obtaining addresses, have in the past prevented some of our members from engaging in this work. Re-

cently the postage rates have been made more uniform, and only five cents a half ounce is now required on a letter to any country, and one cent for two ounces on printed matter. As our laborers are now so widely scattered, there is not the same difficulty as formerly in securing addresses, and the International Tract Society will gladly act as a medium for procuring these addresses, and forwarding them to each State secretary who will find suitable persons to work with the same.

People from nearly every country have already come to our shores; and as they embrace the light of gospel truth for this time, their first impulse, like Andrew, is to find their own brethren after the flesh, and bring them to Christ. Many of these, however, are not so successful as was the early disciple; and when their relatives refuse to listen to the last warning message, there is danger that they may through discouragement cease their efforts. Right at this point in their experience, if the State secretaries and librarians would lend them a helping hand by giving them a few points in regard to the work, and furnish them some good addresses of persons of their own nationality, they might develop into very successful workers, and be the means of bringing the light to souls who are now in darkness.

We now have publications in such a variety of languages, that our Swedish, Danish, French, German, Dutch, Bohemian, Russian, and Italian brethren and sisters in our midst might engage in the work for their respective countries, and form a vast army of workers for other lands. This would in no way interfere with the work of our English-speaking members; for the English language has long since traversed the globe, and found a home on every grand division of the earth.

Mr E. R. Young gives a very interesting incident of his work among the Nelson River Indians. An old, gray-haired man, after listening to the gospel, expressed the joy he felt that he had not died before he heard this wonderful story. He had feared the Great Spirit, as manifested in the lightning and the tempest; but the thought of him as father had never entered his darkened mind. Addressing the missionary, he said, "You say, 'our Father!' He is your Father. Does it mean that he is my Father—poor Indian's Father? Then we are brothers."

For the first time the mind of this untutored savage comprehended the Fatherhood of God and the oneness of the human family, and he rebuked the missionary in a way that the latter could not answer. "Well, I do not want to be rude, but it does seem to me that you, my white brother, have

been a long time in coming with that great Book and its wonderful story, to tell it to your red brothers in the woods."

Among the vast millions of our earth are many hearts weary of empty rites and ceremonies, longing for the soul-rest found only in Christ. Is there not danger that they will reproach us who rejoice in the prospect of the near return of our Elder Brother, and know that we have but a short time in which to work, because we are so long in bringing the glad tidings to our brethren of other climes?

Again I quote from Sister White: "The great lack of men to go from place to place and preach the Word may be in a great degree supplied by tracts and papers and by intelligent correspondence." "It is a fact that the circulation of our papers is doing even a greater work than the living preacher can do. All can do something." "If those who claim to have a living experience in the things of God, had done their appointed work as God ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory."

God in his infinite mercy is still granting us an opportunity to perform this neglected work. Let us from this day forward redeem the time. Then when that great multitude which no man can number, out of all nations, and kindreds, and people, and tongues stand before the throne, and before the Lamb, clothed in white robes and with palms in their hands, with a loud voice ascribing salvation to our God and to the Lamb, we may rejoice with them that we have been co-partners with Christ in the great work of saving the world.

A short time was given for discussion of the subject of correspondence. One speaker mentioned the necessity of coming in close personal touch with the people, and showing a personal interest in the things about them in which they are interested.

Elder Lane thought that it was a good thing to be a good penman; but a good pen, without the Spirit of God to move it, could do but little in this work. If the penmanship is not so good, and the Spirit is there, the effort will not be lost. He said that the question asked by the poor Indian in the last paper impressed him; and he believed that there are hundreds and thousands who will wonder why we have not come to them before. Why don't we go?

Brother N. W. Allee appreciated the papers read, and thought they should be studied, because they have so much of the "know-how" in them.

Elder A. O. Tait believed that the Master is asking many, "Why stand ye here all the day idle?"

Every one should go to work. Let those that do not write so well, or spell so well, write to those who do not write or spell very well. He also thought there is no excuse for our people remaining poor spellers, if they are that now. Dictionaries are cheap, and the words can be looked up.

He thought that not over one-fortieth of our people are at work; and said that when we get all the Seventh-day Adventists at work in the cause, then the message will be finished in just a little while, and we shall be at home.

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#### EDITORIAL NOTES.

THE day and evening proving too short for the purposes of the occasion, it has been decided to invade the night for the purpose of holding a class for instruction in missionary nursing. It is to meet, we learn, after the close of the evening services.

THE special value of this and the previous numbers of the BULLETIN for statistical reference will be at once perceived. These tables cannot be found elsewhere; and as it is possible that the BULLETIN may supply the place of the Year Book, we advise all to preserve these papers for reference.

IN fact, we suppose that nearly every one will desire to preserve *all* the BULLETINS. The Review and Herald have prepared some very convenient cases for home binding of the Bulletin. They consist of front and back stiff board covers with lacing string attached. The price of the binding is 15 cents; 10 cents extra for postage.

THE General Conference statistics show an encouraging increase in our work. The tithes have tripled in ten years and the membership has increased in a nearly equal proportion.

But no statistics can by any means represent the actual progress of our work. These are but the visible signs, while its real progress is measured by the rapidity with which it is doing its work of warning and preparation for the coming of Christ.

THE name of Elder Albert Stone of Vermont was inadvertently omitted from those of our laborers whose work has been closed by death since the last Conference. Brother Stone was at the time of his death the oldest minister in our ranks, a pioneer and a faithful friend of the cause. He was highly esteemed by the denomination and loved by all who knew him.