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THIRD ANGEL'S MESSAGE. — NO. 18.

ELDER A. T. JONES.

(Continued from page 348.)

LET US look at that a little further. When Christ had our human nature, he was there in his divine self; but did n't manifest any of his divine self in that place. What did he do with his divine self in our flesh when he became ourselves?— His divine self was always kept back — emptied — in order that our evil, satanic selves might be kept back — emptied. Now in the flesh he himself did nothing. He says: "Of mine own self I can do nothing." He was there all the time. His own divine self, who made the heavens, was there all the time. But from beginning to end he himself did nothing; himself was kept back; he was emptied. Who, then, did that which was done in him? The Father that dwelleth in me, "he doeth the works, he speaks the words."— Then who was it that opposed the power of temptation in him in our flesh?— The Father. It was the Father who kept him from sinning. He was "kept by the power of God;" as we are to be "kept by the power of God" 1 Peter 1:5.

He was our sinful selves *in the flesh*, and here were all these tendencies to sin being stirred up in his flesh to get him to consent to sin. But he himself did not keep himself from sinning. To have done so would have been himself manifesting himself against the power of Satan, and this would have destroyed the plan of salvation, even though he had not sinned. And though at the cross the words were said in mockery, they were literally true: "He saved others; *himself* he cannot save." Therefore he kept himself entirely out; he emptied himself; and by his keeping himself back, that gave the Father an

opportunity to come in, and work against the sinful flesh and save him and save us *in him*.

Sinners are separated from God; and God wants to come back to the very place from which sin has driven him in human flesh. He could not come to us, in ourselves, for we could not bear his presence. Therefore Christ came in our flesh, and the Father dwelt with him. He could bear the presence of God in its fullness, and so God could dwell with him in his fullness, and this could bring the fullness of God to us in our flesh.

Christ came in that sinful flesh, but did not do anything of himself against the temptation and the power of sin in the flesh. He emptied himself, and the Father worked in human flesh against the power of sin, and kept him from sinning.

Now it is written of the Christian: "Ye are kept by the power of God through faith." That is done in Christ. We yield to Christ; Christ abides in us, giving us his mind. That mind of Christ enables our wicked self to be in the background. The mind of Christ — "let this mind be in you which was also in Christ Jesus" — puts our wicked selves beneath, and keeps ourselves back and keeps us from asserting ourselves; for any manifestation of ourselves is of itself sin. When the mind of Christ puts ourselves beneath, that gives the Father a chance to work with us and keep us from sinning. And thus God "worketh in you, both to will and to do of his good pleasure." Thus it is always the Father, and Christ, and ourselves. It is the Father manifested in us through Christ, and *in Christ*. The mind of Christ empties us of our sinful selves, and keeps us from asserting ourselves, in order that God, the Father, may join himself to us, and work against the power of sin, and keep us from sinning. Thus Christ "is our peace, who hath made both [God and us] one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity; . . . for to make in himself of twain one new man, so making peace." So it is always the Father and Christ, and we; we, the sinners; God, the sinless; Christ joining the sinless One to the sinful one, and in himself abolishing the

enmity, emptying self in us, in order that God and we may be one; and thus make one new man, so making peace. And thus the peace of God which passeth all understanding shall keep your hearts and minds through, or in, Jesus Christ.

Is it not a most blessed thing that the Lord Jesus has done that for us, and so takes up his abode in us, and so settles that question, that there can be no more doubt that the Father will keep us from sinning than there is that he has kept him from sinning already? No more doubt; because when Christ is there, he is there for the purpose of emptying self in us. And when ourselves are gone, will it be any very great difficulty for the Father to manifest himself? When ourselves are kept from asserting ourselves, there will be no difficulty for God to assert himself in our flesh. That is the mystery of God: "Christ in you, the hope of glory;" God manifest in the flesh. It is not simply Christ manifest in the flesh; it is God manifest in the flesh. For when Jesus came in the world himself, it was not Christ manifest in the flesh; it was God manifest in the flesh; for "he that hath seen me, hath seen the Father."

Christ emptied himself, in order that God might be manifest in the flesh, in sinful flesh; and when he comes to us, and dwells in us, upon our choice, bringing to us that divine mind of his which is the mind that empties self wherever it goes, wherever it can find an entrance, wherever it can find any place to act, the mind of Christ is the emptying of self, is the abolishing of self, the destruction of self, the annihilation of self. Therefore when, by our choice, that divine mind comes to us, the result is as certain that ourselves will be emptied as that the mind dwells in us. And as soon as that is done, God works fully and manifests himself, in sinful flesh though it be. And that is victory. That is triumph.

And thus with the mind we serve the law of God. The law is manifested, it is fulfilled, its principles shine, *in the life*, because the life is the character of God manifest in human flesh, sinful flesh, through Jesus Christ. It seems to me that that thought ought to raise every one of us above all the power of Satan and of sin. It will do that as certainly as we surrender to that divine mind, and let it abide in us as it abode in him. It will do it.

Indeed, the word to us all the time is, "Arise, shine." But we cannot raise ourselves; it is the truth and the power of God that is to raise us. But is not here the direct truth that will raise a man? — Yes, sir; it will raise him from the dead, as we shall find before we get done with this. But this thought was necessary to be followed through, that

we may see how complete the victory is, and how certain we are of it, as surely as we surrender to Christ, and accept that mind that was in him. And thus always bear in mind that the battle is fought against sin in the realm of the thoughts; and that the Victor, the Warrior, that has fought the battle there and won the victory there in every conceivable kind of contest,—that same blessed One comes and sets up his throne at the citadel of the very imagination of the thought, the very root of the thought of the heart of the believing sinner. He sets up his throne there, and plants the principles of his law there, and reigns there. Thus it is that as sin hath reigned unto death, even so now in this way might grace reign. Did sin reign?—Certainly. Did it reign with power?—Assuredly. It reigned; it ruled. Well, as that has reigned, even so grace shall reign. Is grace, then, to reign as certainly, as powerfully in fact, as ever sin did?—Much more, much more fully, much more abundantly, much more gloriously. Just as certainly as ever sin did reign in us; so certainly when we are in Jesus Christ, the grace of God is to reign much more abundantly; "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." That being so, we can go on in victory unto perfection.

From that height—for it is proper to call it a height—to which this truth raises us, we can go on enjoying, reading with gratitude, what we have in him, and receiving it in the fullness of the soul. But unless we have the Lord to take us to that height, and seat us there, and put us where he has possession of the citadel, so that we are certain where he is, and in that where we are, all these other things are vague, indefinite, and seem to be beyond us,—sometimes almost within our reach, and we long to get where we can really have hold on them, and know the reality of them; but yet they are always just a little beyond our reach, and we are unsatisfied. But when we surrender fully, completely, absolutely, with no reservation, letting the whole world and all there is of it, go, then we receive that divine mind of his by the Spirit of God that gives to him possession of that citadel, that lifts us to that height where all these other things are not simply within reach;—O, no, they are *in the heart*, and are a rejoicing in the life! We then *in him* have them in possession, and we know it, and the joy of it is just what Peter said, "unspeakable and full of glory."

So then, as the Lord has lifted us to this height, and will hold us there, now let us go ahead and read, and receive as we read, what we have in him. Begin with Rom. 6:6. That is the scripture that

comes most directly in connection with this particular thought that we have studied so far this evening. "Knowing this."—Knowing what? "Knowing this, that our old man is crucified with him." Good! In Jesus Christ, in his flesh, was not human nature, sinful flesh, crucified?—Whose? Who was he? He was man; he was ourselves. Then whose sinful flesh, whose human nature, was crucified on the cross of Jesus Christ?—Mine. Therefore, as certainly as I have that blessed truth settled in my heart and mind, that Jesus Christ was man, human nature, sinful nature, and that he was myself in the flesh—as certainly as I have that, it follows just as certainly as that he was crucified on the cross, so was I. My human nature, myself there, was crucified there. Therefore I can say with absolute truth, and the certainty and confidence of faith, "I am crucified with Christ." It is so.

We hear people so many times say, "I want self to be crucified." Well, we turn and read the text to them, "Knowing this, that our old man is crucified." And they respond: "Well, I wish it were so." Turn to the next text, and read: "I am crucified with Christ." It says *I* am. Who is? Are you? Still they answer: I don't see that I am. I wish it were so; but I cannot see how I am crucified, and I cannot see how reading that there, and saying that that is so, will make it so." But the word of God says so, and it is so because it says so, and it would be true and everlastingly effectual if that were all there is to it. But in this case it is so *because it is so*. God does not speak that word to make it so in us; he speaks that word because it is so in us, in Christ.

In the first chapter of Hebrews you remember we had an illustration of this. God did not call Christ God to make him God. No; he called him God *because he was God*. If he had not been that, then for God to speak to him the word of "God," and lay it upon him, would have caused him to be that; because that is the power of the word of God. But that is not it; that would be so if that were all there were to it; but it is so also in another way. He was God, and when God called him God, he did so because that is what he was. So in that double sense it is everlastingly so. It is so by "two immutable things."

Now it is the same way here. Our old man is crucified; yet when God sets forth his word that it is so, we accepting that word, and surrendering to it, it is so to each one who accepts it because the word has the divine power in it to cause it to be so. And by that means it would be everlastingly so, even if that were all there is to it. But that is not all there is to it; because in Jesus Christ human nature has

been crucified on the cross, actually, literally; and that is my human nature, that is *myself* in him that was crucified there. And therefore God sets down the record of every one who is in Christ, "He is crucified." So that by the two immutable things, by the double fact, it is so. Therefore we can say with perfect freedom,—it is no boasting, it is not presumption in any sense; it is simply the confession of faith in Jesus Christ,—"*I* am crucified with Christ." Is not he crucified? Then as certainly as I am with him, am I not crucified with him? The word of God says so. "Our old man is crucified with him?" Very good. Let us thank the Lord that that is so.

What is the use, then, of our trying, longing, to get ourselves crucified, so that we can believe that we are accepted of God? Why, it is done, thank the Lord! In him it is done. As certainly as the soul by faith sinks self in Jesus Christ, and by that divine power which he has brought to us to do it, so certainly it is done as a divine fact. And it is only the genuine expression of faith to tell, to acknowledge, that divine fact that "I am crucified with Christ." Jesus sunk his divine self in our human nature, and altogether was crucified. When we sink ourselves in him, it is so still; because in him only is it done. It is all *in him*. We call attention to the thought we had in the lesson a few evenings ago, that it is not in him in the sense of his being a receptacle to which we can go, and take it out, and apply it to ourselves. No, but it is in him in the sense that it is all there, and when we are in him, when we go into the receptacle, when we sink into him, we have it all in him as we are in him.

Therefore, now let every soul of us say by the faith of Jesus Christ: "Knowing this, that our old man is crucified with him." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." He is alive again. And because he lives, we live also. "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith"—*in* the Son of God?—"the faith of the Son of God,"—that divine faith which he brought to human nature, and which he gives to you and to me. We "live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. O, he loved me! When he gave himself in all his glory, and all his wondrous worth for me, who was nothing, is it much that I should give myself to him?

But there is more of the verse. Rom. 6:6 still: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Good! In

him we have the victory, victory from the service of sin. There is victory over the service of sin, in this knowing that we are crucified with him.

Now I say that this blessed fact which we find in him lifts us right to that place; yea, and the fact holds us in the place. That is so; there is a power in it. That is a fact; we will have occasion to see it more fully presently.

When he was crucified, what followed? When he was nailed to the cross, what came next? He died. Now read in this same chapter, eighth verse: "Now if we be dead with Christ"—well, what else can there be? As certainly as I am crucified with him, I shall be dead with him. Being crucified with him, we shall be dead with him.

Dead with him? Do we know that? Look back at the fourth verse. When he had been crucified, and had died, what followed? He was buried.—the burial of the dead. And what of us? Now, "therefore, we are buried with him." Buried with him! Were we crucified with him? Did we die with him? Have the Father and Christ wrought out in human nature the death of sinful self?—Yes. Whose?—Mine.

Then, do you not see that all this is a *gift of faith* that is to be taken with everything else that God gives of faith? The death of the old man is in Christ; and in him we have it, and thank God for it. With him the old man was crucified; with him the old man died; and when he was buried, the old man was buried. My human, old, sinful self was crucified, died, and was buried with him. And with him it is buried yet *when I am in him*. Out of him I have it not, of course. Every one that is outside of him has none of this. In him it is—in him. And we receive it all by faith in him.

We are simply studying now the fact which we have in him, the facts which are given to us in him, and which are to be taken by faith. These are facts of faith.

We thank the Lord that all this is literal fact,—that our old man is crucified, dead, and buried *with him*, and that in him we have that gift. In him we have the gift, and the fact, of the death of the old man,—the death of the human, sinful nature, and the burial of it. And when that old thing is crucified, and dead and buried, then the next verse—the seventh: "He that is dead is freed from sin."

So then, knowing "that our old man is crucified with him," that henceforth we should not serve sin, we are free from the service of sin. Brethren, I am satisfied it is just as much our place day by day *now* to thank God for freedom from the service of sin, as it is to breathe. I say it over. I say it is just as

much our place, our privilege, and our right, to claim *in Christ*,—in him only, and as we believe in him,—and to thank God for freedom from the service of sin, as it is to breathe the breath that we breathe as we get up in the morning.

How can I ever have the blessing and the benefit there is in that thing if I do not *take* the thing? If I am always hesitating, and afraid that I am not free from the service of sin, how long will it take to get me free from the service of sin? That very hesitating, that very fear, is from doubt, is from unbelief, and is sin in itself. But in him, when God has wrought out for us indeed freedom from the service of sin, we have the right to thank God for it; and as certainly as we claim it, and thank him for it, we shall enjoy it. "He that is dead is freed from sin" (margin, "is justified from sin"). And it is in him; and we have it as we are in him by faith.

Let us therefore read the first verse of the sixth of Romans:—

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin live any longer therein.

Can a man live on what he died of?—No. Then when the man has died of sin, can he live in sin? can he live with sin? A man dies of delirium tremens or typhoid fever. Can he live on delirium tremens or typhoid fever, even if by a possibility he should be brought to live long enough to realize that he was there? The very thought of it would be death to him, because it killed him once. So it is with the man who dies of sin. The very appearance of it, the very bringing of it before him after that, is death to him. If he has consciousness enough and life enough to realize that it is there, he will die of it again. He cannot live on what he died of.

But the great trouble with many people is that they do not get sick enough of sin to die. That is the difficulty. They get sick perhaps of some *particular* sin, and they want to stop that, and "want to die" to that, and they think they have left that off. Then they get sick of some other particular sin that they think is not becoming to them—they cannot have the favor and the estimation of the people with that particular sin so manifest, and they try to leave that off. But they do not get sick of sin,—sin in itself, sin in the conception, sin in the abstract, whether it be in one particular way or another particular way. They do not get sick enough of sin itself to die to sin. When the man gets sick enough—not of sins, but of *sin*, the very suggestion of sin, and the thought of sin,—why, you cannot get him to live in it any more. He cannot live in it; it

killed him once. And he cannot live in what he died of.

We have constantly the opportunity to sin. Opportunities to sin are ever presented to us. Opportunities to sin, and to live in it, are presented day by day. But it stands written: "Always bearing about in the body the dying of the Lord Jesus." "I die daily." As certainly as I have died to sin, the suggestion of sin is death to me. It is death to me *in him*.

Therefore this is put in the form of a surprised, astonished question: "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Baptism means baptism into his death.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Turn to Colossians. There was the word you remember that we had in Brother Durland's lesson one day. Col. 2:20:—

Wherefore if ye be dead with Christ from the rudiments of the world [the elements of the world, worldliness, and this thing that leads to the world,—the enmity], why, as though living in the world, are ye subject to the world?

That is simply speaking of our deliverance from the service of sin. It is simply saying, in other words, what is said in Rom. 6:6: "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Why, as though living outside of him, are we still doing those same things? No, sir. Rom. 6:14: "For sin shall not have dominion over you." The man who is delivered from the dominion of sin is delivered from the service of sin. In Jesus Christ it is a fact, too. So read on from Rom. 6:6-14:—

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him.

Is he alive?—Yes. Thank the Lord! Who died?—Jesus died, and we are dead with him. And he is alive; and we who believe in him are alive with him. That, however, will come more fully afterward.

Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Let us hold to this. Let us thank God this moment and henceforward, day by day, with every

thought, "I am crucified with him." As certainly as he is crucified, I am crucified; as certainly as he is dead, I am dead with him; as certainly as he is buried, I was buried with him; as certainly as he is risen, I am risen with him; and henceforth I shall not serve sin. In him we are free from the dominion of sin, and from the service of sin. Thank the Lord for his unspeakable gift!

REPORT OF THE SUPERINTENDENT OF THE SANITARIUM.

J. H. KELLOGG, M. D.

As the Secretary is not yet through with his figures, I will ask Elder Loughborough to take the chair, as I wish to say a few words in regard to the report just read.

In considering the Financial Report, I will begin at the end of it. You noticed a large shrinkage, — a shrinkage amounting to \$143,298.72. This shrinkage is due to the general shrinkage in all values which has taken place during the last two years.

Now, of course, a bushel of wheat or a bushel of corn is worth just as much for practical use as it was a year ago, but it is not worth as much in the market; and the same is true of our property in the Sanitarium. There has been no actual loss of the property; but the general shrinkage of values of almost all sorts, has made it expedient in the minds of the Directors to make a new estimate of the values of the property held by the stockholders. This estimate has been made upon as accurate a basis as could be determined, and I think it is not very far out of the way,—at any rate the cut made is none too large.

Real estate has been cut down to \$100,000. You notice that in the estimate placed upon our buildings, it is placed at their cost, with annual shrinkages and repairs; that is, the buildings are supposed to be kept in good repair, thus maintaining their original values. But, at the present time we could build the entire buildings which we have for just one half of what they originally cost. Labor is cheaper, and lumber, brick, glass, and all other building materials are so much cheaper that it is estimated that we could erect our buildings for about one half of what they cost. So with the furniture: it is all there, but its actual value is less.

So it was thought best, in starting out for the new year, to have the estimates upon our property based upon its actual value, rather than upon the nominal

value which it has carried from year to year. The general shrinkage in values throughout the country has, of course, affected us as well as others.

The profits for two years are stated to be \$44,368. Nearly the whole of this profit, however, was realized during the year 1893. During the year 1894, the profit realized was \$268 only. During that year, there was expended for charity the sum of \$26,437. This does not include discount; it includes nothing except actual expenditures in the treatment of the sick poor. So that, while the profits for the year 1894 have been only \$268, we have paid out nearly \$27,000 in charity, and all this has been paid out of the profits for the year 1894.

Another large item to which I would call your attention, is the labor account, which amounts to \$123,000 for two years. Some might infer from that that the institution has been paying very large salaries; but this is a mistake. The labor account for 1894 was \$1500 less than the labor account for the year before, although the number employed was somewhat larger. The salaries of employees are all low,—in fact, the salaries of many are simply nominal, although the total is large. This is because so many are employed. There is no time in the entire year that we have as many paying patients as we have employees. Three hundred and twenty is the smallest number we have had, and the average number is about 350 or 360, the maximum being 387.

One reason why we require so many helpers is because we do so many things for sick people. When an institution undertakes to give a sick man every possible comfort and facility for recovery, it requires a very large force to be ready and in training at the right time. Another reason why so many helpers are necessary, is that we have a self-supporting training-school for missionary nurses and doctors. This department must be kept in operation; the classes must go on the whole year round. The students must be on hand to be ready when they are needed. And they must be trained, boarded, their washing must be done, rooms lighted, etc., and all this adds to the expense, which is often larger for our family of employees than for our family of patients, for the reason that the family is much larger.

The Training-school for Nurses, during the last two years, has numbered on an average 230 pupils. This is a school in which the pupils are wholly self-supporting. They not only receive board and tuition free, but in addition to that they receive clothing and books. The first year each receives from \$20 to \$25 worth of books and clothing. The second year, they receive not only board and in-

struction, but wages. The wages are little more than enough to cover the cost of the books and clothing, amounting to \$2.50 to \$3 a week. The next year they receive higher wages. So this institution pays not only its regular employees, but also gives compensation to its pupils after the first few months of training, and is able to do a charity work for the sick poor amounting to from \$25,000 to \$30,000 a year besides.

The demands for charity upon the institution are constantly increasing, and will increase still more. The hard times that have come down upon the world have made an increase of business for all kinds of charitable institutions. Every hospital is flooded with applications from those who are broken down in health, and have no money to pay. You would be astonished to see the number of applicants that come to the Sanitarium, who belong to this class. Fortunately those come also who are able to pay, and thus we are enabled to take care of the poor who come. It is necessary, however, to practice the strictest economy. The managers are aware of the fact that with the hard times, smaller salaries should be paid, and that the strictest economy should be employed; and so, although the number of employees has been greater for the last two years than in previous years; the amount paid them in the aggregate has been \$1500 less, which indicates that we are not increasing salaries, but the contrary.

I am glad to say that the next year's prospects are somewhat better, and we hope to do a great deal more charity work this year than we did last, for we do not try to lay up money. If this institution should be brought to the point where we could spend a hundred thousand dollars every year, what a grand philanthropic work it could do! and that is what it ought to do. But I hope to have an opportunity to say another word upon that point further on.

It might be interesting to the stockholders to hear something about the medical work of the institution during the last two years. The amount of medical work done in the two years ending Oct. 1, 1894, was larger in the aggregate than that done during any previous two years in the history of the institution. The number of persons arriving at the institution and registering there as guests during the two years was 7225.

I might state here that the number of persons who come to the institution each year is so large that the railroads which center here have made Battle Creek an all-the-year-round tourist point. I do not know of any other city in the State which has this advan-

tage. The secretary of one of the largest railroad associations said to me, when talking about the matter when this arrangement was made, that the number of persons coming to this institution was three or four times as great as that coming to any other institution like it in the State of Michigan; and the number is so considerable that at a large number of the principal railroad stations, you can buy, if you like a "Sanitarium ticket." You can buy these tickets from almost any point in the Middle and Western States and in the Southern States. The Battle Creek Sanitarium tickets are known to railroad men almost everywhere.

The number of patients that have remained in the institution for treatment and have been treated during these two years, is 3,774. The number of important surgical operations (not including minor operations) is 772,—381 of these being in the year 1893, and 391 in 1894.

A number of improvements have been made in the medical department, which might be of interest to the stockholders. Our surgical operating room has been remodeled, and it has the reputation of being one of the finest operating rooms in the world. Many surgeons who have visited it, and who have traveled abroad, state that they have never seen so fine an operating room. It is not made to accommodate a large audience, but it is fitted up with every convenience and every appliance necessary to give the patient the best chance for recovery.

The surgical record made in our Hospital (it is your hospital, and not mine), is the best record ever made in any hospital. Our Hospital record for serious cases, difficult cases,—the most serious sort of cases,—is far ahead of any other hospital record ever made, either in a hospital or out of a hospital. The total number of deaths has been extremely small since the Hospital was founded. In 400 of the most serious cases (cases requiring the opening of the abdomen), there have been only eight or nine deaths, and these have been cases of the most desperate character. The facts are, that the mortality rate in our Hospital is very much less than one per cent,—it is scarcely half of one per cent. And the mortality rate of the very worst cases,—the most desperate cases, in which the body has to be opened,—has been only a trifle over two per cent. And during the last two years we have operated upon 166 cases of this sort, without a single death. This is considerably above the best hospital record ever before made. The best record in Europe is 115 cases operated upon without a death.

I attribute this success, not to the skill of the sur-

geon, but to the hygienic care, to the careful preparation of the patients, to the good surroundings, and the pure air here in the country instead of in a crowded town, filled with dust and dirt, and to the conscientious care of the nurses. It is to the use of these means that this list of recoveries should be attributed more than to anything else.

Two years ago, the Board proceeded to erect a dormitory for the use of our family of helpers. It stands just east of the main building. It is a very great help in our work. We are able to organize our family there, as we could not do before—our school of 230 pupils, who were quartered all about the town. Our old buildings would not hold them, and they were huddled together in small quarters, and it was utterly impossible to give them family discipline and training. This great family were never together. Since we have erected the Dormitory, we have a large room in which our family meet, though a great many have to stand in the hall now. But we now have, in the Dormitory, a home for our young ladies, where they can be taught model house-keeping, and how to keep everything in order, whereas before the erection of the building, they were living about the town, so that it was impossible for them to receive proper instruction. Another advantage is that the building can be heated and lighted properly, which is very conducive to the health of our young lady nurses while engaged in their arduous duties.

Among other improvements in the medical department is the enlargement of the laboratory, by which minute investigations of various diseases can be made, such as analysis of the blood, bacteriological studies of the sputum, of the lungs, etc., and examinations of morbid tissues, tumors, growths, and such things as are removed by surgical operations. Now by having such a laboratory, we are enabled to place our medical work on a higher level. It also gives our students a better opportunity for medical study and practice, and quite a number of them have been able to do work in our laboratory for which they received credit at medical college. The work which is done in our laboratory is of a more important and interesting character in some particular lines, than that done in any other laboratory in the world. Very many interesting and important discoveries have been made in our laboratories, and there is no place where the sick can be treated so efficiently as here at our Sanitarium.

Now some one might say, "It is not necessary to have such appliances and advantages in an institution of this sort, because we trust in the Lord to heal the sick." But my friends, we believe that the Lord

is not going to work especially to heal the sick till we have done everything we can do ourselves.

I must say a word in reference to the medical education as carried on at the Sanitarium. First, there is a constant educational work being done for the patients there. We have three or four lectures every week especially for patients, and the large parlor is often overflowing when lecture hour arrives.

The patients often say that they have derived more good from the lectures than from their treatment, and that they would not begrudge all the time that they have spent there if they had received nothing but the information given them through the lectures. Many go home to do a missionary work among their friends in advocating these principles. Our patients are admitted gratis to our cooking school, and a large number avail themselves of this means of getting a knowledge of healthful cookery.

Then we have a department in which patients are instructed in dress reform,—in fact, the whole Sanitarium life may said to be a training in health culture. The gymnasium is a training-school. From the beginning to the end of the day the patient is disciplined and trained to ways that will be health promoting after he goes home, as well as while under treatment.

Then we have the training of our medical students. During the last two years fifteen have graduated in medicine, and I am glad to say that they have graduated from very highly creditable schools, and have taken an unusually thorough course in medicine, so that that they know, or ought to know, a great deal more than the average students who graduate at the average medical college. They must find out what is wrong in the patient's body and put it right. This requires a deeper knowledge of physiology, a better knowledge of anatomy, and a better knowledge of the fundamental principles of medicine, than that possessed by the average doctor. They must thoroughly understand the chemistry of food and digestion, so as to know how to adapt these things to each other.

We have besides those who have graduated within the last two years twenty-three medical students in training. The number of nurses graduated during the last two years is twenty-five. This number is much smaller than it would have been, by reason of the addition of a year to the course.

There have been many improvements made in the course of study for our training-school. Important extension has been made in the direction of missionary work. Heretofore the training has been chiefly of a medical character, but within the last few months

the training work with special reference to missionary work has been greatly amplified. I am giving you this information partly because this is the only opportunity I may have of doing so, and because you are here from different States, and when you return, young men and women will ask about our training-school, and what sort of instruction we are giving.

Young men and women who come to the Sanitarium for the purpose of engaging in this work, come in contact with worldly people, and live in an atmosphere which must be more or less worldly. From morning till night a nurse may be shut up with some frivolous, worldly woman or an ambitious man, who pours into the ears thoughts which lead in the wrong direction, such as, "You are a smart young man (or woman). Why don't you go out into the world, where you can earn more money, and have a good time, and see the world, instead of staying here working at small wages and having a hard time?" Some of our nurses have to stand under just such a fire for weeks at a time, and hence it is important that something should be done in order to maintain a missionary spirit among our students, and keep them from backsliding. There is any amount of temptation here, and it is not a good place for young men or women to come to, unless they are thoroughly grounded in the faith. I say this, because, every now and then, I get a letter from some of our people, saying, "We have run across a young man here who is a very bright fellow; he is just coming into the truth, and we want to send him to the Sanitarium." Again, I get a letter from some one, saying, "Here is Mr. So and So; he is getting interested in the truth, and he would like to come to the Sanitarium, and take a nurse's training course. I think he would come fully into the truth, if he did so."

It is not a safe thing to receive such persons, and we do not want to receive, at the Sanitarium, as a nurse or an employee a single young man or woman who is not prepared to support the principles of the institution, and fight the battles we have to fight there. The Sanitarium is not the place for those who are weak in the faith.

The following is a brief synopsis of the course of missionary study which has been added during the past year:—

FIRST YEAR.—CHRISTIAN HELP WORK.

- The importance of the work to be done.
- Need of consecrated workers.
- Christian-Help work as an educating influence.
- Christ's methods.
- Summing up of practical methods.
- How to find openings for work.

How to begin work in homes.

Help in the home.—cooking, dress, ventilation, germs, household economy, suggestions to mothers, cleanliness, aid for the unemployed, etc.

The members of the class will be associated in Christian Help bands for practical work with others of the more advanced courses and larger experience.

SECOND YEAR.—GENERAL MISSIONARY STUDY.

The church as a missionary agent.

A series of lessons on mission work from the Bible, of which Christ is the model missionary, will be the leading topic.

History of missions down to the present, including those of early and middle ages, and modern missions, dwelling especially upon the missions of our own church, and the lands where they are established.

THIRD YEAR.—PRACTICAL CHRISTIAN HELP WORK.

The third year's work will consist in part of general study of missions, and in part of special topics designed for those who are assigned to fields or to special departments of home work. In the former are included:—

A review of the practical topics of the first year from a teacher's standpoint, organization of mission work, record keeping, public reporting, etc.

In special lines:—

Work for children, including kitchengarden, children's meetings, paper Sloyd, sewing and knitting, talks on kindergarten principles, etc.

Work for mothers,—mother's meetings, physical care of children, education and training of children.

Study of city missions in various phases, dispensary work, district work, rescue and Bible work, relation to other organizations, different cities and their problems, etc.

Foreign work:—

Missionaries as educators, industrial and literary.

Hygiene in heathen lands.

Missionaries' relations to other foreigners and to other missionaries.

Practical points for foreign missionaries, such as outfit, tools and how to use them—the various things a missionary needs to know to take care of himself and family.

Study of special fields by those under appointment, etc.

MEETING OF THE HEALTH REFORM INSTITUTE.

The second meeting of the Health Reform Institute convened at 11:30 A. M., Feb. 25, 1895. Prayer was offered by Elder I. D. Van Horn.

The Committee on Nominations reported as follows:—

For Board of Directors of the Health Reform Institute—J. H. Kellogg, W. H. Hall, A. R. Henry, G. H. Murphy, Lyeurgus McCoy, J. H. Morrison, F. D. Starr.

J. N. LOUGHBOROUGH,
R. M. KILGORE,
HARMON LINDSAY, } Committee.

The ballot was taken, A. O. Tait and T. A. Kilgore were appointed tellers, and the nominees were declared elected.

The Chairman took this opportunity to announce the following committees for the Medical Missionary and Benevolent Association:—

On Resolutions—D. T. Jones, N. C. McClure, A. O. Tait.

On Nominations—H. P. Holser, J. Fargo, R. C. Porter.

The Committee on Resolutions then submitted the following additional report:—

Whereas, Action has been heretofore taken by the stockholders of the Health Reform Institute and by its Directors, looking to the instituting of proceedings for the dissolution and winding up of said Institute, and,—

Whereas, In spite of such action, no proceedings have yet been taken, the delay being on account of the advice of legal counsel, who state that there is great uncertainty as to the legal status of the concern, and that legal proceedings have been postponed in the hope that some substantially similar case might come before the Supreme Court of this State, and be so judicially passed upon as to afford a precedent for the course to be followed by the Institute, and,—

Whereas, Such hoped-for decision has not been made, and so far as known, our case has no parallel, and,—

Whereas, We are much dissatisfied with our condition, for reasons which are in the main summarized thus,—

1. We are advised that it is uncertain whether the Health Reform Institute is a corporation, a joint stock company, or a partnership.

2. We are paying large taxes on the basis of being a concern carried on for the personal profit of the stockholders, as a dividend-paying business enterprise, whereas the facts are that the stockholders reap no benefit whatever, and that the profits are used in philanthropy and charity, and that physicians, surgeons, managers, and employees of the Institute receive small and in some cases very nominal compensation for their services.

3. It is uncertain what the result of the winding up may be, as to the disposition of the assets and the possibilities of the continuance of the work;

4. The limit of our life, even if adjudged to be a *de jure* corporation, would be April 9, 1897, and,—

Whereas, On account of these and other reasons, we are in the position of persons groping in the dark, and are surrounded with harassments, doubts, and perplexities as to the continuance of the work of the Institute, and cannot properly carry on the same in such a state of uncertainty, therefore,—

Resolved, That in our judgment it is best to proceed at once to wind up the Health Reform Institute in the best way possible under the circumstances; and to that end, so far as we have the power to do so, we demand and declare a dissolution of said Health Reform Institute, and a winding up of the business of the same; and we request and authorize the Directors at once to initiate and continuously carry on the necessary proceedings for the dissolution and winding up of said Institute.

Resolved, That in the election of a Board of Directors we do not contemplate the continuance of the business of the institution, but have aimed simply to provide a suitable Board of Directors, who will be easily accessible for the transaction of the business incident to the winding up of the affairs of the corporation.

The above resolutions were fully discussed and adopted, after which the meeting adjourned.

GENERAL CONFERENCE PROCEEDINGS.

THE tenth meeting of the Conference was held at 10 A. M., Feb. 25, 1895, in the usual place. Hymn 810 was sung, and M. C. Wilcox offered prayer. The minutes were accepted.

Opportunity was then given for the presentation of reports of committees. The Committee on Resolutions submitted the following:—

19. *Resolved*, That it be expressed as the sense of this body that the editorial control and the shaping of the general policy of the *Review and Herald*, *Signs of the Times*, *American Sentinel*, *Home Missionary*, *Youth's Instructor*, *Our Little Friend*, and the Danish, German, Swedish, and Holland papers be placed in the hands of the General Conference, it being understood that the business and financial management of these journals remain in the control of the organizations now governing the same, and that the editors of these papers be appointed by the General Conference. And, further,—

20. *Resolved*, That steps be taken to reduce the cost of our missionary paper, the *Signs of the Times*, so as to enable our people to give it a much wider circulation than it has ever yet had.

21. *Resolved*, That the substitute for Resolution 7, as found on page 316 of the BULLETIN, is hereby rescinded.

Whereas, It is desirable to have detailed reports from the various conferences, mission fields, tract societies, and Sabbath-school associations; and,—

Whereas, It would be more convenient for all parties to have these reports sent to one person; therefore,—

22. *Resolved*, That blanks be furnished the proper officials of the various conferences, mission fields, tract societies, and Sabbath school associations, and all our institutions. That these officials be requested to fill out these blanks as fully as possible semi-annually, the reports to close June 30 and December 31. That the statistician of the denomination furnish the necessary reports to the members of the General Conference Committee, and such other officials as may desire them. That this shall not interfere with the present system of Sabbath-school reporting.

The Committee on Education further reported:—

5. *Whereas*, A school has been opened in connection with the medical mission in Guadalajara, Mexico, and,—

Whereas, Conditions are such in that country as to require a more vigilant supervision over the moral and religious training of the children than can be obtained through the medium of a day-school, we would therefore,—

Recommend, That such steps be taken to place the school on a basis which will make it efficient in the propagation of gospel truth, as may be agreed upon by the managers of the mission and the Foreign Mission Board; and that the necessary funds be appropriated for its support.

The Chair then announced that the pending discussion of the report of the Committee on Education, page 249, would constitute the order of the day.

J. W. Watt moved, and D. B. Oberholtzer seconded, that the words "recommending" be substituted for "presenting and supervising" in the last clause of Resolution 3. After further explanation by the chairman of the committee, who stated that the in-

tent of the resolution was to provide a means of communication between those who participate in the course of reading and those conducting it, followed by a brief discussion, the vote was taken, and the motion was lost.

G. O. States inquired whether the courses of reading and study would be so graded as to be adapted to the wants of the readers. Answered in the affirmative.

Resolution 1 was amended by striking out the words "in the present teaching force and courses of study."

The Committee requested to be permitted to add the words, "and other laborers" after "minister" in the last clause of Resolution 3. Granted by vote.

L. H. Crisler and S. H. Lane inquired whether, in view of the numerous papers now published by the denomination, it would not be expedient to use a department in one of them for the purpose under consideration.

The difficulties of such a course were alluded to by Prof. G. W. Caviness, who also spoke of the necessity for such a journal in view of the rapidly increasing importance and volume of our educational work.

W. D. Curtis inquired how the provisions of these resolutions, if adopted, would be carried out. The Chair replied that to the General Conference Committee the work of caring for the varied interests of the cause had been committed, and it would be their duty to care for the educational work as well as for other interests.

Resolutions 1 and 2 were then put upon their passage, and adopted unanimously.

Resolution 3 was further discussed by G. W. Caviness and W. W. Prescott. The inquiry being raised as to details of size, form, and price of the journal, it was replied that at this point of time and place it would be impracticable to undertake to decide on these matters. They were purposely omitted.

The Chair admonished the assembly of the necessity of all the expedition in our business that is consistent with thoroughness.

The time set for the meeting of the Health Reform Institute having arrived, upon motion of R. S. Donnell, the Conference adjourned.

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

THE third meeting of the fifteenth annual session of the International Sabbath-school Association was held Monday, February 25, at 3 P. M., in the regular place of meeting.

President C. H. Jones occupied the chair. After singing the song, "Where are the Reapers?" the assembly joined in prayer, led by Elder H. E. Robinson.

Minutes of previous meeting were read by Elder M. H. Brown, Recording Secretary.

As Mrs. Vesta J. Farnsworth, the Corresponding Secretary, did not reach the last meeting in time to present her report, it was presented at this meeting, and will be given in another place.

The report of the Committee on Nominations was called for, and presented by W. S. Hyatt, secretary of the committee. The report is here given, and was unanimously adopted:—

Your committee to nominate officers respectfully submit the following:—

For President—C. H. Jones.

Vice-president—I. H. Evans.

Secretary and Treasurer—M. H. Brown.

Corresponding Secretary—Mrs. Vesta Farnsworth.

Executive Committee—C. H. Jones, I. H. Evans, M. C. Wilcox, M. H. Brown, Superintendent District No 6, W. N. Glenn, G. W. Reaser, F. M. Wilcox, E. J. Hibbard.

G. A. IRWIN, D. A. ROBINSON, R. C. PORTER, N. C. MC CLURE, W. S. HYATT.	}	<i>Committee.</i>
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A. E. Place gave the following resolutions as the report of the Committee on Plans of Work:—

The Committee on Plans of Work would respectfully submit the following recommendations:—

1. That the word "committee" in Section 1, Article 4, read, "board," to harmonize with other parts of the Constitution.
2. That Section 3 of Article 4, be expunged.
3. That Section 1, Article 6, be so amended as to read as follows: "The duties of the President shall be to take the general oversight of the work in the Association, to preside at all its meetings, and to call and preside over all meetings of the Executive Board."
4. That Section 1, Article 7, be amended so as to read: "The duties of the Recording Secretary shall be, (1) To record the proceedings of all meetings of the Association; (2) To submit a statistical report of all Sabbath-school work at the regular sessions of the Association; (3) To prepare such other reports as may from time to time be ordered by the Executive Board."
5. That we amend Article 8 by inserting (2) "To choose the Committees for all sessions so that they may be announced by the presiding officer at the opening meeting."
6. We recommend that the present plan of furnishing the *Sabbath-school Worker* at reduced rates to State associations be continued.

7. *Whereas*, In the Lord's providence our beloved brother D. N. Loughborough, President of the Illinois Sabbath-school Association, has been removed from us by the hand of death, therefore,—

Resolved, That we bow in humble submission to him who doeth all things well; and further,—

Resolved, That we extend to his bereaved companion and to his honored and sorrowing father our heart-felt sympathies in their affliction.

8. That we earnestly request conference officers, ministers, and other laborers to give to the Sabbath-school work in their respective fields all the time and attention that its importance demands.

9. (1) We recommend that as far as is practicable an effort be made to give instruction in Sabbath-school work in connection with the annual meetings of associations.

(2) We recommend that great care be taken in the selection of instructors for the children and youth at our camp-meetings, and that ample time be given such persons to prepare for their work.

10. We recommend that economy be practiced in the use of Sabbath-school contributions, and that no part of the same be used for the running expenses of the church, in order that as large an amount as is consistent may be given to missions. This recommendation, however, should not be construed as discouraging the purchase of necessary supplies for the schools.

11. That the primary lessons published in the *Little Friend* be published in the German language.

M. H. BROWN, A. E. PLACE, H. P. HOLSER, L. H. CRISLER, MRS. V. J. FARNSWORTH, MRS. L. FLORA PLUMMER, MISS IDA M. WALTERS.	}	<i>Committee on Plans for Work.</i>
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These recommendations and resolutions were considered and freely discussed. Numbers 1 to 5 were acted upon together.

A number of the brethren spoke upon the resolutions in regard to the death of Brother Delmer N. Loughborough, expressing a deep sense of the loss sustained, and extending heart-felt sympathy to the bereaved friends.

Upon Resolution 8 the sentiment prevailed that the ministers should take such a deep interest in the Sabbath-schools, that they would not usually omit them to give place for other meetings.

Resolution 10 was discussed at some length. It was earnestly hoped that great care would be exercised in the matter of raising and applying the donations; that the children be encouraged in their giving, and earnest efforts be made to educate them with reference to missionary work. It was felt that much money is expended in obtaining expensive or unnecessary supplies. Elder Holser mentioned the case of Wesley, who would not increase the amount of his expenses even when his income was more than doubled, but gave all the increase to the work of the Lord.

Elder F. M. Wilcox believed that the money to increase our work must come from schools that are not now giving according to their ability.

The Auditing Committee, through its chairman, C. D. Rhodes, rendered a verbal report to the effect that having examined the books of the Association, they believed them to be faithfully kept.

A few minutes remaining, the time was given to A. J. Read, who gave an interesting account of starting the Sabbath-school work in the islands. He

spoke of the simplicity of the natives, and of how they first looked upon our plans of conducting schools, and then how readily they are adopting better methods, and seeking to improve. He had lately received a letter from Brother Paul Deane, in which he expresses his love to all the brethren, to Brother Olsen, and especially to Brother Tait, who sends him so many letters. He also speaks of the progress of the Sabbath-school in the matter of donations and other respects.

The meeting adjourned.

FINANCIAL STATEMENT OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

For year ending Dec. 31, 1893.

RESOURCES.

Review and Herald.....	\$ 831 63
Pacific Press.....	13,167 60
Pacific Press—London Branch.....	22 13
Sabbath school supplies.....	42 00
Furniture and library.....	168 00
Postage and stationery.....	5 00
Story of Pitcairn.....	441 06
State Sabbath School Association.....	169 37
State Tract Society.....	715 05
Other accounts.....	42 50
Cash.....	162 54
Total.....	\$15,766 88

LIABILITIES.

<i>Sabbath School Worker</i>	\$386 48
General Conference Association.....	14,332 24
Surplus Dec. 31, 1893.....	548 16
Total.....	\$15,766 88

The money received on missions during 1893 is as follows:—

For Mexico and Central America.....	\$6,700 10
For India.....	12,106 39
For Hamburg.....	5,586 24
For West Indies and Polynesia.....	693 47
For James White Memorial Home.....	93 88
Total.....	\$25,179 58

The amount of mission money on hand at the close of the year, not paid over to the General Conference Association, was \$14,332.24. This is placed to the credit of the General Conference Association. A portion of this was paid over in March, and the balance in June, 1894.

For year ending Dec. 31, 1894.

RESOURCES.

Review and Herald.....	\$33 72
Pacific Press.....	75 79
Sabbath-school supplies.....	136 00
Furniture and library.....	158 00
Postage and stationery.....	5 00
Story of Pitcairn.....	448 24

General Conference Association.....	18 84
State Sabbath School Associations.....	298 29
State Tract Societies.....	583 74
Other Accounts.....	56 50
Cash.....	11 07
Total.....	\$1,820 19

LIABILITIES.

<i>Sabbath School Worker</i>	\$761 50
Surplus Dec. 31, 1894.....	1,058 69
Total.....	\$1,820 19

The money received on missions during 1894 is as follows:

For Africa.....	\$10,497 44
For Hamburg.....	6,049 82
For Japan.....	5,497 37
For India.....	165 21
For Haskell Home.....	166 00
Total.....	\$22,375 84

This has all been paid over to the General Conference.

LOSS AND GAIN ACCOUNT OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

For year ending Dec. 31, 1893.

LOSS.

Furniture and library.....	\$ 27 60
Postage and stationery.....	157 65
Expense.....	270 71
<i>Sabbath-School Worker</i>	1,032 22
Total.....	\$1,488 21

GAIN.

Sabbath-school supplies.....	\$ 3 41
Sabbath-school lessons.....	504 25
Tithe.....	417 16
Donations.....	151 90
Net loss for 1893.....	411 49

Total..... \$1,488 21

Surplus Dec. 31, 1892..... \$ 959 65

Net loss for 1893..... 411 49

Surplus Dec. 31, 1893..... \$ 548 16

For the year ending Dec. 31, 1894.

LOSS.

Furniture and library.....	\$ 10 00
Postage and stationery.....	151 42
Expense.....	223 68
<i>Sabbath-school Worker</i>	115 07
Net gain for 1894.....	510 53

Total..... \$1,010 70

GAIN.

Sabbath-school supplies.....	\$ 46 75
Sabbath-school lessons.....	562 20
Tithe.....	400 56
Donations.....	1 19

Total..... \$1,010 70

Surplus Dec. 31, 1893.....	\$ 548 16
Net gain for 1894.....	510 53
	<hr/>
Surplus Dec. 31, 1894.....	\$1,058 69

The loss on the *Worker* for 1893 needs explanation. It really includes some of the previous losses that did not appear in former reports. The reason is this: In 1891 and 1892 the unexpired subscriptions for the *Worker* were estimated and not computed.

Careful computation at the close of 1893 shows the value of unexpired subscriptions to be \$886.48. This indicates that they would not have been far from \$750 at the close of each of the two previous years, but they were estimated only at \$250; hence the loss on the *Worker* for those two years was considerably more than the report showed, and for 1893 the loss is considerably less than indicated by the report. In other words, the loss on the *Worker*, amounting to \$1691.28 during 1891, 1892, and 1893, was about \$560 each year, instead of \$88.61 for 1891, \$570.48 for 1892, and \$1032.22 for 1893, as shown by the treasurer's reports for these years.

The loss on the *Worker* during 1894 has only been \$115.07. The better showing of that journal during the past year has been owing to the fact that only one number published the reports of all the schools, instead of four numbers (one each quarter), as in former years. The expense of publishing all the Sabbath-school reports was becoming so great that it was thought best to discontinue their publication in the *Worker*, and publish only a general summary of reports from the State associations, thus saving about \$400 a year.

M. H. BROWN, *Treasurer*.

REPORT OF CORRESPONDING SECRETARY.

In this report we will glance over what has been done during the past two years, and the present condition of the work as far as we can judge from correspondence. In addition to the usual duties, the Corresponding Secretary has been called to do some work properly belonging to a field secretary. In the summer of 1893 the International Executive Committee learned that the second World's Sunday-school Convention was to be held in St. Louis, Mo., early in September, and it was thought that a representative of the International Association should be present. The Corresponding Secretary was chosen as such representative.

Large delegations were in attendance from each State in the Union, and quite a number from foreign countries. Ninety came from England alone, and there were delegates from Scotland, Sweden, France, India, Japan, and other countries. After the convention closed, I attended the camp-meetings in Kansas and Missouri, and assisted in the Sabbath-school work in those States. During the summer of 1894. I attended the camp-meetings in Minnesota, South Dakota, Texas, Arkansas, and Oklahoma. At all these meetings instruction was given in different lines of Sabbath-school work, and meetings were held each day with the children.

We cannot do better than to note some of the tokens of progress made in different parts of the world. The officers of our associations have been doing faithful work, which has resulted in more labor being put forth for the youth and children, in a greater interest in Bible study, and in improved plans for future work. Florida is our youngest association, and the secretary says in a recent letter: "The work is progressing well, and there is continual spiritual growth" The Oklahoma association was formed in October preceding the last General Conference, with sixty members. It now has 566, and the secretary reports the membership increasing all the time, and the outlook as very encouraging for the work there.

The Atlantic Association has been organized but five years, but there has been continual growth, the membership having increased from 540 to 881. Though nearly all the officers are new Sabbath-keepers, they manifest commendable earnestness and zeal in their work.

In Vermont an increasing interest is reported. Many of the schools are small, quite a number being family schools, with but two or three members. The State school has nearly three times as many members as it had two years ago. These often express their appreciation, when writing to the Secretary, on account of this bond which unites them to the cause of God, and say their interest is much greater in the Sabbath-school lessons than before they became members. Missouri reports special work done for the children, and an encouraging increase in the contributions to missions. In Illinois the association has suffered great loss in the death of its president, which has materially interfered with their plans of work. Last year seven institutes were held in the State, which seemed to do much toward raising the standard of Sabbath-school work. The secretary of the Michigan Association reports sixteen new schools organized during the last two years, and an addition of 1668 members, and that there has never been a time when the schools were of better courage and more anxious to make their work successful.

From California the secretary of that Association writes: "We now have 133 schools. As nearly as I can tell, we have about forty-five family schools, and in these schools the blessing of the Lord has been specially apparent."

In Minnesota, Iowa, and Wisconsin the associations have had the benefits of continued personal labor in the schools. This has resulted in a very encouraging growth in the interest and efficiency of the work in these States. In Iowa and Minnesota

the officers of the associations, feeling that thorough Bible study was the great work to be accomplished, have furnished the schools with programs for daily study of the Sabbath-school lesson in the family. This has resulted in a much greater interest in family study than ever before.

These programs are furnished free to the families that will use them, and many are now bearing testimony to their value. One minister, after visiting sixteen schools, reports that he considers the program as a heaven-sent blessing. It is doing tenfold more for our Sabbath-schools than was hoped for in the beginning by those in charge of the work. No doubt other plans have been devised, and will be in future, which will greatly add to the efficiency of our work.

We receive cheering reports from distant lands. From Scandinavia we learn that though the work moves rather slowly, they can see continual improvement. In England the schools are conducted on the same plan as in this country, and while many of them are quite small, a commendable interest is manifested. The secretary of that association has spent some time in visiting schools. From Central Europe we learn that some progress has been made, especially in the matter of donations.

During the past year more attention has been given to children of the Sabbath-schools in general. The lessons used by the senior division have been adapted for the children, and translated into the French.

In Mexico a Sabbath-school has been organized in connection with the mission there, and in Central America Sister Hutchins informs us there are two schools, with a total membership of nearly one hundred. There is another school in Ruatan which has not yet been organized, but where the lessons are taught each week. From Georgetown, South America, comes a letter telling us of three schools in British Guiana and one in Dutch Guiana. They meet with some difficulties peculiar to the country and people, and have but few of the conveniences to which we are accustomed.

From Australia Elder G. B. Starr wrote last summer of the first Sabbath-school organized in Queensland, with sixty-four members. He says this school presents very much the appearance of our American schools, with classes in two languages,—English and German. Two years ago the Australian Association had a membership of 719. It now has 1020, which shows a gratifying growth.

In Mashonaland, South Africa, the natives attend our Sabbath-school, and, it is said, "take great interest in the lessons taught concerning the true God who created all things."

More attention has been given to holding children's meetings than before, both at camp-meetings and in our home churches. Many children have by this means been truly converted, and many others have received helpful instruction. Our missionaries in distant lands have not confined their labors to those of mature years, but have labored for the children also. Elder F. H. Westphal writes from Argentina, S. A., that he "held meetings with the children, and some earnest prayers were offered by them. Most of them enjoyed the meetings, and some expressed a desire to be baptized." Perhaps the most remarkable experience was that of Elder Washburn, in England. Special services were held for the children in connection with his other meetings. At one of these services it was estimated that 2000 young people came, and though the hall was packed to its utmost capacity, hundreds were turned away unable to gain admittance.

I believe this line of work has hardly begun to be seen in its importance, and I would suggest that those who have talent in this direction be urged to improve their gift. Our missionaries are soon to begin work in heathen lands. Missionaries who have gone before us to India report there is the deepest interest awakened among the children, and a child's paper is in many cases carefully preserved for years, being read to father, mother, and all the visiting relatives of the family. It may be that one of the surest ways of reaching the parents will be through their children. Dr. Phillips said at the World's Sunday-school Convention that, when talking to an intelligent native of India about Christianity, he replied: "It is no use for you to work for *us*. We shall die as we are, but you will have our children."

The outlook for the Sabbath-school work in the future is most cheering. There is still much to be done, but I have been greatly encouraged since coming to this Conference by seeing those whose hands and hearts are filled to overflowing with other lines of work taking the time to attend our council meetings, and manifesting the deepest interest in this branch of the one work. I have received the hearty co-operation of Conference officers and ministers in all I have attempted to do for the Sabbath-school associations and for the children. There should be constant efforts put forth for the children, to prepare them for the things they must meet. Though there may be difficulties before us, we see only success and final victory, if we follow on to know the mind of the Lord at every step, and continue faithful in his work.

MRS. V. J. FARNSWORTH.

THE THIRD ANGEL'S MESSAGE.—No. 19.

ELDER A. T. JONES.

We are to begin the comparison of Heb. 2: 14, 15 with Rom. 6: 11-14. Read first in Hebrews:—

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

That is what Christ did to deliver us. Now read in Romans:—

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you.

Just as he also himself likewise did that to deliver us, so we also ourselves likewise are to yield, in order to be delivered. And when we do so, we are delivered. He did that in order to deliver us, who all our lifetime were subject to bondage; we do that, and then we are free from the bondage, and sin has no more dominion over us. Thus Rom. 6: 11-14 is the response of faith in the individual, to Christ's action as in Heb. 2: 14, 15.

But the Lord did more for him than to raise him from the dead, and he has done more for us in him than to raise us from the dead. He died; he was raised from the dead. We died with him, and what then? Did we rise with him? Have we a resurrection with him? Have we life from the dead in him? We are crucified with him; we died with him; we are buried with him; and he was raised from the dead. Then what of us?—We are risen with him. But God did more for him than to raise him from the dead. God did more with him than to raise him from the dead. He raised him, and also seated him at his own right hand in heaven. What of us? Do we stop short?—No, sir. Are we not in him? As we are in him while he was alive on the earth, as we are in him on the cross, as we are in him in death, as we are in him in the resurrection, so we are in him in the ascension, and we are in him at the right hand of God.

That would follow, anyway, from what we read last night; but let us read this itself in the Scriptures, and see that it is certainly so. As we have followed God's working in him so far, shall we follow it all the way? Last night and in the lessons before, we were glad to go with him through temp-

tation, and gain the victory. We were glad last night with him to go to the cross, and find ourselves crucified there, so that we could say in genuine faith: "I am crucified with Christ." We were glad to go into the grave with him, into death with him, so that it can be a genuine reckoning of faith to reckon ourselves also to be dead indeed. We are glad of all that. Let us be glad also to come forth from death with him, in order that we may live a new life as he. And when we have come forth with him from the dead—for "if we be dead with Christ, we believe that we shall also live with him"—let us rise with him as he is risen—not only from the dead, but to where he is. If God says so, if he proposes to carry us there, and to carry the subject that far, shall we go?—Assuredly, yes. Let us not think strange of it if he should; let us follow with him there just as freely as we followed with him against temptation, and to the cross, and into death.

Therefore take the second chapter of Ephesians, beginning with the fourth verse:—

God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.

Quicken is to make alive, make us alive together with Christ. Next verse:—

"And hath raised us up together." Together with whom?—Christ. "And made us sit together." With whom?—Christ. Where?—"Made us sit together in heavenly places in Christ Jesus." The word "places" is supplied there in our version. It is also supplied in Eph. 1: 2; 1: 20.

In the Greek it is *epouraniois*, and in the verbal translation is rendered "the heavenlies." God has given us life together with him: God has raised us up together, and made us sit together with him, wherever he sits. Where then does he sit?—"He was received up into heaven, and sat on the right hand of God." "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1: 3. God "has raised us up together with him; and made us sit together with him," where he sits.

Now the German makes it plainer than our Authorized Version, and plainer than this translation of the Greek ever:—

Da wir tot waren in den Sünden, hat er uns samt Christo [that word *samt* means along with. And that is the Greek word literally. The Greek means "along with" "together" and "at the same time;" and so the German words give it]—*hat er uns samt Christo lebendig gemacht* [made alive us along with him], . . . *und hat uns samt ihm auferwecket* [along with him waked up, and not simply waked up like a man that is asleep and gets his eyes open, but still lies there, but waked up in such a way that he gets up.

So that we with him are given life from the dead, and he has waked us up in such a way that we get up and rise with him.] *und samt ihm in das himmlische Wesen gesetzt, in Christo Jesu.*

I have drawn out the definition of that word *Wesen* in full here, and it signifies essence, existence, being, manner of being, nature, character, disposition, air demeanor, conduct; means of existence, property, estate, economy; existing arrangement, system, concern.

So he has made us sit with Christ in heaven; in the heavenly existence; in the heavenly essence; made us sit together with him in the heavenly being; in the heavenly manner of being; in the heavenly nature; in the heavenly character; in the heavenly disposition; in the heavenly air; in the heavenly demeanor; in the heavenly conduct; he has made us sit together with him in the heavenly means of existence—for "our life is hid with Christ in God;" our means of existence is in heaven—"Give us this day our daily bread"—the heavenly means of existence, heavenly property, estate, economy, existing arrangement, the existing order of things. We belong to heaven, to the heavenly system altogether.

That is where God has put us in Christ. So then, as we, along with him, in the heavenly existence, essence, air, disposition, and all, *are made to sit in Christ Jesus*, shall we sit there in him?

In other words, shall we rise? What is the word?—Arise; shine. Arise first, and then shine. We cannot shine until we rise. But what will this truth do for us? Will it not raise us? How high? Do you not see that it takes us out of this world, and puts us along with Jesus Christ in the heavenly kingdom? Is it not plain, then, that Jesus Christ has brought heaven to earth to him who believes? Therefore it is written, he "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." The kingdom of heaven is likened unto this so and so; the kingdom of heaven is like unto so and so; the kingdom of heaven is nigh at hand. Well, what is that kingdom of heaven? He translates us into it; has translated us into it. Shall we reside there, and enjoy its blessed atmosphere, and enjoy the disposition, the air, all the system and manner of existence that belong there, and belong to us there?

Now we cannot raise ourselves even to this height; we are to submit to the truth, and it will raise us. Look at it again. In the first chapter of Ephesians, beginning with the fifteenth verse:—

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers [and this is the prayer]: that the God of our Lord Jesus Christ, the Father of glory, may give

unto you the spirit of wisdom and revelation in the knowledge of him.

To how many? To whom? For how many is this prayer written? Will you take the prayer, then, yourself this evening? and accept the thing that is prayed for on your behalf? Whose word is it, anyway? Is it merely a prayer of a man? Is it not the word of God? Then is not the word of Jesus Christ by his Spirit expressing his will and his wish concerning us as to what we shall have? Let us accept it, then. It is his will. Read on:—

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward [toward us] who believe.

He wants us to know what is the exceeding greatness of his power toward us who believe. And the Greek word there is the word from which comes our word "dynamite."

The exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly [existence, in heaven].

The German is; "Seated at his right in heaven."

Now that power of God raised up Jesus Christ, and set him at his right in heaven. Every soul of us will say that; but he wants you and me to know the working of that power in ourselves which raised up Christ, and seated him there. When we know the working of that power in us that raised up Christ, and seated him there, what will it do for us?—It will raise us up, and seat us there.

(Continued on page 365.)

EDITORIAL NOTES.

THE committees for the Medical Missionary and Benevolent Association were announced in the meeting of the Health Reform Institute as follows:—

On Resolutions—D. T. Jones, N. C. McClure, A. O. Tait

On Nominations—H. P. Holser, J. Fargo, R. C. Porter.

THE delegates to the Conference are invited to the Sanitarium to dinner to-day (Tuesday) at 12:30. Dinner will be spread in the Dormitory dining hall. After the repast, teams will be provided to convey those who are unable to walk, to the Haskell Home.

A CORRECTION.—On page 341, in the second paragraph of the "General Conference Proceedings," it should read C. H. Jones, chairman of the Committee on Nominations.