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GENERAL CONFERENCE BULLETIN,  
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THE THIRD ANGEL'S MESSAGE.— No. 19.

ELDER A. T. JONES.

*(Continue from page 364.)*

The second chapter of Colossians tells the same story; beginning with the twelfth verse:—

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened [made alive] together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

Now the first verse of the third chapter:—

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Then every one that is risen is to seek the things that are above. Whereabouts above? How high above?—As high above as the place where Christ sits. But how can I seek the things where Christ sits unless I am near enough there to look around and seek those things, and put my mind upon them? It is all in that.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. . . . For ye are dead, and your life is hid with Christ in God.

Shall we take that precisely as the Lord gives it, without any querying? I know it is wonderful; I know that to a good many it seems too good to be true; but there is nothing God does that is too good to be true, because God does it. If it were said of anybody else, it would be too good to be true, because they could not do it; but when God says anything, it is not too good to be true; it is

good enough to be true, because he does it. Therefore, brethren, let us rise; and that will separate us from the world; that will put us in the place where long ago the prophet was told to look a little higher, to see those who were in the right way. But, O, shall we not drop everything, and die with him, and take the death that we have in him, and let that death that has been wrought in him work in us? And then that life which has been wrought in him, that power which has been wrought in him, will do for us what it did for him. That will take us out of Babylon; there will be none of Babylon's material about us at all. We will be so far from Babylon and all the Babylonish garments, that we will be seated at the right hand of God, clothed in heavenly apparel; and that is the only clothing that becomes the people now; for we are soon to enter in to the wedding supper, and the fine linen with which the bride and guests are clothed is the righteousness of the saints. But he supplies it all. We have it all in him.

Let us look at this in another way. I am not particular to get away from this thought to-night, and it is good enough to dwell upon all the time we shall have this evening. Let us look at it from another side now. We have studied for several lessons the fact that he in human nature was ourselves; and he in us and we in him met temptation and the power of Satan, and conquered it all in this world, because God was with him; God was dealing with him; God was holding him and keeping him. He surrendered all, and God kept him; in him we surrender all, and God keeps us. And the Lord's dealings with him are the Lord's dealings with us; and that led to crucifixion; that is true,—the crucifixion of his righteous, divine self; and in that it leads us to the crucifixion of our evil self, which separates from God. In him is destroyed the enmity. So God went with him, and went with him in human nature, all the way through this world; but God did not get done with his human nature in this world.

The Father was not done dealing with Christ in his human nature, nor done dealing with human

nature in Christ, when the Son had been nailed to the cross. He had something more to do with human nature than to take it only to the cross; he took it even unto death; but he did not stop there with human nature. He took it to the cross and into death, but he did not stop there; he did not leave it there; he brought forth human nature from the tomb; immortalized. He did all this; but he was not yet done with human nature; for he took that human nature which had been raised from the dead, immortalized, and he raised it up and set it at his own right hand, glorified with the fullness of the brightness of the glory of God—in heaven itself. So that God's mind concerning human nature, concerning you and me, is never met, never fulfilled, until he finds us at his own right hand, glorified.

There is revivifying power in that blessed truth. In Jesus Christ, the Father has set before the universe the thought of his mind concerning mankind. O, how much, how far, a man misses every purpose, every idea, of his existence, who is content with anything less than that which God has prepared for him! Brethren, do you not see that we have been content to stay too low down? that we have been content to have our minds too far from what God has for us? That is a fact. But now, as he comes and calls us into this, let us go where he will lead us. It is faith that does it; it is not presumption; it is the only right thing to do. Every one that does not do it will be left so far behind that he will perish in a little while. Here the heavenly Shepherd is leading us; he is leading us into green pastures and by the still waters, and by those still waters, too; that flow from the throne of God—the waters of life itself. Let us drink deep, and live.

Now we can look at that yet farther. I will say again that the Lord, in order to show mankind what he has prepared for us, what his purpose is concerning each man, has set before us an example, so that every one in this world can see God's purpose concerning himself, and can see it fully worked out. God's purpose concerning us in this world is to keep us from sinning in spite of all the power of sin and Satan. His purpose concerning himself and us in this world is that God shall be manifested in sinful flesh. That is, in his power he himself shall be manifested instead of ourselves. It is, therefore, that our wicked self shall be crucified, shall be dead and buried, and that we shall be raised from that deadness in sin and uncircumcision of the flesh to newness of life in Jesus Christ and in God, and seated at his right hand, glorified. That is the Lord's purpose concerning you and me. Now let us read it: Rom. 8:28:—

And we know that all things work together for good to them that love God.

How do we know it?—He not only says so, but he has worked it out before our eyes; he has given a living demonstration of it. So he carries us right through that now. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." What purpose?—Why, his eternal purpose concerning all creatures, concerning man with the rest, which he purposed in Christ Jesus our Lord. That purpose from eternity is purposed in Jesus Christ; and when we are in Jesus Christ, that purpose embraces us. When we yield to Christ, sinking ourselves in him, we become a part of that eternal purpose; and then just as certainly as God's purpose is to succeed, we shall be all right; for we are a part of his purpose. Then just as certainly as Satan can do nothing against God's purpose, so certainly he can do nothing against us; for we are in that purpose. Just as certainly, then, as all that Satan does, and all that the enemies of God's truth can do, working against God and his divine purpose, and at last all these things against us,—so certainly as all this cannot defeat or cripple that eternal purpose, so certainly it cannot defeat or cripple us, because in Christ we are a fixture in that purpose. O, it is all in him; and God has created us anew in him.

Read on then. God tells us how we know that all things work together for good to those who are called according to God's purpose. "For"—what does that mean?—It means the same here as "because;" that is, we know this because God has done something here to demonstrate it so that we can know it. What is this then by which we know it?—We know it *because* "whom he did foreknow, he also did predestinate to be conformed to the image of his Son." What is God's predestination, then? What is the design that he has fixed beforehand, that he has prepared beforehand for every man in the world? For he has foreknown all; he has called all. "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22.

What is the destiny that he has prepared beforehand for every one?—O, it is that we should be conformed to the image of his Son. Where?—While we are in this world, conformed to the image of his Son, as his Son was in this world; but he did not get done with his Son in this world; he took him from this world. Then as certainly as his eternal purpose carried Christ beyond this world, that predestined purpose is concerning us beyond this world, and carries us beyond this world. And as certainly as his predestined purpose is that we shall be con-

formed to the image of Jesus Christ in this world, as he was in this world; so certain it is that we shall be conformed to the image of Jesus Christ in that other world, as he is in that other world.

God's eternal purpose prepared beforehand for every one of us, for you, for me, is that we shall be like Jesus Christ as he is, glorified, and at the right hand of God to-night. In Christ he has demonstrated this. In Christ, from birth to the heavenly throne, he has shown that that is his purpose concerning every man. Thus he has demonstrated before the universe that such is his great purpose for human beings.

God's ideal of a man is not as man stands in this world. Take the finest figure of a man that ever stood in this world,—the tallest, the most symmetrical, the best educated,—the finest in every respect, the fullest, completest man in himself—is that God's ideal of man?—No. You remember that we found back in one of our lessons that God's ideal of a man is *God* and the *man* joined in that new man that is made in Christ Jesus by the destruction of the enmity. (BULLETIN, pp. 193, 194, 216, 217.) That new man that is made of the union of God and man is God's ideal man.

But yet take that man as he stands in this world, in the perfect symmetry of human perfection, and unite God with him so that only God is manifested in him, that is not yet God's full ideal of a man; for the man is still in this world. The ideal of God concerning that man is never met until that man stands at God's right hand in heaven glorified. O, he has prepared great things for us, and I propose to enjoy them! Yes, sir, I propose to open up and let the wondrous power work, and enjoy it as I go.

Read on therefore. "Whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first-born among many brethren." O, "He is not ashamed to call them brethren." "He that sanctifieth and they that are sanctified are all of one." "Moreover, whom he did predestinate, them he also called: and whom he called [those in whom the call meets its purpose, and in whom the call is effective. He calls every soul, that is true on his part; but the call does not meet its purpose; only those who respond and meet the purpose of that call, in whom the call takes hold], them he also justified: and whom he justified [mark, not those who justify themselves, those whom he justified], them he also glorified."

Then do you not see that God's purpose concerning man is not fulfilled until man is glorified? Therefore Jesus came into the world as we do; he took our human nature as we do, by birth; he went

through this world in human nature—God dealing with human nature; he went to the cross, and died—God dealing with human nature on the cross and in the grave, and God raising him and setting him at the right hand of God, glorified—that is his eternal purpose. That is God's eternal predestination; That is the plan he has arranged and fixed for you. Will you let him carry out the plan? We cannot do it. He must. But he has shown his ability to do it. He has proven that; nobody can dispute that. He has proven his ability to take us and fulfil his purpose concerning human nature, concerning sinful flesh as it is in this world. And I am glad of it.

But see here: "Whom he called, them he also justified; and whom he justified,"—What did he do next?—He glorified them. Now a question: those whom he justifies he glorifies; he cannot glorify them until he has justified them. What means, then, this special message of justification that God has been sending these years to the church and to the world? It means that God is preparing to glorify his people. But we are glorified only at the coming of the Lord; therefore this special message of justification which God has been sending us is to prepare us for glorification at the coming of the Lord. In this, God is giving to us the strongest sign that it is possible for him to give, that the next thing is the coming of the Lord.

He will prepare us; we cannot prepare ourselves. We tried a long while to justify ourselves, to make ourselves just right, and thus get ready for the coming of the Lord. We have tried to do so well that we could approve ourselves, and be satisfied, and say, "Now I can meet the Lord." But we never were satisfied. No; it is not done that way. Whom he justified, them he glorified. Now since God justifies, it is his own work; and when he is ready for us to meet the Lord, it will be all right, because it is he himself who prepares us to meet the Lord. Therefore, we trust in him, we yield to him, and take his justification; and, depending only on that, we shall be ready to meet the Lord Jesus whenever God chooses to send him.

Thus he is preparing now to glorify us. Again I say, It is a fact that we have been content to live too far below the wondrous privileges that God has prepared for us. Let the precious truth raise us to where he wants us.

No master workman looks at a piece of work he is doing, as it is half finished, and criticises that, and begins to find fault with that. There may be faults about it; but it is not finished yet. And while he works on it to take away all the faults,

still he looks at it as it is in his finished purpose, in his own original plan, in his own mind.

It would be an awful thing if the wondrous Master Workman of all were to look at us as we are half finished, and say, That is good for nothing. No, he doesn't do that. He looks at us as we are in his eternal purpose in Christ, and goes on with his wondrous work. You and I may look at it and say, "I don't see how the Lord is ever going to make a Christian out of me, and make me fit for heaven, or anything else." That may be so, as we see it. And if he looked at us as we *look at ourselves*, and if he were as poor a workman as we, that would be all there could be of it; we could never be of any worth. But he is not such a workman as we, and therefore he does not look at us *as we see ourselves*. No; he looks at us as we are in his finished purpose. Although we may appear all rough, marred, and scarred now, as we are here and in ourselves; he sees us as we are *yonder* in Christ.

He is the Workman. And as we have confidence in him, we will let him carry on the work; and as he carries it on, we will look at it as he sees it. Has he not given us an example of his workmanship? God has set before us in Christ his complete workmanship in sinful flesh. In Christ he has completed it, and set it there at his right hand. Now he says to us: "Look at that. That is what I am able to do with sinful flesh. Now you put your confidence in me, and let me work, and you watch and see what I am going to do. You trust my workmanship. Let me attend to the work, and you trust me, and I will carry on the work." It is the Lord doing it all. It is not our task at all.

Now you can go outside of this Tabernacle, and look up at that window (referring to the window at the back of the pulpit), and it looks like only a mess of melted glass thrown together, black and unsightly. But come inside and look from within, and you will see it as a beautiful piece of workmanship; and written there in clear texts: "Justified freely by his grace through the redemption that is in Christ Jesus;" the law of God written out in full; and the words: "Here are they that keep the commandments of God and the faith of Jesus."

Likewise you and I can look at ourselves, as we too often do, from the outside, and all looks awry, dark, and ungainly, and appears as though it were only a tangled mass. God looks at it from the inside, as it is in Jesus. And when we are in Jesus, and look through the light that God has given us; when we look from *the inside*, as we are in Jesus Christ, we shall also see, written in clear texts by the Spirit of God: "Justified by faith, we have peace

with God through our Lord Jesus Christ." We shall see the whole law of God written in the heart and shining in the life, and the words: "Here are they that keep the commandments of God and the faith of Jesus." All this we shall see in the light of God, as that light is reflected and shines in Jesus Christ.

Now I want you to know that this is certainly so. Way back in the BULLETIN—bottom of page 182—we have this sentence: "I would that every soul who sees the evidences of the truth."—Do you see them, brethren? Are there not evidences enough here to save us?—"I would that every soul who sees the evidences of the truth would accept Jesus Christ as his personal Saviour." Do you take him now as your personal Saviour in the fullness in which he has revealed himself where he is, and ourselves in him where he is? Do you? Then read this:—

Those who thus accept Christ are looked upon by God not as they are in Adam, but as they are in *Jesus Christ*, as the sons and daughters of God.

He looks at us as we are in Christ; for in him he has perfected his plan concerning us. Are you glad of it? Let us take it in, brethren. O! it does my soul good day by day, as the Lord opens up these things! It is just as good to me, as I long for it to be to you; so let us receive it in the fullness of that self-abandoned faith that Jesus Christ has brought to us. Let us take it, and thank God for it day by day. Let the power of it work in us, raise us from the dead, and set us at God's right hand in the heavenly places in Jesus Christ, where he sits. Why should we not have a praise-meeting for what God has done for us? It is Sabbath. Could we not enjoy it? What do you want to say?

[Here followed a praise-meeting, of which a Baptist minister who was present, seeing the large numbers praising God all at once, remarked: "Some might be ready to say that such a number of voices makes confusion. But with all speaking together the praises of the Lord, surely, the Lord and the angels see only perfect harmony, and so do we."]

#### CAMP-MEETING SABBATH-SCHOOLS.—HOW TO ORGANIZE AND CONDUCT.

MRS. V. J. FARNSWORTH.

(Read before the Sabbath-school Council.)

GREAT opportunities seldom present themselves for improvement. The annual camp-meeting is the great opportunity of the year to State Sabbath-school officers. Since this is true, the most careful

plans should be devised, that the greatest good may be accomplished. The President and Secretary of the Association should counsel together, and with the members of their executive committee if possible, that there may be perfect harmony of action. We cannot too strongly emphasize the importance of laying the best plans for the school in season. Time should be given persons in which to prepare for their duties, and all supplies should be ordered early, that there may be no failure in receiving them. While economy should be studied, it is not wise to order a scanty supply of lesson papers and other supplies, but there should be a sufficient quantity to furnish all who may be present. Those who are to bear responsibilities should be notified as to what is expected of them, that they may have time for study and seeking God before entering upon this sacred work.

At most of our camp-meetings there are two Sabbath-schools to plan for. The Sabbath of the workers' meeting the school is not usually as large as that of the following week, but it is not therefore unimportant.

A teachers' meeting should be held, and persons expected to lead in the study in the different divisions should be notified as to what is expected of them. If the time and place of such meeting are distinctly understood, it will be a great help. As far as possible, make this a model teachers' meeting, for its helpful influence will extend over the State long after it is past.

Superintendents, secretaries, and those who are to review the school should all be given ample time to prepare for their duties. Failure to do this means failure to the camp-meeting Sabbath-school.

To illustrate this and other points mentioned, I will give an item of personal experience. After taking a long journey in the heat of midsummer, we arrived at the camp-ground on Friday preceding the workers' meeting. During the day the President of the Association was seen, and asked particularly concerning the plans for the following day, and if persons were selected to conduct the reviews in all departments. On being told that all arrangements had been perfected, I had no further anxiety, and said I would be glad to improve the next day in visiting the different divisions of the school. But what was my surprise the following morning when I went to the children's division after time for opening the school, to be told by the one in charge that I was expected to review that division of the school. On expressing surprise at such an announcement, I was informed that the President had said I would, and with a look of distress the superintendent said,

"I know it is too bad, but please don't refuse. We have about two hundred children here, and only six or eight teachers. If you will open the school, I will try to find some more teachers." What could one do but comply with the request? but the precious opportunity of that day was *lost*.

It seems to be the most satisfactory plan to have the children by themselves. Announcement should be distinctly made in the public congregation where each division will meet, and all instructed to go to the proper place at the appointed time. If all meet first in the large tent, and the divisions separate afterward, precious time is lost. Teachers and ushers should meet together half an hour before the opening of the school that all may find their proper places. In seating the classes, different ways have been employed, the most common being to have the teachers in their appointed place, the ushers conducting to them the number designated as a class.

When the hour for opening the school has arrived, there is no time to secure an organist, find some one to lead the school in prayer, select the songs to be sung, and look after other little details. These should all be arranged before hand. It is not necessary that the President and Secretary of the Association do all the work; but it is necessary that they should know that proper persons are selected and prepared.

In preparing for the different features of the school, the offerings to missions should not be forgotten. Five minutes may be occupied in giving a few of the most interesting facts concerning the field to which the offerings are sent. A knowledge of the field, a sense of gratitude to God for the blessings we enjoy, and our duty to those less favored, will create a spirit of liberality in those present, and will result in larger contributions.

All will see the importance of beginning and closing the school promptly, and of having the organization so thoroughly perfected that while the machinery is invisible, all will move with the precision of clock-work, that all may enter upon the study of the sacred word saying from the heart with Cornelius: "Now therefore are we all here present before God, to hear all things that are commanded thee of God."

So far, I have dwelt only on the mechanical part of the work, but even with perfect organization and arrangement, the school may be a failure. From the first the prayer of every consecrated worker will be that the school may be conducted in harmony with the mind of God, that his Spirit may be present in each division and exercise. This thought should be in the minds of those in charge of the

school from the beginning, and should constantly be kept before the teachers. There should be a spirit of devotion, a spiritual atmosphere which will be felt by all present. While good order and thorough preparation are very necessary, the blessing of God and his Spirit are *most* necessary. Having all these, the camp-meeting Sabbath-school will not fail to be a success.

Now concerning the question as to what we shall do with our children at camp-meeting. How can we do our duty by them? How secure the best results in working for them? These are some of the questions to which our attention is invited at this time.

First, bring the children to the meeting. Conference and Sabbath-school officers should use their influence to have them there. The command of God when he calls a solemn assembly is that not only the elders are to be present, but the children also, even to the youngest. If the children come upon the ground with the thought that they are to meet God, that they have not come on a pleasure excursion in the common sense of the term, but that the camp-meeting is a place to seek and find Jesus, and learn his will, and if parents realize their duty to restrain and control their children while attending these important meetings, much will have been accomplished before the beginning of the camp-meeting. The Spirit of God has said:—

The moral taste of the worshippers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result, disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, fathers and mothers, have not had elevated views of the matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and his eye is looking upon them, they are light and trifling; they whisper and laugh, are careless, irreverent, and inattentive.

What has been the result of all this? Again I quote: "Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned his face away from those assembled for his worship." Brethren and sisters, we do n't want God to turn away his face from our camp-meetings, and therefore I call your attention to this point of preparation before coming to the meeting.

It is important that those who are expected to work for the children should have time to prepare for their duties. The best results cannot be secured by appointing persons one or two weeks before the beginning of the camp-meeting.

There is not usually a more patient congregation, one so ready to receive instruction, one more faithful in attendance, than the dear children who come to our camp-meetings. There are none who will longer remember what is said and done, upon whom deeper impressions are made. Therefore, it is the more necessary to use carefulness in arranging the place of meeting, in the selection of those who give instruction, and in the methods of work employed. More attention is now given than formerly to the preparation of the place of meeting. It should be easy of access, plenty of room should be provided, and all as conveniently arranged for the comfort of the little people as possible, and again I would say, "*In season.*"

We repeat that much care is necessary in the selection of workers. They, above all others, should be through-and-through Christians, and they should also have no doubts that children may be Christians. They must be prepared to lead the way, that the children may follow. The best talent is none too good to devote to the children.

In the plans of working with children, I would not point out any one method as the best. I would rather recommend that each study for himself, and so seek God that he may direct him in the best ways of working. In most places it has been found best to have one person in charge of each division, with several to assist. Usually the leader occupies the time of one meeting each day, and the helpers the other, the children having been divided into classes, and each helper placed in charge of a class. It is expected that these helpers will become acquainted personally with the children, talk and pray with them as opportunity is presented, and seek in every way to become acquainted with the children, and help them in their religious experience. This plan seems to be most necessary where there is a large number in attendance, for one would find it impossible to do all the personal work required. All the workers should meet at least once a day for prayer and counsel together.

At a few meetings I have seen some of the reasons of our faith interwoven with the practical instruction, and have observed that the instruction was attended with good interest, and the children soon learned to give the proof texts. I have sometimes thought it would be well to have more instruction of this kind.

From the first I think it well to give opportunity for the children to pray in the meetings, and testify of their love for the Saviour. If the Spirit of God guides and controls, these meetings will be the most precious of all. Anything like excitement or working on the emotions of the children should be

avoided; for they often act from impulse. The instruction should be given in a calm, earnest manner; they should be taught to count the cost of the Christian life, how to have faith in God, and how to overcome temptation. I would advise that all the teaching should aim to instruct the children *how* to be Christians rather than to get them to say they *will* be Christians. I think they should never be urged to be baptized and join the church. I have been distressed many times to see those baptized who showed by their actions that they had no sense of the step they were taking. I think great caution should be used in this matter.

Another point to be guarded against is the workers' drawing the children to themselves, instead of to Christ. Their little hearts are easily won, and while the instructor will feel the deepest interest and love for all, Jesus should be the one seen and loved, and not the teacher.

The experiment has been tried of inviting parents to come to the meetings with their children. Some do not know how to approach their children in religious matters, and many children feel more free to talk with any one of their joys and difficulties in Christian experience rather than with the father or mother. If parents were allowed to come to the meetings with their children, and hear the instruction given them, they could better second the efforts of those bearing the burden of the meetings; the wall of partition would be broken down, and parents and children would be brought closer together. I think in many cases beneficial results would follow this plan, especially if the mothers could be present. Children would not be so apt to feel that they must have a special meeting of their own before taking part, and this would assist them after returning home. Where this plan has been tried, the parents have testified that the meetings for their children were the best of any held during the camp-meeting.

#### GENERAL CONFERENCE PROCEEDINGS.

THE eleventh meeting of the General Conference was held in the Tabernacle, Tuesday, February 26, at 10 A. M. After singing, prayer was offered by Elder Fargo.

The minutes being read, the Chair announced that the delegate from South Africa, Harmon W. Lindsay, having arrived, would take his seat in the Conference.

The Committee on Education submitted the following additional report:—

6. *Whereas*, The greatly increased demand for educated laborers at home and abroad has demonstrated the necessity of facilities

for instructing those who cannot attend our regularly-organized schools; and,—

*Whereas*, The General Conference Bible-schools now in successful operation at Battle Creek and College View do not meet the wants of the laborers in other parts of the field; therefore,—

*Resolved*, That similar schools be established at Walla Walla, Healdsburg, and South Lancaster, as the demand may indicate, and that ministers, licentiates, colporters, and Bible-workers be encouraged to attend as far as practicable, and that a uniform course of study, covering a period of three years, be adopted in all these schools.

The Committee on the brigantine "Pitcairn" submitted, through its chairman, J. E. Graham, the following report:—

*Whereas*, A large field has been opened up among the Pacific Islands through the visits of our missionary ship "Pitcairn" to these regions; and,—

*Whereas*, Experience has demonstrated that the capacity of the ship is inadequate to meet the present and constantly increasing demands for more room for passengers and freight, the discomforts to passengers in a ship with such limited cabin accommodations being very great; therefore,

*Resolved*, That we recommend that the "Pitcairn" be placed on the market at \$10,000, and, if sold, that a larger and more commodious vessel be built for the island work.

J. E. GRAHAM,	} Committee.
A. R. HENRY,	
W. W. PRESCOTT,	
E. H. GATES,	
C. H. JONES.	

The Committee on Resolutions submitted the following additional report:—

*Resolved*, That we request all our American churches to unite in a general donation to the Orphans' Home the last Sabbath in November of each year.

There being no further reports of committees, the Chairman announced that the unfinished business, which consisted of the further consideration of Resolution No. 3, on page 249 in the report of the Educational Committee, would be taken up. H. W. Mitchell moved, and L. H. Crisler seconded, that the resolution be amended so as to recommend that the proposed educational journal be issued as a monthly extra to the *Review and Herald*, under the title of Educational Extra, and that the *Review* and *Extra* be furnished for \$2 a year.

C. P. Bollman moved, and Matthew Larson seconded, that the report be referred back to the Committee for further consideration. A. O. Tait remarked that it would be impracticable to issue the journal as a supplement to the *Review and Herald* on account of the requirements of the postal laws. The motion to refer was carried.

The Chair announced that the way was now opened to take up the business laid aside for the Educational Report, which was the consideration of General Conference Resolution No. 11, on Page 283.

The Committee on Resolutions offered the following substitute for the resolution in question:—

*Resolved*, That we ought not as a denomination either to seek or accept from any civil government, supreme, local, or otherwise, any gift, or grant, either of land, money, or other thing of value.

S. H. Lane moved, C. L. Boyd seconded, that the substitution be made. Carried.

The question now being on the adoption of the substitution, Darwin Dingman, of Quebec, inquired whether the resolution would prevent our receiving grants of money from the authorities for school purposes. R. C. Porter explained the question of Brother Dingman further by stating that in the Province of Quebec it is customary for the legislature to apportion out public moneys to the different denominations in proportion to their numbers. The Catholics receive a grant, and different Protestant sects receive the same. Taxes were paid with that understanding. The answer was that the circumstances were not well enough understood to admit of a definite reply.

I. H. Evans being called upon by the chairman of the Committee, offered reasons for the substitution which had been made. The former resolution might readily be construed to support the ideas of the National Reform party, since they do not claim any provisions to which they were not with all others justly entitled as men; but while this position was true in the negative, to take that position would be strongly to infer the positive side of the question, which would be that we *should* seek and accept all the privileges to which we as men are entitled, while the fact is that our position does not embrace that conclusion. The Committee also thought best to omit the words "credit and special privileges," so as not to limit personal liberty and individual action.

A. T. Jones remarked that something was needed which might serve as a guide to those who went out to represent the denomination. While it is true that we should not restrict individual action in this matter, it was the province of this body to dictate what should be the policy of the denomination, and to define that policy, so that there need be no mistake on the part of those who represent our people. He thought that the object of the discussion had now been reached, that it had been helpful and educational in its effects; but he believed the time had now come when the vote should be taken, and the Conference should proceed to further business. The question being called for, the substituted resolution was carried unanimously.

Resolution No. 13, on page 283, was then taken up. W. W. Prescott raised the question as to

whether the proposed name of the combined journal could not be shortened. The chairman of the Committee replied that the reason for the name suggested was that the journal would be a blending of two papers, both of which was referred to in the name proposed. The Chair then stated that the object of the motion, as he understood it, was to save the establishment of another paper. It was first thought that the BULLETIN might take the place of the Year Book, but as there seemed to be some objection to this idea, the thought of combining the BULLETIN with the *Home Missionary* had suggested itself as a solution of the difficulty. Whether this would be satisfactory to the Conference or not, he felt quite uncertain.

The question of the consolidation of our papers being brought up and discussed briefly, J. N. Loughborough was called to the Chair, and the President read the following communication from the pen of Sister White touching that subject:—

DEAR BRETHREN: I would address to you words of counsel. I have received a letter in reference to changes which it is proposed to make in the publication of our periodicals. Questions are asked in reference to these matters. One is, "Shall our periodicals be combined in one paper or magazine?" The writer further says: "Some suggest that the *Review*, *Home Missionary*, and *Sabbath-School Worker* be combined in one paper to be used as our regular church paper, having the *Review* enlarged to thirty-two pages, and divided up into different departments covering the different lines of work. All three of the papers are designed especially for our own people, and I am not sure but this combination could be effected. Some have thought that the *Instructor* and *Little Friend* could also be combined in our church paper. Another suggestion is that the *Signs of the Times* and the *American Sentinel* be combined in one pioneer missionary paper."

I cannot see the wisdom in the policy of having all our periodicals combined into one paper or magazine. Each of our periodicals has its own place, and is to do a specific work. Let our brethren inquire, Has the necessity of this work and its object changed? If you think so, then wherein?

The second proposition is that the *Review*, *Home Missionary*, and *Sabbath-School Worker* be combined in one paper, to be used as our regular church paper. It is proposed that the *Review* be enlarged to thirty-two pages, and be divided up into different departments, covering the different lines of work. I cannot see wisdom in this. The *Review* is already large enough for one weekly paper; it carries a precious amount of food to our churches. To unite it with the *Home Missionary* and *Sabbath-School Worker* would make it too bulky. The small papers, each having its own field, are far more convenient for the use of those who conduct the different lines of work, than one large journal would be. The change would be regretted, and after a trial it would be necessary to return to the present size of the *Review*. The Lord has given special light in reference to those periodicals and the work they are to accomplish in the church and in the missionary field. Let each journal fill its own place in the great work. Let our brethren put all the tact and wisdom possible into carrying out the very principles which God has made known as those that should control the work. When in all their councils and Conference meetings they give evi-

dence that selfishness is dead, and their life is hid with Christ in God; then they will see success in wise undertakings. I have anticipated that changes would be proposed that are not wise, and which would create perplexity and confusion.

I have much to say, but have little time in which to write and prepare matter for this month's mail. I wish it to be distinctly understood, however, that I have no faith in consolidating the work of publication, blending into one that which should remain separate. The blending of the *Signs* and *Sentinel* will not be in the order of God. Each has its distinctive work to do. The *Signs* is a pioneer paper to do a special work.

The work of publication was presented to me by the figure which Christ used,—the vine. In the different branches of this great work, as in the branches of the vine, there is to be unity in diversity. This is God's plan, the principle which runs through the entire universe. In God's wise arrangement there is diversity, and yet he has so related each part to others, that all work in harmony to carry out his great plan in extending the knowledge of God and of Jesus Christ whom he hath sent. However there may appear to be dissimilarity, the work is one great whole, and bears the stamp of infinite wisdom. God and Christ are one, Christ and his disciples are one, we in Christ, and Christ in God. The Lord designs that his work shall move forward in perfect harmony without friction. Jesus said: "I am the vine, ye are the branches." The branches are many and diverse, yet all are united in the parent stock, and every branch, although separate, draws its sustenance from the vine stock. "I am the vine, ye are the branches." Jesus Christ is in God, the great Masterpiece of infinite wisdom and power and sufficiency, from whom all the diversity springs. Each branch bears its burden of fruit, and altogether make a harmonious whole, a complete, beautiful unity. This is harmony according to God's order.

The work has been presented to me, as, at its beginning, a small, a very small, rivulet. The presentation was given to the prophet Ezekiel of waters issuing "out from under the threshold of the house eastward . . . at the south side of the altar." Please read Ezekiel 47. Mark especially verse 8: "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed." This work was presented to me as expanding to the east, and to the north, and to the islands of the sea, and to all parts of the world. As the work increases, there will be a great and living interest to be managed by human instrumentalities. The work is not to be centered in any one place, not even in Battle Creek. Human wisdom argues that it is more convenient to build up interests where they have already obtained character and influence. Mistakes have been made in this line. Individuality and personal responsibility are thus repressed and weakened. The work is the Lord's and the strength and efficiency are not all to be concentrated in any one place.

ELLEN G. WHITE.

It was moved by W. B. White, and seconded by D. T. Jones, that the resolution be referred to the General Conference Committee, with power to act. The motion was carried unanimously.

The Chair then called up the partial report of the Committee on Nominations, page 341. W. D. Curtis moved and N. W. Allee seconded that the report be adopted. The report was read, and the first name was considered separately. D. A. Robinson was called to the Chair, and O. A. Olsen stated that as

his name was again before the Conference, it would be right to say that he felt very grateful to God for his care, and to the brethren for their confidence and support. He felt sensible of many mistakes and failures that had marked his administration, and never before was so conscious of the defects in his work. Since this report had been before the Conference, it had given time for serious thought. As best he knew, he had yielded himself to God and to his service. He now more fully than ever before had a sense of the responsibilities and perplexities connected with the work, and in view of his own deficiency, he had urged the Committee to consider this matter most seriously.

He was not here to say what he would or would not do, but he did say that it was for this body to consider this matter before it very carefully. The position required largeness of mind to a degree that he felt that he did not possess. It had been pointed out to him that his work was defective in regard to not disposing the burdens and labor upon others. He had a purpose to work, and was willing to work, but it was required of one in that position to distribute the burdens and responsibilities of the work with wisdom and care, and many details that he had performed might no doubt have been done better by others. That man is not of the most value to this work who spends his own strength and allows many others to stand idle; and as this work increases, there is an increasing need of this ability to distribute responsibilities, and place them wisely upon men who can bear them well. In the past the speaker thought that he had exhausted his reserve strength, and had gone to the extent of his power, and found himself now without that reserve of strength which it was his duty and privilege to preserve.

He felt it to be his duty to place these things before the Conference, that it might act intelligently; and so while he was not here to say that he would not act in that capacity, he did ask to be excused, and to be placed in a position in connection with the work where he could better serve the cause.

W. W. Prescott said that by his intimate association with the President of the Conference he felt it his privilege to say that if he knew of any one else who could as well bear these burdens and do this work, he would certainly offer the substitute; for no one not having the experience in these things can know the intense burden which they impose. We are not here to praise or belittle men, but to decide these matters in the fear of God. Those who know the most of these responsibilities would certainly be the last ones to seek the position.

M. C. Wilcox spoke as a worker from the field. In

view of the responsibilities and burdens that have been placed upon our President in the past, he appealed to the Conference to seek help from God that would enable us to bear to a greater degree our own burdens, and thus make the burdens of our leading officers lighter.

C. H. Jones, chairman of the Committee, stated that the Committee appreciated all that had been said. They had canvassed the field carefully and prayerfully in their work, and there had been a unanimous voice in choosing the one whose name was now before the Conference.

A deep feeling of solemnity rested upon the congregation, and a sense of sympathy for those bearing heavy burdens; and with an earnest prayer that God would assist them in these responsibilities, the vote was taken, and the candidate for President was unanimously elected to that office. The rest of the names suggested were acted upon together. J. H. Morrison asked to be excused on the ground of ill health. The vote being taken, the candidates were elected without objection.

The Chair, in speaking of the office to which he had just been re-elected, stated that he was comforted with the thought that God was leading his people, and would help those who put their trust in him. Were it not for this fact, he could not be induced to accept any place of trust or responsibility. God had often manifested his compassion and consideration of our need in sending us necessary light just at the right time, and he believed that God would still lead and guide his chosen heritage. At this point the meeting adjourned.

#### MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

THE second meeting of the Seventh-day Adventist Medical Missionary and Benevolent Association was held Tuesday, February 26, at 3 P. M. The President, J. H. Kellogg, M. D., occupied the chair.

"Am I My Brother's Keeper?" was the opening song. H. P. Holser offered prayer.

The Secretary, L. Mc Coy, read the report of the last meeting, which was approved.

A. R. Henry, Treasurer, presented the financial report.

On motion of A. O. Tait, supported by J. W. Watt, the report was adopted.

Mrs. E. H. Whitney, the chairman of the Visiting Committee of the Haskell Home, was called upon to give to the Association something of the plan adopted by said Home, which is under the

the direction of the Association. Her report will appear hereafter.

Children who have both parents living, and in some cases those who have one, are not received into the Home. For the relief of many of these who are reported to the Association, a Relief Department has been placed in the *Good Health* and *Medical Missionary*, and a secretary assigned to take charge of the correspondence. Miss Eliza Burleigh has had the oversight of the correspondence in securing homes for the homeless, and presented a report, which is given following these minutes.

Dr. Kellogg, the President, spoke of the work of the Association, especially in connection with our schools. Much attention is now given to special instruction in our schools along the lines of work conducted by the Association. Almost all of the schools have adopted a vegetarian diet, and the plan is well received.

Prof. Haughey, principal of South Lancaster Academy, gave a very gratifying account of the instruction given by Sister Wigg in the school at South Lancaster, and stated that no complaint had come to him in regard to the diet; and he felt that the influence of the *Instructor* upon health principles is as beneficial as that of any instructor in the school.

Prof. W. W. Prescott referred to his report of the educational work as embodying his ideas upon the subject of this line of education in connection with the schools.

The President gave a "Christian Help" talk, showing some of the work done, and some of the openings and plans for future work. Special emphasis was placed upon the question, "Why should not the entire denomination be organized as a Christian Help Band?" Similar questions have been asked in Sister White's articles. The large amount of work done by the Medical Mission in Chicago was briefly mentioned, also the work of the one in Mexico.

The work of Brother Rudolph, on the West Coast of Africa, was spoken of, the great need presenting itself being that for medical missionary work. The statistics given of the work done during the last two years in various ways by representatives of the Association, showed astonishing figures in baskets of food, treatments, etc.,—each one being a little gospel sermon.

The secretary of the Committee of Resolutions, A. O. Tait, presented the following resolutions, which, on motion of R. C. Porter, supported by G. A. Irwin, were taken up one by one, and adopted as follows:—

1. *Resolved*, That we express our gratitude to God for the prosperity and signal evidences of divine favor which have attended the medical missionary enterprises undertaken under the auspices of this Association.

*Whereas*, The Christian Help work is in harmony with the example of our Saviour, therefore,—

2. *Resolved*, That we heartily indorse what has been done in this line of work, and urge its extension into conferences and other fields where it has not yet entered; and that conference officers, and others in responsible positions, give it their hearty approval and active support.

3. *Resolved*, That we endorse the action of the Board in developing the various lines of our medical missionary work, as outlined in the address of the Chairman.

*Whereas*, There are many worthy sick poor among us that could be benefited by treatment at the Sanitarium Hospital, therefore,—

4. *Resolved*, That we urge each of our conferences to endow one or more beds in the Sanitarium Hospital. And, further, that they institute a systematic plan of seeking out poor people, and report their cases to the Medical Missionary Board, being careful not to send any such to the Sanitarium except on the recommendation of the physician in charge.

*Whereas*, Our missions in foreign fields are much more successful when they have medical work connected with them, therefore,—

5. *Resolved*, That we recommend that physicians and nurses be connected with our foreign missions as far as practicable.

6. *Resolved*, That, recognizing the value of the work done by the Chicago Medical Mission, we recommend that it be continued and further developed in such lines as may be considered wise by the Medical Missionary Board.

7. *Resolved*, That we urge the establishing of medical missions similar to the one in Chicago and other large cities, especially in Detroit, Brooklyn, New Orleans, and St. Louis, and that we request the conferences in which these cities are located to co-operate with the Board in their organization and establishment.

8. *Resolved*, That we urge upon our people the importance and necessity of systematically contributing to the maintenance funds of the Haskell and James White Memorial Homes.

9. *Resolved*, That we request the Sabbath-school Association to devote its collections for one quarter of each year to the maintenance funds

10. *Resolved*, That we request that a general Sabbath collection be taken up, at least once a year, for the support of the maintenance funds.

11. *Resolved*, That we recommend that the Board proceed to the erection of a building for the accommodation of elderly persons as soon as the maintenance fund shall be sufficient for its support.

*Whereas*, The supply of medical missionaries is insufficient to meet the demands for the same, therefore,—

12. *Resolved*, That we heartily indorse the efforts that have been made to educate physicians and nurses for missionary work, and recommend that even greater efforts be made in this direction in the future; and that conference officers throughout the field co-operate with the Medical Missionary Board in selecting suitable persons to be educated for this work.

DAN. T. JONES,  
A. O. TAIT,  
N. C. McCURE, } Committee.

Committee. The Chair appointed as the Committee on Resolutions, J. R. Palmer and I. H. Evans.

Adjourned to Wednesday, February 27, 4 P. M.

## RELIEF REPORT.

MISS ELIZA BURLEIGH.

(Read before the S. D. A. Medical Missionary and Benevolent Association, February 26.)

ALTHOUGH for several years individuals who are now connected with the Benevolent Association have done much in the way of relief work, it was not until January, 1893, that the work was undertaken in a more extensive and systematic manner. At this time a portion of *Good Health* and the *Medical Missionary* was designated as the Relief Department.

The relief work is undertaken in the interest of orphan children, homeless aged persons, and the worthy sick poor. Not only do we look after the orphans, but many cases of half orphans and deserted children have been reported to us that we found were in great need and demanded our attention.

The work accomplished in supplying the needs of these different classes has not all been accomplished by persons having charge of the work, but our agents who are located in most of our churches have kindly assisted us.

There is one class of needy ones that has called upon us many times for assistance. These are aged persons who have come to the closing years of their life, and on account of misfortune or sickness, are thrust upon the world, and we ask ourselves the question, Who will give them a home? We can see how a person can take a little child into his home, with the thought that it will be a pleasant addition to the family circle, and in time will be an honor to the family; but the person who takes an aged person into his home has none of these encouragements. Yet for all this we have found homes for them. Some persons having the love of Christ in their hearts, seek not for present nor prospective pleasures, but for an opportunity to do good to the needy. Forty-six cases of aged people have been reported, five of whom have been placed in private families.

The kind words of appreciation which have been received from the aged we have assisted show us that some sad hearts have been made happy, and it encourages us to work for others.

About a year ago a very sad case of a young woman that needed a home and Christian influences was reported to us. In a few weeks after our

Moved by W. W. Prescott, supported by J. N. Loughborough, that Resolution 2 be referred to a

attention was called to the matter, we succeeded in placing her in a good home in an adjoining State. She was not a Christian, although she had been reared by Christian parents. Months passed by, we hearing occasionally of her seemingly increasing interest in sacred things. Only a short time ago we heard the glad news that she is now a devoted Christian. The kind people who took her into their home have expressed themselves as never regretting that they had received her.

I might stop with this case, and say truly, Our work is not in vain. If but one soul is saved, it will more than compensate for every effort we have made or shall make in this work.

To give you some idea as to how we carry on the work of placing children in homes, I will give an example that will illustrate the matter more fully. A person living in Illinois writes to us about an orphan child that needs a home. We send a blank application to the party, requesting a complete description of the case. Upon receipt of such information, we notice that the child is too old to be received into the Haskell Home. Even though he cannot be received here, we recognize that our obligation is not at an end. The child needs a home, and it is somebody's duty to care for it. We then look over our list of agents, and see who lives near the child, and write to him soliciting his interest in the case, with the request that some temporary arrangements be made for him, and we also write to some person that has offered a home for a child of the same age and put him in communication with the person having charge of this orphan. The arrangements necessary are made between the parties concerned in the case, and we are kept informed as to the progress made, and also the final decision. After the child goes to a new home, we do not feel that our work is done, but write occasionally to learn of the child's progress, or have one of our agents visit the home, and report accordingly. Every case that has enlisted our sympathy is not forgotten; but when we notice the names on our list, we wonder if this little girl has kind care, or if that boy is surrounded with good influences.

One hundred and sixty-five children have been reported to us as being in need of homes. Fifty of this number have been placed in homes. We have received word from most of the homes where these children have gone, stating that they are satisfied with them. Some have written that they love them as their own children. We would not carry the impression that the children we place in these homes are better than other children, or that they do not

require as much care; but instead, in all these cases it requires much wisdom and persevering effort to train the child aright.

Two hundred and thirty-eight homes have been offered for children. Some will probably ask why we need to call for more homes when we already have more homes offered than we have children to fill them. The trouble is not that there are not enough homes, but it is many times difficult for us to find a child that corresponds to the application. When people write that they want a little girl whose parents were respectable, want her to be winning and without any settled bad habits, also that she must have blue eyes and light hair, you can probably see that it might not be very easy to find a child that would meet this description.

In order that you may know the blessings that come to those who have taken children into their homes, I quote a few extracts from letters we have received. A kind mother living in Minnesota writes about a little boy taken into her home:—

We love him dearly, and praise God for sending us a precious little jewel. We know there is missionary work in training this little one for the Master.

Another person writes:—

Replying to your inquiries concerning the boy, I will say that we feel a blessing has come to our house in the reception of this little child.

A motherly woman, living in South Dakota, who took two children into her home, says:—

I have never been sorry that I took the little ones. If our crops were not an entire failure this year, I would take another, but under the circumstances I cannot see the way clear just now to take any more. I find the task much easier than I anticipated; and I believe if we work for the Lord and his children, the work will not seem hard.

These are but a few examples of many others that might be given to show what has already been accomplished through the medium of the relief work, and we look for greater results the coming year, knowing that it is the work our Lord would have us do.

#### THE THIRD ANGEL'S MESSAGE.—NO. 20.

ELDER A. T. JONES.

In John 17:4, the first clause of the verse is the words of Christ in that prayer for us all: "I have glorified thee on the earth." In the previous lesson we were brought to consider the purpose of God concerning man, even his eternal purpose, and that that purpose is fulfilled before the whole universe in Jesus Christ in human flesh. The purpose of man's

existence is to glorify God, and this has been shown before the universe in Jesus Christ; for God's eternal purpose concerning man was purposed in Christ, and carried out in Christ for every man, since man sinned; and he says, "I have glorified thee on the earth." This shows that the purpose of God in man's creation is that man shall glorify him. And what we shall study this evening is how we should glorify God, how God is glorified in man, and what it is to glorify God.

When we study Christ, and see what he did and what God did in him, we shall know what it is to glorify God. And in him we find what is the purpose of our creation, what is the purpose of our existence, and, in fact, what is the purpose of the creation and the existence of every intelligent creature in the universe.

We have seen in preceding lessons that God alone was manifested in Christ in the world. Christ himself was not manifested; he was kept back; he was emptied, and became ourselves on the human side; and then God, and God alone, was manifested in him. Then what is it to glorify God?—It is to be in the place where God, and God alone, shall be manifested in the individual. And that is the purpose of the creation and the existence of every angel and of every man.

To glorify God it is necessary for each one to be in the condition, and in the position, in which none but God shall be manifested, because that was the position of Jesus Christ. Therefore he said: "The words that I speak unto you I speak not of myself" (John 14:10); "I came . . . not to do mine own will, but the will of him that sent me" (John 6:38); "The Father that dwelleth in me, he doeth the works" (John 14:10); "I can of mine own self do nothing" (John 5:30); "No man can come to me, except the Father which hath sent me draw him" (John 6:44); "He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father" (John 14:9)? "He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." John 7:18.

Therefore he said: "The words that I speak . . . I speak not of myself," because, as in the other verse, he that speaks of himself, that is, from himself, seeks his own glory. But Christ was not seeking his own glory. He was seeking the glory of him that sent him; therefore he said: "The words that I speak . . . I speak not of myself." In so doing, he sought the glory of him that sent him; and there stands the record that "he is true, and there is

no unrighteousness in him." He was so entirely emptied of himself, so entirely was he from being manifested in any way, that no influence went forth from him except the influence of the Father. This was so to such an extent that no man could come to him except the Father drew that man to him. That shows how completely he himself was kept in the back-ground, how completely he was emptied. It was done so thoroughly that no man could come to him—that no man could feel any influence from him or be drawn to him, except from the Father himself. The manifestation of the Father,—that could draw any man to Christ.

That simply illustrates the one grand fact that we are studying just now,—what it is to glorify God. It is to be so entirely emptied of self that nothing but God shall be manifested, and no influence go forth from the individual but the influence of God,—so emptied that everything, every word,—all that is manifested,—will be only of God, and will tell only of the Father.

"I have glorified thee on the earth." When he was upon the earth, he was in our human, sinful flesh; and when he emptied himself and kept himself back, the Father so dwelt in him and manifested himself there, that all the works of the flesh were quenched; and the overshadowing glory of God, the character of God, the goodness of God, were manifested instead of anything of the human.

This is the same as we had in a previous lesson, that God manifest in the flesh, God manifest in sinful flesh, is the mystery of God—not God manifested in *sinless* flesh, but in *sinful* flesh. That is to say, God will so dwell in our sinful flesh to-day that although that flesh be sinful, its sinfulness will not be felt or realized, nor cast any influence upon others; that God will so dwell yet in sinful flesh that in spite of all the sinfulness of sinful flesh, his influence, his glory, his righteousness, his character, shall be manifested wherever that person goes.

This was precisely the case with Jesus in the flesh. And so God has demonstrated to us all how we should glorify God. He has demonstrated to the universe how the universe is to glorify God,—that is, that God and God alone shall be manifested in every intelligence in the universe. That was the intent of God from the beginning; that was his purpose, his eternal purpose, which he purposed in Christ Jesus our Lord.

We might read it now. We shall have occasion to refer to it afterward. We will read the text that tells it all in a word. Eph. 1:9, 10: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in him-

self." What is that will which he hath purposed in himself?—He, being the eternal God, purposing this purpose in himself, it being his own purpose,—it is the same that is spoken of in another place as his "eternal purpose." What is God's eternal purpose which he purposed in Christ Jesus the Lord? Here it is: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth."

Look that over now, and think that God "might gather together in one all things in Christ." Who is the "one" into whom God gathers all things in Christ?—That "one" is God. Who was in Christ?—"God was in Christ." Nobody was manifested there but God. God dwelt in Christ. Now in Christ he is gathering "together in one all things," "both which are in heaven, and which are on earth." Therefore his purpose in the dispensation of the fullness of times is to gather together in himself all things in Christ. Through Christ, by Christ, and in Christ, all things in heaven and earth are gathered together in the one God; so that God alone will be manifested throughout the whole universe, that when the dispensation of times is completed, and God's eternal purpose stands before the universe completed, wherever you look, upon whomsoever you look, you will see God reflected; you will see the image of God reflected. And God will be "all in all." That is what we see in Jesus Christ. 2 Cor. 4:6:—

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

We look into the face of Jesus Christ. What do we see?—We see God: we see the Father. We do not see Christ reflected in the face of Jesus Christ. He emptied himself, that God might be reflected, that God might shine forth to man, who could not bear his presence in his human flesh. Jesus Christ took man's flesh, which as a veil so modified the bright beams of the glory of God that we might look and live. We cannot look upon the unvailed face of God, not as much as the children of Israel might look upon the face of Moses. Therefore Jesus gathers in himself man's flesh, and veils the bright, consuming glory of the Father, so that we, looking into his face, can see God reflected, and can see and love him as he is, and thus have the life that is in him.

This thought is noticed in 2 Cor. 3:18. I will merely touch the verse for the present. We will have occasion to refer to it again before we are through with the lesson. "We all, with open face beholding as in a glass the glory of the Lord"—

where do we behold the glory of the Lord?—"In the face of Jesus Christ." But he says we behold it as in a mirror. What is a mirror for? A mirror gives no light of its own. A mirror reflects the light that shines upon it. We all, with open face, behold in the face of Jesus Christ, as in a glass, the glory of the Lord; therefore Christ is the one through whom the Father is reflected to the whole universe.

He alone could reflect the Father in his fullness, because his goings forth have been from the days of eternity; and as it says in the eighth of Proverbs: "I was with him, as one brought up with him." He was one of God, equal with God; and his nature is the nature of God. Therefore, one grand necessity that he alone should come to the world and save man, was because the Father wanted to manifest himself fully to the sons of men; and none in the universe could manifest the Father in his fullness except the only begotten Son, who is in the image of the Father. No creature could do it, because he is not great enough. Only he whose goings forth have been from the days of eternity could do it; consequently he came, and God dwelt in him. How much?—"All the fullness of the Godhead bodily" is reflected in him. And this is not only to men on the earth; but it is that in the dispensation of the fullness of times he might gather together in one—in Christ—all things which are in heaven and which are on earth. In Christ, God is manifested to the angels and reflected to men in the world in a way in which they cannot see God otherwise.

So, then, we have so much as to what it means to glorify God, and as to how it is done. It is to be so emptied of self that God alone shall be manifested in his righteousness,—his character,—which is his glory. In Christ is shown the Father's purpose concerning us. All that was done in Christ was to show what will be done in us; for he was ourselves. Therefore it is for us constantly to have before our minds the one great thought that we are to glorify God upon the earth.

In him, and by him, we find that divine mind, which in Christ emptied his righteous self. By this divine mind, our unrighteousness is emptied, in order that God may be glorified in us, and it may be true of us, "I have glorified thee on the earth."

Let us read those two verses in Corinthians now for our own sakes. Awhile ago we read them as from his side: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. Look at ourselves now. What, first, has God done?—Shined

into our hearts. What for?—"To give the light of the knowledge of the glory of God in the face of Jesus Christ." Don't you see, then, that God in Jesus Christ is manifesting, showing forth from the face of Christ his glory which, reflected in us, shines also to others? Therefore, "ye are the light of the world." We are the light of the world because the light of the glory of God, shining forth from Jesus Christ into our hearts, is reflected,—shines forth,—to others, that people seeing us, seeing our good works, may glorify God in the "day of visitation." "May glorify the Father, which is in heaven."

¶ [Study the process. There is the Father, dwelling in light which no man can approach unto, whom no man hath seen, nor can see; of such transcendent glory, of such all-consuming brightness of holiness, that no man could look upon him and live. But the Father wants us to look upon him, and live; therefore the only begotten of the Father yielded himself freely as the gift, and became ourselves, in human flesh, that the Father in him might so veil his consuming glory and the rays of his brightness, that we might look and live. And when we look there, and live, that bright, shining glory from the face of Jesus Christ shines into our hearts, and is reflected to the world.

Now the last verse of the third chapter again: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image."—the image of whom?—The image of Jesus Christ. We are "changed into the same image from glory to glory, even as by the Spirit of the Lord." Jesus Christ reflected the image of God; we, changed into the same image, shall reflect the image of God.

The German gives another reading, more emphatic, even, than ours here. I will read it in English: "But now is reflected in us all the glory of the Lord." Do you see it?—"But now in us all is reflected the glory of the Lord." The idea in our English version and this idea in the German are both correct. We see in the face of Christ the glory, and are changed into the same image from glory to glory, and then there is also reflected in us the glory of the Lord.

Now I will read the rest of the verse of the German: "But now is reflected in us all the glory of the Lord, with uncovered face; and we are glorified in the same image from one glory to another, as from the Lord, who the Spirit is." The Lord, who is the Spirit; the previous verse said the Lord is that Spirit.

So you see that the whole sense is that God shall be glorified in us; that we shall be glorified by that glory; and that this may be reflected to all

men everywhere, in order that they may believe and glorify God.

Look, now, again at the seventeenth of John. He tells the same story there, in John 17:22. I will read again the fourth and fifth verses:—

I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Now the twenty-second verse: "And the glory which thou gavest me I have given them." He has given it to us. Therefore it belongs to us. This glory belongs to the believer in Jesus. And when we yield ourselves to him, he gives us that divine mind that empties ourselves, and then God in Jesus Christ shines into our hearts, from which is reflected his own glory, his own divine image. And this will be so perfectly accomplished that when he comes, in every believer upon whom he looks he will see himself. "He shall sit as a refiner and purifier of silver." He sees himself reflected in his people, so that all reflect the image and glory of God.

Let us use natural things, that we may, if possible, see this a little clearer. There is the sun shining in the heavens. You and I would like to look upon the sun, and see him as he is. But even a glance so dazzles our eyes that it takes a moment for them to recover their natural strength. Thus we cannot look upon the sun to behold the glories that are there. The sun has glories and beauties as he shines forth in the heavens. Now if you take a prism,—a three-sided, three edged piece of glass,—and hold it to the sun, that the rays of the sun may shine through it, you see reflected on the wall, upon the ground, or wherever it may be that the reflection falls,—in such reflection you see the sun as he is in himself. But what do you see? What is it called?—A rainbow. And what is more beautiful than a rainbow? You cannot have a more wonderful blending of colors than are in the rainbow. But that rainbow is simply the sun, with his glory so distributed that we can look upon it, and see how beautiful he is. We look yonder. All this glory is there, but we cannot see it there. We cannot see it in the face of the sun. The sun is too bright; our eyes are not accustomed to the light; we cannot take it in. Therefore the prism takes that glory, and causes it to shine forth in such rays that we can look upon it. And this enables us to see the sun as we could not otherwise. Yet when we look upon the rainbow, we are only looking at the sun. Looking at the rainbow, we see simply the glory that there is in the sun as he shines in the heavens. Looking though into the open face of the sun we cannot see him as he is. But looking at the

reflection we see the glory of the sun in a way that it delights us to look upon it.

Now God is ever so much brighter than the sun. If the sun dazzles our eyes by a mere glance, what would the transcendent glory of the Lord do upon our mortal, sinful eyes? It would consume us. Therefore we cannot look upon him as he is in his unvailed, unmodified glory; our nature is not such as to bear it. But he wants us to see his glory. He wants the whole universe to see his glory. Therefore Jesus Christ puts himself here between the Father and us, and the Father causes all his glory to be manifest in him; and as it shines forth from his face, the glory is so distributed, so modified, that we can look upon it; and it is made so beautiful, that we delight in it. Thus we are enabled to see God as he is. In Jesus Christ we see nothing that is not of God in the full brightness of his unvailed glory.

Now the sun shines in the natural heavens day by day, and all these glories he makes known to the sons of men, and places before the children of men. All that the sun needs in order to keep his glories ever before us in that beautiful way, is a prism,— a medium through which to shine, for the refraction of his glory, and something for these rays to fall upon for reflection, after they have passed through the prism. You could have a rainbow every day in the year, if you had a prism, and something for the refracted rays to fall upon.

So also you can have the glory of God manifest every day of the year, if you will only hold Jesus Christ before your eyes as a blessed prism for refracting the bright beams of God's glory, and your own self presented to God just as God would have you, for these refracted rays to fall upon for reflection. Then not only you but other people will constantly see the glory of God. All that God wants, all that he needs, in order that man shall see and know his glory, is a prism through which to shine. In Jesus Christ that is furnished in completeness. Next he wants something upon which these refracted rays may fall and be reflected, that people can see it. Will you let yourself stand there, open to the refracted rays of the glory of God, as they shine through that blessed prism which is Christ Jesus? Let those rays of the glory of God fall upon you, that men looking there may see reflected the glory of God. That is what is wanted.

Another thought: Take your prism and hold it up to the sun. The refracted rays of light fall on the wall of the house; and behold in the reflection the beautiful rainbow! But that plastered wall is only mud. Can that mud manifest the glory of the sun?

Can the sun be glorified by that mud? Yes; certainly. Can that mud reflect the bright rays of the sun, so that it will be beautiful? How can mud do that? O, it is not in the mud; it is in the glory. You can hold the prism up to the sun, and let the refracted rays fall upon the earth. You can hold it there, and that earth can manifest the glory of the sun, not because the earth has any glory in itself, but because of the glory of the sun.

Is it too much, then, for us to think that sinful flesh, such as we; worthless dust and ashes, as are we — is it too much for us to think that such as we can manifest the glory of the Lord, which is refracted through Jesus Christ,— the glory of the Lord shining from the face of Jesus Christ? It may be that you are clay; it may be that you are the lowest of the earth; it may be that you are sinful as any man is; but simply put yourself there, and let that glory shine upon you as God would have it, and then you will glorify God. O, how often the discouraged question is asked, "How can such a person as I am glorify God?" Why, dear brother or sister, it is not in you. It is in the glory. The virtue is not in you to make it shine, any more than it is in the mud to make the rainbow shine. It is our part to furnish a place for the glory to fall, that it may shine in the beautiful reflected rays of the glory of God. The virtue is not in us, it is in the glory. That is what it is to glorify God.

It requires the emptying of self, that God in Christ may be glorified. The mind of Christ does that, and then God is glorified. Though we have been sinful all our lives, and our flesh is sinful flesh, God is glorified, not by merit that is in us, but by the merit that is in the glory. And that is the purpose for which God has created every being in the universe: it is that every being shall be a means of reflecting and making known the brightness of the glory of the character of God as revealed in Jesus Christ.

Away back yonder there was one who was so bright and glorious by the glory of the Lord, that he began to give himself credit for that, and he proposed to shine of himself; he proposed to glorify himself; he proposed to reflect light from himself. But he has not shined any since with any real light. All has been darkness since. That is the origin of darkness in the universe. And the results that have come from that, from the beginning until the last result that shall ever come from it, are simply the results of that one effort to manifest self, to let self shine, to glorify self. And the end of that is that it all perishes and comes to naught.

To glorify self is to come to naught, is to cease to be. To glorify God is to continue eternally.

What he makes people for, is to glorify him. The one who glorifies him cannot help but exist to all eternity. God wants such beings as that in the universe. The question for every man is indeed, "To be, or not to be; that is the question." Shall we choose to be, and to be a means of glorifying God to all eternity? or shall we choose to glorify self for a little season, and that only in darkness, and then go out in everlasting darkness? O, in view of what God has done, it is not hard to decide which way to choose, is it? It is not hard to decide. Then shall it not be our choice now and forever to choose only God's way? to choose to glorify him, and him alone?

Now another word as to what that takes. Here is a passage in John 12:23:—

Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Then, again, twenty-seventh verse:—

Now is my soul troubled; and what shall I say? Father, save me from this hour? but for this cause came I unto this hour.

What, then, did he say? "Father, glorify thy name." There he was standing in the shadow of Gethsemane. He knew the hour was coming, and he knew what it meant. Here was this trouble pressing upon his divine soul, and drawing from him: "What shall I say? Father, save me from this hour? but for this cause came I unto this hour." The only thing, then, there was to say, as he came to that hour for that purpose, the only thing he could say was, "Father, glorify thy name." After that came Gethsemane, and the cross, and death. But in this surrender, "Father, glorify thy name," there was taken the step that gave him victory in Gethsemane, and on the cross, and over death.

There was his victory, and you and I shall come to that place many a time. We have been in that place already—where there comes a time when upon me there may be this demand made. That experience has to be passed through, and looking at it as it stands, and as we see it, we shall be tempted to say, "Oh, is it necessary that that shall be borne? Is it not more than even God requires of man to bear?" "Now is my soul troubled; and what shall I say? Father, save me from this hour?" Who brought you to that hour? Who brought you face to face with that difficulty? How did you get there? The Father is dealing with us; he brought us there. Then when, under his hand, we are brought to the point at which it seems as though it would take the very soul out of a man to bear it, what shall we say? Father, save me from this hour? Why, for this cause I am

come to this hour. He brought me there for a purpose. I may not know what the experience is that he has for me beyond that; I may not know what is the divine purpose in that trial; but one thing I know: I have chosen to glorify God. I have chosen that God, instead of myself, shall be glorified in me; that his way shall be found in me instead of my way. Therefore we cannot say, Father, save me from this hour. The only thing to do is to bow in submission; the only word to say is; Father, glorify thy name. Gethsemane may follow immediately; the cross will certainly follow; but it is victory in that Gethsemane; it is victory upon that cross, and over all that may come.

This is certainly true; for God does not leave us without the word. Read right on now.

What shall I say? Father, save me from this hour? but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

That word is for you and for me in every trial, because "the glory which thou gavest me, I have given them." It belongs to us. He will see that it is reflected upon us, and through us, that men shall know that God is still manifest in the flesh. What, then, shall be our choice? Let it be settled once and forever. It is, To be, or not to be? Which shall we choose? To be? But to be, means to glorify God. The sole purpose of existence in the universe is to glorify God. Therefore, the choice to be, is the choice to glorify God, and the choice to glorify God is the choice that self shall be emptied and lost, and God alone shall appear and be seen.

Then, when all is done, the fifteenth chapter of 1 Corinthians gives the grand consummation. Twenty-fourth to the twenty-eighth verses:—

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

All in how many?—He will be all in me, he will be all in you, he will be all in everybody, through Jesus Christ. There we see the plan completed. It is that the whole universe and everything in it shall reflect God.

That is the privilege that God has set before every human being. It is the privilege which he has set before every creature in the universe. Lucifer and

multitudes of them who went with him, refused it. Men refused it. What shall you and I do? Shall we accept the privilege?

Let us see if we can get some idea of the measure of that privilege. What did it cost to bring that privilege to you and me? What did it cost?—It cost the infinite price of the Son of God.

Now a question: Was this gift a gift of only thirty-three years? In other words, having consisted in eternity until he came to this world, did Jesus then come to this world as he did for only thirty-three years, and then go back as he was before, to consist in all respects as he was before throughout eternity to come? and thus his sacrifice be practically for only thirty three years? Was this sacrifice a sacrifice of only thirty-three years? or was it an eternal sacrifice? When Jesus Christ left heaven, he emptied himself, and sank himself in us—for how long a time was it? That is the question. And the answer is that it was for all eternity. The Father gave up his Son to us, and Christ gave up himself to us, for all eternity. Never again will he be in all respects as he was before. He gave himself to us.

Now I do not undertake to define this. I shall simply read a word on this from the "Spirit of Prophecy," that you may know that it is a fact, and that you will know that we are on safe ground; and then take it as the blessed truth, and leave the explanation of it to God and eternity. Here is the word:—

"God so loved the world that he gave his only begotten Son." He gave him not only to live among men, to bear their sins, and die their sacrifice: he gave him to the fallen race. Christ was to identify himself with the interests and needs of humanity. He who is one with God has linked himself with the children of men by ties that are never to be broken.

Wherein did he link himself with us?—In our flesh; in our nature. To what extent did he link himself with us?—"By ties that are never to be broken." Thank the Lord! Then he sank the nature of God, which he had with God before the world was, and took our nature; and he bears our nature forevermore. That is the sacrifice that wins the hearts of men. Were it looked upon, as many do look upon it, that the sacrifice of Christ was for only thirty-three years, and then he died the death on the cross and went back into eternity in all respects as he was before; men might argue that, in view of eternity before and eternity after, thirty-three years is not such an infinite sacrifice after all. But when we consider that he sank his nature in our human nature to all eternity,—that is a sacrifice. That is the love of God. And no heart can reason against it.

There is no heart in this world that can reason against that fact. Whether the heart accepts it or not, whether the man believes it or not, there is a subduing power in it, and the heart must stand in silence in the presence of that awful fact.

That is the sacrifice which he made. And I read on:—

He who is one with God has linked himself with the children of men by ties that are never to be broken. Jesus is "not ashamed to call them brethren;" our Sacrifice, our Advocate, our Brother, bearing our human form before the Father's throne, and through eternal ages; one with the race he has redeemed,—the Son of man.

That is what it cost: The eternal sacrifice of one who was one with God. This is what it cost to bring to men the privilege to glorify God.

Now another question: Was the privilege there worth the sacrifice? or was the price paid to create the privilege? Please think carefully. What is the privilege? We have found that the privilege brought to every soul is to glorify God. What did it cost to bring that privilege to us?—It cost the infinite sacrifice of the Son of God. Now, did he make the sacrifice to create the privilege, or was the privilege there and worth the sacrifice.

I see that this is a new thought to many of you; but do not be afraid of it. It is all right. Please look at it carefully, and think. That is all that is needed. I will say it over, even two or three times if necessary; for it is fully worth it. Ever since that blessed fact came to me that the sacrifice of the Son of God is an eternal sacrifice, and *all for me*, the word has been upon my mind almost hourly: "I will go softly before the Lord all my days."

The question is, Did he create the privilege by making the sacrifice? or was the privilege there already, and we had lost it, and it was worth the sacrifice that he made, to bring it to us again?

Then who can estimate the privilege that God gives us in the blessed privilege of glorifying him? No mind can comprehend it. To be worth the sacrifice that was paid for it—an eternal sacrifice—O, did not David do well when he said, looking at these things: "O Lord, . . . such knowledge is too wonderful for me; it is high, I cannot attain unto it"? and, "In the multitude of my thoughts within me thy comforts delight my soul"?

"Great is the mystery of godliness; for God was manifest in the flesh." The Son of man received up into glory, that means ourselves. And in that he brought to us the infinite privilege of glorifying God. That was worth the price that he paid. We never could have dreamed that the privilege was so great. But God looked upon the privilege, Jesus Christ looked upon the privilege, of what it is to glorify God.

And looking upon that, and seeing where we had gone, it was said, It is worth the price. Christ said, "I will give the price." And "God so loved the world that he gave his only begotten Son," and thus brought to us the privilege of glorifying God.

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THE WORD OF GOD:— NO. 6.

PROF. W. W. PRESCOTT.

THE special phase of this subject which we will consider this evening will be Christ, our living Head. We may speak of this under three divisions of the subject: First, Christ as the head of the whole human family; second, Christ as the head of the church; third, Christ as the head of the individual. But we have been studying at considerable length Christ as the head of humanity. I do not think it necessary to take time to dwell upon that phase of the subject, because that is the subject which we have been studying.—Christ the second Father of humanity, the second Adam,—Christ becoming ourselves, all humanity meeting in Christ, and Christ as humanity meeting all the claims of God's law for humanity; and Christ as humanity dead, raised from the dead, ascended on high, sitting at the right hand of God, and humanity,—we doing all that in him; and Christ is the head of all humanity, and he is so closely associated with all humanity, that the figure of his being the head of humanity is very literally true, not simply as an illustration, but as a literal principle, a blessed truth. The real head of humanity,—and as the head of humanity, all humanity, repentant or unrepentant,—Christ sympathizes with every one, suffers with every one; and so, as we have learned, we are to see him in every one, and every one a brother in him, and hence the true idea of the brotherhood of man.

I found a brief extract in the *Review and Herald* of Oct. 16, 1894, that seems to me to express this whole thought very forcibly:—

Christ is our substitute and surety; he stands before God in the place of humanity, and he is affected as his weakest follower is affected. The sympathy of Christ is such that he cannot be an indifferent spectator of his children's suffering. The heart of Him who gave his life for humanity is touched by the wound, however slight, that is given to one of his followers by the spirit revealed in the word or action of another. Let us bear in mind that Christ is the great central heart from which the life blood flows to every part of the great body of humanity. He is the head from which extends the nerves that reach even to the most minute and most remote part of the body. When one member of the body with which Christ is so mystically connected, suffers, the throbbing of pain is felt by our Saviour.

But we will give the hour's study to these two thoughts: Christ as the head of the church, Christ as the head of the individual. And we will begin with the latter.

1 Cor. 11 : 3 : "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." First, the head of every man is Christ, and the head of Christ is God. Now to understand what it means that Christ is the head of every individual, we only have to study what it meant to Christ in his humanity that God was his head. That is the relation which exists between the individual and Christ. So Christ is the head of every individual. We will not take time to turn to Scriptures so familiar, and which have been so recently studied, but only to call them to your minds. So completely was God the head of Christ in his humanity that it is said that the words that he spoke he spoke not of himself; that the work that he did he did not of himself; that the Father that dwelt in him, he did the works; that he came not to do his own will, but the will of him who sent him; that it was his meat and his drink to do his Father's will, and so completely was Christ emptied of self, and so completely did the Father rule in him, that in that supreme test, when he knew that submission meant death, then he said, "Not as I will, but as thou wilt." So complete was this submission to God that Christ's self as of himself, appeared in nothing that he did, so that in no act of Christ can we see the self; he was so completely swallowed up in the Father, self so completely sunk in the Father, and the Father so completely possessing every power of his being, that whatever he said, whatever he did, every manifestation, was simply a manifestation of God the Father, through Christ.

It may be well to notice how it was that the Father was thus so completely manifested in Christ, because there is a very important and a very practical lesson for us in our relation to Christ. Now when we say that Christ's self was completely sunk in the Father, so that self did not appear at all, it is not to be understood in any sense as that Christ was a mere machine here. He had the privilege of choice all the time; he was not simply a machine in the Father's hands. His own privilege of choice was with him all the time, and the temptation which Christ had to endure during his whole earthly life was exactly the same temptation that we have to endure. He was tempted all the time to make a display of himself. To be sure it would have been all righteousness, and it would have been a display of divinity; it would not have been sin, as it is in

us when self does appear. When in our experience self appears, that is always sin, because humanity, the carnal mind, is enmity against God, and every manifestation of that humanity is contrary to God's will.

Now the carnal mind, that self, is simply a manifestation of something different from what God is, and every manifestation of something different from what God is, is sin. Holiness is agreement with God, and sin is simply the contrary of that. It is simply being different from what God really is. Whether it manifests itself in the outward acts or not, it is the same with God. It is a character different from God's character.

But Christ's character was not of that kind. Of itself, his character was all righteousness, and if he had displayed himself, it would have been his righteous self. But he had come here to reveal to all created intelligences on this earth, and on all inhabited worlds, this idea,—that the grace of God was able to reveal in sinful flesh the character of God, and that even in sinful flesh there could be by the grace of God a revelation of the divine character not marred by sin.

The charge made against God in his relation to man was that God in an arbitrary way had required of humanity what it was impossible to render. And not only did Christ come to meet the claims of the law in behalf of humanity, but also to demonstrate that God's government was founded upon justice. That God is love, and that the divine grace and the power of divine love are such that it is possible not simply for humanity as humanity was first created, but for humanity after the fall,—that is, in sinful flesh,—to reveal perfectly the character of God in a life completely in harmony with God's law. So while it would have been a revelation of righteousness if his own self had appeared, his work here would have failed, and we, poor lost humanity, would have been utterly without hope; but as it is, we have "good hope through grace."

So Christ's temptation was exactly the temptation that we have all the while,—the temptation to let that self rise up and display itself,—and although he was divinity in humanity, in order to show God's plan of salvation, and in order to reveal the justice and the love of God, and that God did not require of humanity, even of sinful flesh, any more than could be rendered through the grace of God in Jesus Christ, Jesus Christ declined to use any power of his own, and it is a blessed, a grand, a most encouraging truth, that Jesus Christ, when here in our flesh, did not use any power in his conflict with evil that is not at the command of weakest saint to day. It

is a grand truth, because it shows that the power which kept Jesus in his life in sinful flesh, is for you and for me

But how was this character of God thus revealed in Jesus Christ? Let us read first in John 3:34: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." This speaking of words is the test of the whole character, for "by thy words thou shalt be justified, and by thy words thou shalt be condemned," because the words are simply an expression of the thought, and the thought is the character. So when it says of Christ that he speaks the words of God, it shows that he was a revelation of God, and that the character of God dwells in him, and the reason given is: "For God giveth not the Spirit by measure unto him."

Now read in Col. 1:19: "For it pleased the Father that in him should all fullness dwell." And second chapter, ninth verse: "For in him dwelleth all the fullness of the Godhead bodily." But if we read in Ephesians 3 the inspired prayer, fourteenth verse and onward, it will connect these two statements in our experience, and throw light upon the whole:—

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

That is the first desire, now all the others follow as a consequence of that, as when we receive the blessing of the Holy Spirit, all other blessings follow in its train. Now see what follows here:—

That Christ may dwell in your hearts by faith [because the Holy Spirit is the actual representative of Christ]; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

God gave not the Spirit by measure to Jesus Christ, and so it pleased the Father that in him should all fullness dwell, and in him dwelt all the fullness of the Godhead bodily; but this prayer is that we might be strengthened with might by his Spirit in the inner man, that so Christ might dwell in our hearts by faith, and that so we might be filled with all the fullness of God. So God dwelt in Christ, and revealed himself in Christ in that fullness by the spirit. When, as recorded in the fourth chapter of Luke, he entered upon his ministry at his home in Nazareth, and found the place where it was written in the Scriptures, "The Spirit of the Lord is upon me," then he said, "This day

is this Scripture fulfilled in your ears." So it was by the Spirit and by the fullness of this Spirit that God dwelt in Christ, and that the fullness of the Godhead bodily was in him; and so God was revealed in Christ in all that he said, in all that he did, in all his life. We can make the application at once; Christ dwells in our hearts by the same means, and he is to be manifested in our life.

And yet all the time there is this perfect freedom to choose some one else for a master, and there is where the temptation will all the time come,—that we shall refuse to submit to the righteousness of God, that we shall refuse to discard self; that is to say, that we shall allow the spirit that now worketh in the children of disobedience to work in us. For our choice is whether Christ shall be our head, or whether Satan shall be our head.

When man sinned, and by sinning, he gave over his will into the hands of Satan, and it would always have remained there, and man would have always been the helpless slave of Satan without power in any way to be released from that service, had not God given Jesus Christ, and by the gift of Jesus Christ to humanity, made it possible that the will of man should be set free; but that in itself does not free the individual from the service of Satan, until he chooses for himself to avail himself of the privilege granted in Christ Jesus; but it made the choice possible. So we find ourselves under the service of Satan, but God has by the gift of Jesus Christ to humanity given to every human being the privilege and the power of choosing to be released from the service of Satan. But until we choose of ourselves that God's grace shall work in us, and until we choose of ourselves to take that will away from Satan, and put it in God's power and keep it there, we remain the slaves of sin.

Shall we remain under the service and bondage of sin? or shall we choose to be delivered from that, and set free in Christ Jesus? But the agent which God would use will be the same. His Holy Spirit is the agent by which he will expel sin from the heart. His Holy Spirit is the actual representative of Christ, which brings Christ himself to us, so that Christ in us expels all sin from us. And by the same means by which God dwelt in Jesus Christ, and revealed himself in Christ, Christ all the time consenting and choosing that it should be so, Christ would be revealed completely in us, and we shall be filled in the same way with the fullness of God, it being done all the time by our constant choice and willing submission.

Now let us consider in the case of the individual what it means that Christ shall be his head, and how this union is brought about. Having studied to-

gether the idea of membership in the divine-human family, it is not necessary that we should take so much time upon this thought, only to call to your minds this idea, that the connection between the head and the body must be a living connection, which can be made only by birth. It is not enough that a body should have a head upon it, but it must have a living connection with the body, such a connection as can be given only by birth union. Remove entirely the head from an individual; you might take another head, and join it with all care, and you might deftly conceal all trace that there had been any such operation performed; and there would be a body, and there would be a head upon that body, but the union is simply mechanical, simply outward. It is such a union as human power and human skill could make. But such an operation never could make that body a living body, and that body never will respond to the command and to the will of the head. In order that the union shall be effected so that the body shall be under perfect control of the head, that union must be a life connection, a life union, and that kind of connection can only be made by birth. So, exactly, when Christ is the head of the individual, it must be a life connection, and so all connection without the life is but a formal connection, and that living connection can only be made by birth. "Except ye be born again, ye cannot see the kingdom of God."

When this connection is thus made by birth spiritually, the parallel is very complete between the head of the body physically,—the head which is a part of the body by natural birth,—and the head of the body by spiritual birth. Perhaps you have thought of it in this way, that what the hands do, the head always does first. It is the head that plans the act, and it is the head that gives command to the hands; and there is simply manifested through the hands what the hands have already done in the head; because the hands are inseparably connected with the head, and what the head does first, in its thought, the hands, which are an inseparable part of this whole organism, as being in the head, have already done.

The hands are an inseparable part of the body by birth, but just as the hand is joined to the body, so the body is joined to the head; and being thus inseparably connected with the head, that which is manifested through the hands is simply that which the hands have already done in the head, and you see that is but a further illustration of the thought that we have been studying so long, that what he did, we did in him. But the hands are to be obedient to the head, and the body is simply the means

which the head uses to express that which is in the head, and every part of the body is necessary for that complete expression of what is in the head. Every part of the body is necessary, and every part of the body is to be in complete and perfect accord with the head. Then there is harmony.

Now if we could conceive of the idea that the hands had a will of their own, and the feet had a will of their own, the head says: "Now let us go here." The hands say, "No, I am going to stay here." There is a manifestation of self. The head says: "Let us go here on this errand of mercy." The feet say: "No, I am tired; I am going to sit down here and rest." The feet manifest their own self, and are not in submission. The hands, if we may so represent it, manifest themselves; they are not in complete submission to the head.

Yet the hands should not only be submissive to the head, but trained to service for the head, so that when the player sits down to the instrument, the hands shall not only be willing to be used, but shall be so trained to service for the head that they can express the thought of the head. It is just so in our Christian experience. We may at once perfectly submit, but it takes time to be trained for service, so that one who is perfectly willing, can be used by the Head in expressing the thought of the Head.

This thought expresses in principle the whole idea; that when Christ is the head of the individual in the sense of the Scriptures, his relation to Christ is just what Christ's relation to God in his humanity is, since God is the head of Christ.

Now when you bring together a company of individuals, the head of each one of whom is Christ, when they come together, Christ is not only the head of each individual, but he is the head of all associated together. That is to say, he is the head of the church. Let us read three or four scriptures simply stating this. Eph. 1: 22, 23:—

And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.

Eph. 5: 23:—

For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

Col. 1: 18:—

And he is the head of the body, the church.

That is sufficient. Those are the simple, direct statements of the facts. Now for a further illustration of this fact, let us read in 1 Cor. 12: 12, and onward:—

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not of the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular.

Under this figure of the human body and the relation of its members, a most wonderful lesson is taught. Time will not permit that we should draw out from it all the lessons that are there; but some general suggestions may open up the subject, so that you will be able to follow the lesson more fully.

The church is the body, and ye are all members one of another; and if one member suffer, all suffer; if one is exalted, they all rejoice. Now see the application to the illustration of the human body. All parts are necessary. It might seem to us that eyes were very much more important than finger nails; but who would want to change his finger nails for another eye, and have three eyes, and no finger nails? Do you think that it would be an improvement? We might think that ears were more important than fingers; but who would want to exchange even his little finger for another ear? Each member in its place, and every member necessary for perfection.

(Continued on page 389.)

## TEACHERS' MEETINGS.—THEIR IMPORTANCE, AND HOW TO CONDUCT.

ELDER L. T. NICOLA.

(Read before the Sabbath-school Council.)

ARE teachers' meetings important? Should teachers' meetings be conducted? I remember when these questions were considered and discussed

at much length on occasions like this, but at the present time they seem almost superfluous. Advancement has been made. To day we discuss modifications of these questions. It is now *how* important are teachers' meetings, and *how* should they be conducted.

#### IMPORTANCE

Teachers' meetings are designed to assist the teacher in his preparation for teaching. The importance of preparation for any work is properly measured by the importance of the work itself. Preparation for Sabbath-school teaching should be considered from this standpoint. The teacher holds the most important place in the Sabbath-school, and the best results in the school come from his work. Faithful teachers have given the Sabbath-school the important position it holds in the work of God. Magnify the teacher's office. The good, old-fashioned Sabbath-school class cannot be too highly praised. It had the presence of God; the bonds between teacher and class were closer and more sacred than could exist in other relations in the school. Souls were converted, and God was glorified through the teacher's work.

I have in mind a good woman who taught a class of thirteen girls for a number of years. She labored and prayed for the conversion of her class. Finally every member was brought to the Saviour, and then, realizing that her work was only begun, she labored faithfully for a term of years in further instructing them in the things of God. Those girls, now grown to womanhood, ever speak the name of their beloved teacher with reverence; and why should they not? Too much importance cannot be attached to the teacher's position and work.

I have also been taught the value of the teacher's work by experience as a member of a class in a Sabbath-school during boyhood days. I can never discharge the debt of gratitude that I owe to one faithful teacher in that school. He so completely won my young heart that the precious instruction which he gave has ever had special charms for me. The reviews and general exercises conducted by the officers of the schools of which I have been a member, while interesting and of value in most cases, have produced upon my mind nothing like the impression made by godly teachers. In view of such considerations as these, who can fail to see the exceeding importance of the teacher's work, and a thorough preparation on his part for his duties?

The successful teacher must of necessity give special attention to three things in the preparation of his

lesson: (1) Spirituality; (2) Acquirement of knowledge; (3) Methods of imparting knowledge. Sabbath-school lessons are spiritual in their nature. The things of God "are spiritually discerned." "Without me ye can do nothing." There can be no such thing as teaching a lesson without knowledge of the lesson, and methods of teaching count for little or nothing unless the first two steps are taken. This threefold effort must be made with reference to each lesson. But to accomplish this, a week of preparation is necessary. Very true.

Where, then, is the necessity of the teachers' meeting? The answer is: The teachers' meeting is designed to direct and make most *effective* the preparation of the lesson. The teachers' meeting is the rallying point of a week of preparation. The teacher here comes in contact with the most valuable investigations of his fellow-teachers. If he has difficulties, they are generally removed, and the assistance he receives, influences the entire scope of his preparation. The teachers' meetings are as important to the teacher as are recitations to the student while attending school. The necessity for teachers' meetings is not affected by the size of the school. The teacher, under whatever circumstances, may begin his preparation with reference to the teachers' meeting; he closes under the special influence of its helpfulness.

#### HOW TO CONDUCT.

Teachers' meetings should be conducted as near midweek as possible. The meetings should not continue over one hour, and there should be a definite understanding as to the time when they should begin. Teachers' meetings should be made *teachers' meetings*.

The first two statements need no explanation. To the last proposition special attention is asked. The teachers' meeting should not be made the receptacle for all the odds and ends of the Sabbath-school work. We often hear of "counsel" and "free discussion" in regard to the needs of the Sabbath-school work being brought into the teachers' meeting. Many a teachers' meeting has been "counselled" and "discussed" to its ruin. Some have talked, on such occasions, of settling disputed points in regard to the lessons, but this work is often a waste of time.

Some have recommended "definite" and "interesting programs," including the review of Bible geography, the reading of essays, of select articles from papers, the discussion of methods of general Sabbath-school work, etc., etc. In view of what has often been brought into teachers' meetings, I feel free to

suggest that the main consideration is not how much can be brought into them, but what can be kept out. Notice! The time of the meeting is brief. The teachers need assistance in the direct line of the preparation for their work for the following Sabbath. What does this always include?—Spiritual assistance, a thorough knowledge of the lesson to be taught, and a knowledge of the best methods to be employed in teaching the lesson. An hour faithfully spent on these points is seldom of sufficient length for doing justice to the undertaking. It is not that general preparation is unimportant to the teacher; he should spend much time in preparation for his duties; but the teachers' meetings must not be held responsible for his advancement in this regard.

Fifteen or twenty minutes of each meeting may well be spent in earnest prayer, *all* the teachers participating, either in oral or silent petitions. Thirty minutes should generally be spent in the study of the lesson, and the remainder of the time can most profitably be used by the teachers in bringing out the most precious points learned in connection with the preparation of the lesson, and in suggesting methods for illustrating and enforcing the truths of the lesson.

The simpler the program, the better; and the more directly the teachers' meeting is made to bear upon the work the teachers have in hand, the more successful will be the meeting.

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#### EDITORIAL NOTES.

THE question of publishing reports of committees, especially of resolutions, in the BULLETIN in their original form was raised in Conference yesterday, and has often been proposed to us privately. At first thought, it might appear to be only a waste of time and a cause of confusion to publish a report and then have it remodeled, substituted, or perhaps, vetoed entirely, before it is adopted. Why not, then, wait until a final disposition is made of these recommendations, and then simply publish the results? For several reasons, the BULLETIN replies: First, the discussion and amendment of these reports and resolutions, constitute by far the larger part of our Conference proceedings. If the original draft of these were omitted, the discussions would necessarily go with them. These discussions, if conducted as they should be, as they have been so far, and as we believe they will continue to be, are productive of good. They serve to educate, and to unify sentiment and opinion. To eliminate these discussions

would not be justice to our absent readers. To avoid all confusion in the matter, it is only necessary to follow the minutes carefully, and make the necessary references. And in the end it will probably be best to publish these resolutions in an amended and correct form.

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THE General Conference has called together workers from all parts of the great harvest field. Among those who are here are a number from the South. The evening after the Sabbath, these met at the home of Brother Irving A. Ford. About twenty were present, among whom were L. H. Crisler, A. F. Harrison, H. S. Shaw, Grant Adkins, D. W. Reavis and wife, B. F. Richards, W. H. Mason, W. R. Burrows, C. N. Woodward, John White, and Ben Spires. The evening was spent in listening to short speeches from those present on the work in the South, which inspired a desire in all present from this city to participate in the grand work in the "sunny South." Elder H. L. Crisler offered prayer. All felt that they had enjoyed a very pleasant evening.

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THE BULLETIN would respectfully suggest that the written reports of lady secretaries given in the Tabernacle be read by proxy. Let them be placed in the hands of some one who has good vocal power and who will use it. This suggestion will apply also to some of the gentlemen who speak or read.

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THE report of the Visiting Committee of the Haskell Home by Mrs. E. H. Whitney, and alluded to in the minutes of the Seventh-day Adventist Medical Missionary and Benevolent Association, will appear in our next.

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THE first hour of last evening's service was occupied by Elder and Mrs. John A. Brunson in a most interesting and stirring talk upon Japan. They spent three years in that country as missionaries of the Baptist Church. Mrs. Brunson spoke the first thirty minutes, and in a very touching manner depicted the condition of women and their relation to Buddhism. Elder Brunson spoke more particularly of the situation and circumstances of the country in regard to missionary work. Among other pleasant remarks he alluded to the "jinrikasha" as the pull man car of Japan.

The discourses will be given later.