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Educational Reform.

C. B. HUGHES.

(Continued from page 143.)

iciency of the present educational system more clearly than we do. How it must grieve our heavenly Father! It is a fact to-day that the population of the world is rushing to the cities, and despite the fact that they provide better facilities than the world has ever given for educating the mental faculties, the deepest concern is felt for the future by every thoughtful person, on account of the failure of the schools to develop good character. How slow we have been to believe the Lord! To a large extent we have given almost exclusive attention to the study of books, and have neglected that which the Lord told us was most essential. How pitiable it is to hear the world crying out for that education which we might now be able to give them if we had believed God. Instead of Gentiles coming to our light, and kings to the brightness of our rising, we are still groping in the dark ourselves.

Not long ago I read a lengthy editorial in a prominent newspaper, in which the editor said that labor should be made compulsory in our public schools; and that unless students were given employment, our schools would continue to send forth men and women who would not only be useless to society, but a menace to it.

I had the privilege this past summer of visiting the Texas Agricultural College. The director of the experiment station was much interested when

I told him the plan of our school at Keene. He said that he was a member of a committee that had been appointed by the Agricultural Colleges of the United States, to study industrial education throughout the world, and that they would soon have a report prepared. I thought, What a grand opportunity this would be for us if that committee could be able to say, We find that Seventh-day Adventists have been studying this problem for twenty-four years, and that they have successfully solved it. Instead of that, I was compelled to tell him that we had done but little.

In our school at Keene we have furnished students three hours' work per day, and have paid them for it, thus materially reducing their expenses, and giving them the greater good of which we have already spoken. This past year we had a crop failure, but we would still be able to pay our teachers in full if we had not in the past invested quite a sum from our tuition fund in farm improvements, implements, and stock. A strong effort has been made to erect school buildings, and this effort has caused the industrial plan to be neglected. But it can be said to the credit of our Texas brethren, who have furnished more than four-fifths of the means invested, that we now have three school buildings, with only a small indebtedness. So that, doubtless, the industrial plan will soon receive due attention.

The favor with which the world receives the principles of education which the Lord has given us, is illustrated by the following incident: About two years ago the secretary of the Women's Council of Texas wrote to Professor Prescott, requesting him to suggest some lady teacher from our school who would read at their annual meeting during the State fair at Dallas, a paper on "Manual Training in Educational Institutions." This was done; and although the leading ladies of Texas, and some from other States, were present, and read papers dealing with popular subjects, this paper was received with double the enthu-

siasm with which any other was received. It was only a simple statement of the principles given us in the Testimonies; and the statement that received the most applause was a direct quotation from them. A cordial invitation was extended by the president of the Council for the reader to visit Fort Worth, to present the same subject, and a full house was assured. What boundless opportunities are withdrawn from us to-day because of our unbelief.

This is no longer a matter of faith, but of sight; for the world has solved the problem for us. In different places industrial schools are in successful operation. Even the colored people have achieved notable success in this line. When I left Texas, a vigorous movement was on foot to have the State found an industrial school for girls, and among the subjects to be taught I noticed nursing and hygienic cookery. I would not depreciate the importance of having proper text-books and courses of study, but the Lord has said that practical education is more important than the "study of books." The Lord has given us more definite instruction upon this subject than upon any other.

(A voice) And we have done less in this direction than in any other.

Yes, I am sorry to say that is so. Our Saviour tells us that in the day when the Son of man is revealed, it shall be as it was in the days of Lot. Eze. 16:49 tells us what was the trouble with Sodom, and it is exactly the situation that confronts us to-day:—

Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

When a student is sent away from home to school, he finds it an excellent place to nurture pride; he has an abundance to eat which is supplied without his having labored for it; there is an abundance of idleness; for a great part of each day and one whole day during the week, besides the Sabbath, nothing is provided for the student to do. And "Satan finds some mischief still for idle hands to do." The student's thought is all of himself, without a thought or an effort to "strengthen the hand of the poor and needy."

Our schools should not be as they were in the days of Lot; and the third message will not be fully proclaimed until they become like the schools of the prophets.

But, says one, tell us how this can be done?—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." The trouble has been in trying God's plan we have asked men how it is to be done; and when difficulties have arisen, one man has asked another, "What do you think about this?" And the other has said, "Why, I don't think it pays." "That's what I have been thinking," replies the first; "let us quit trying." And they quit. Just this word in closing: "Whatsoever he saith unto you, *do it*," and "do it with thy *might*; for the night cometh."

Selling Our Periodicals.

W. S. HYATT.

(Monday Afternoon, Feb. 22, 1897.)

THE subject of selling our papers is one that has received considerable consideration the last few years. Many of our brethren have been perplexed to know how to get our periodicals before the public. Our people generally are poor, and able to circulate gratuitously but a few copies compared with the number that should reach the people. There is nothing that we print that gives the message up to date as do our papers. Books soon need revising, and tracts are soon dropped, while others take their place; but our people are dealing with the message as it is to-day. For this reason we should place them in the hands of the people by the tens of thousands each week. But how to accomplish this, is the question that has perplexed many minds. It is well known that the Salvation Army sell the *War Cry* wherever they go. In the old countries, our papers sell quite readily. This led some to consider the propriety of selling our papers in this country; and some have begun the work with more or less success.

Twelve or thirteen years ago there was considerable stir about canvassing for the *Signs of the Times*. At that time the effort was to take short-term subscriptions and mail the papers direct to the individuals. In this way we were able to place the *Signs* in many homes. One brother in Wisconsin took about 100 orders each week. The mistake we made at that time was, we did not make the proper effort to take longer subscriptions, nor to recanvass the field and follow up the interest

awakened. For some reason I cannot explain, this line of work was soon dropped; but the influence of it still lives. The success that was then achieved in New York, Wisconsin, and elsewhere, still slumbers in the minds of some.

Within the last two years the work of selling our papers has been considerably agitated among us. Some took the *Signs* and *Sentinel* on the street, and sold them; but the people were not well enough acquainted with the papers to purchase readily. Doubtless the time will come when this can be done successfully, but at present it appears that we must be content with house to house work.

In one of our large cities several young ladies were doing tract and Bible work. A club of the *Signs* was sent to them to use in the same way they did packages of tracts; *i. e.*, leave them one week and gather them the next, and leave others. They found that the people would prefer to pay for the papers, which they did month by month. After four months' work they had nearly the same readers for the paper, and a good interest was awakened. The workers were satisfied that the paper work was much better than tract work, in that it developed a more healthy interest, and left little or no prejudice.

Believing this work to be a success, it was introduced into the churches. A few began the work, but very cautiously at first. Soon it was discovered that people were glad to pay for the papers, and have them delivered week by week by the same individual. This kind of work developed a healthy interest, and our people took courage, and with a will began to push the work. The plan adopted was to go to the homes of the people and get them to subscribe for a short period of time. Some took orders for one month and two months, while others took them for three months. After a few weeks' work we were satisfied that it was best to take orders for three months, and our people deliver the papers. Then at the expiration of these subscriptions, the people should be recanvassed, and as many as possible be induced to take the paper for six months or a year, these subscriptions to be sent direct from the office of publication. In this way many permanent readers of the paper may be secured.

Thus we are enabled to get many of our brethren and sisters to carry out the instructions given by the spirit of prophecy, which says:—

Many individuals might be laboring in towns and

cities, visiting from house to house, becoming acquainted with the families, entering into their social life, dining at their tables, entering into conversation at their fire-sides, dropping the precious seeds of truth all along the line.—*Review and Herald*, July 5, 1895.

As they began the work, many were astonished to see how readily people took the papers. We have been told that we are not doing one-twentieth of what we might do. This has been demonstrated by one person in a church who sold more papers than a whole church could pay for to give away. The persons selling them not only get enough to pay for the papers, but also profit enough to pay for many tracts for free distribution as an interest is awakened. Again, when we sell the papers the people are more apt to read them than when we give them away. By this plan, a church can use hundreds of papers, and place them in the hands of the people, instead of a few dozen as formerly.

How shall we get our people to work? is a question often raised. It is evident that they need good, faithful instructors to help them in getting started. Canvassing for the *Signs* and other papers, like the book canvassing, must be done right, or failure and discouragement will follow. When our people are instructed how to work, they can secure orders for three months readily. But they must have help from competent persons who can and will go out and demonstrate the success of the work to the churches. I know of no men better prepared to take up this line of work than our general and State agents. These men are constantly coming in contact with our churches, and know how to start this kind of labor. If they are set to work, we will see the *Sign's* list reach the 100,000 mark before the year 1898 dawns upon us. By this personal work our people will be blessed and strengthened, and from among these short-term subscribers, thousands will be found who will become regular readers of the paper.

This work must go, for it is of God. A crisis is soon to be upon us, and how are we to meet it? If our people know how, they can place the papers in the hands of the people by the hundreds of thousands. God is turning the hearts of the people toward us, and we should be ready for every emergency. The Lord has told us that "thousands might be getting a practical education in the work by personal labor. Scores of men should be prepared to spring into action should

an emergency occur which demanded their help." There is no doubt but that an emergency will come, and we should do all in our power to get our people ready to meet it.

This paper work prepares the way for every other kind of labor; and, as an interest is awakened, should be followed with tract and Bible work. The paper worker will meet both the rich and the poor. He can do good work by assisting those who need help, and the rich will help him to do so if he properly presents the matter to them. In this way he can make friends of all classes, and thus be enabled to point them to the Saviour. In fact, the paper work is a pioneer work. People will read a good, clean paper when they will not read a tract. We have nothing that will keep up the interest, and develop it when once awakened, equal to our papers. All that is needed to get our brethren to work is to go and show them how. Our people, generally speaking, are willing and anxious to labor, but they must be taught how. And I am sure "the best medicine you can give the church is not preaching or sermonizing, but planning work for them. If set to work, the despondent would soon forget their despondency, the weak would become strong, the ignorant intelligent, and all would be prepared to present the truth as it is in Jesus."

Educational.

E. A. SUTHERLAND.

(Walla Walla, Wash., College.)

LET me read to you a statement found in the testimony entitled, "The Essential Education:—

The Great Teacher calls for every youth to learn the true philosophy of education—"What shall I do to be saved?"

We understand from this statement that the true philosophy of education is, "What shall I do to be saved?" This same truth is brought out in the Bible, in the statement that "the fear of the Lord is the beginning of wisdom." It must be evident to all that it is impossible to separate religion and education—I mean education in its broad sense. The one cannot exist without the other. True religion cannot long remain pure while encouraging a false system of education, nor can a true system of education stand if connected with an impure religion. The two will

eventually come to the same level. A man's religion is what his education is,—his religion is only his education. When Satan instituted upon this earth his religion, he linked to its side his system of education, not to be beneath his religion or above it, but to be equal with it. The hand of the one cannot be grasped without grasping the hand of the other. Children educated by worldly teachers will be molded like the world. A person cannot possess a purely worldly education and at the same time possess in his heart the true Christian religion. Light and darkness cannot exist together in the same room. But remember that it is impossible to separate religion and education; the two must go together, and are alike. When our first parents accepted the system of education which God never designed that they should have (the knowledge of evil), they virtually accepted Satan's religion.

But we are thankful that the Great Teacher did not leave man to perish after he had entered the school of Satan. He condescended to come down where man was, and took upon himself his fallen nature, that poor deluded man might be able to see in Christ the grace and power to lift him up to be once more a son of God. God's plan to educate man until the image of his Maker should be reflected in him involved all in the sacrifice. We now see that we have two systems of education; one impresses the image of God, the other the image of Satan, which is the image of the world.

We have been warned not to make an image to the beast. If we study the history of education, which cannot be separated from the history of religion, we will find that the Egyptian pagan philosophy was accepted by the Greeks, from there carried to Rome, Roman education molded France and Germany, together these two nations transplanted Rome into England, and from England it was carried to the United States. In the past, some have prided themselves in taking one of our calendars and comparing it with the calendars of worldly schools. They say: "We have just as good a school as the world, for you can study the same subjects in our schools as they offer. In fact, are not our courses of study like theirs with the addition of the Bible?" Now, brethren, is there danger of making an image to the beast in our schools? We should no more pattern after worldly schools and their methods, than our ministers should pattern after methods of popular theologians. If the world should adopt a principle given to us by

the Lord, we need not turn away from that principle; but let us be at the head of the school work, and not at the tail. I will give you an illustration which will show that it is possible for us to be at the head, if we will closely follow the instruction given to us by the Spirit of the Lord.

The children of Israel were brought out of Egypt, a company of ignorant bondsmen. The Lord told them that he would make them a nation of priests (teachers) to all the world. He instructed them for about one year at Sinai. He gave them every principle of truth that the Christian should know. They were themselves to work out the details of these principles. You will find, by studying carefully the instruction that he gave them, the Israelites could have led the world in the science of salvation, political economy, social science, moral science, and mental science. They understood the principles underlying agriculture, horticulture, stock-raising; they understood natural philosophy, physiology, zoology, botany, chemistry, etc. They did not exercise faith enough to adhere to these principles closely; consequently, for a number of years they failed to occupy the place God designed that they should fill; but finally, through Solomon, the Lord demonstrated his plan:—

And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

Thus we see that Solomon conquered the nations, not by arms, but by the wisdom of God, and they were willing to pay their tuition in a substantial way. God has said to us as a people that if we would accept without hesitation the light which we have had for the last forty years on education, our light would shine to all people.

The children of Israel failed, but we still have the opportunity even at this late day to redeem the time, and to see literally fulfilled the promise of God. O, let us arise, and awake from our sleep, and move without hesitation, that we may be in that position where God so much wants his people to be. I know from actual experience in our own faculty that the Lord has blessed every effort made to bring the school into harmony with the plain teaching of God.

Brethren, we need your help. As a teacher, I believe that I can truly state for all the teachers,

that we do not feel superior to any member in the ranks. We want to be with you, not above you. And when a minister comes to our schools, we want him to be recognized as a teacher called of God. If he is fit to be ordained, he is surely capable of instructing the young, and the youth should be taught to respect the consecrated office of the ministry. Their hearts will be thrilled with new desires to enter the holy calling when they see the schools respecting the counsels of the ministry, as should be the case. It will also stimulate the minister to improve his language when he finds himself often placed in such a position. When the canvasser visits our schools, we want him to be recognized, for the canvasser is a teacher indeed if he be a successful canvasser.

We want to make our schools training-schools to send out young men and women who have a burden to do the humblest work in the denomination. We must not educate them exclusively in books until they are unfitted for *practical* work, and aspire only to fill positions where they will appear as scholars and men of honor.

Now a thought in regard to how long we shall study in school: The Testimonies tell us that the students should be free to go as far as they please in any truth; but it is not necessary to retain them in school a long time in order to do this. We must teach them how to study. We must give them a start in the different branches, and then let them go as far as God leads them. We must never forget that we are candidates for the university of heaven, that we are only in the preparatory department while in school. We should do nothing to give the impression that we have finished our course of study. Man naturally looks no farther than this world, and when one finishes his school, he has reached the end, and may receive his degree. But in the Christian school, does the little that we may learn entitle us to a degree? Would it not be better to wait until we reach the time when the Saviour shall take us by the hand, and present to us the palm of victory, and write upon us a new name? That degree will mean something. Let us teach our students to be satisfied with nothing but a bachelor's degree conferred by Christ, when we present ourselves to enter the university to take the course leading to the Master's great degree of redeeming love, which will be the study of immortal minds throughout eternity.

It is very true that "when we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular extremists." But that will do us no harm.

We are approaching stormy times, and we want to study the true foundation of our faith. Our people have been regarded as too insignificant to be worthy of notice; but a change will come. The Christian world is now making movements which will necessarily bring commandment-keeping people into prominence.

Brethren, help us by giving us advice and the benefit of your experience, that we may be able to prepare those in our schools to meet the issues which we are now brought to face, that we all may hear at last from God the words, "Well done, good and faithful servant."

Our Duty to the Young People and Children.*

ALBERTA LITTLE.

(February 22, 1897.)

THIS seems to me a very broad subject, and of course we cannot hope to cover it in one short paper. We can only hope to touch upon a few points. If we could but realize it, our duty toward children and young people is exactly what it is toward every one else in the world, and that is to "make Christians" of them. (See Matt. 28:19, margin.) How to accomplish this is the important question.

1.—*Let us set the example.*

Some one has well said, "He who teaches religion without exemplifying it loses the advantage of his best argument." This is especially true of working for children, and right here is where the greatest failure has been made in their teaching. We tell them that there is rest, joy, and peace in Jesus, and then go about sad and sorrowful, mourning over our peculiar trials until they think it is only a beautiful fable about Jesus being able to comfort. We tell them of the strength of God's promises, and that "all things work together for good," etc., and then fret and worry over every little thing that happens, until they think the promises have no application to the perplexities of every-day life, but must be for some great imaginary trial in the dim, distant future. We continually urge them to give their hearts to God, and continue to pray for the

same thing over and over, until they wonder what we mean by saying we believe God will give us the things we ask for, and then keep on asking for the same thing. It might be a good plan for us to turn round and take a few lessons of the children on some of these points, before we undertake to teach them. A little girl seven years old heard one day at a children's service that the blood of Jesus could cleanse her heart from sin, and was taught to pray, "Create in me a clean heart, O God." She believed it all, of course, and resolved that she would ask God to give her a new heart. So as soon as she went home she knelt down at once, and asked God to take away her old heart and give her a new, clean heart. The next night her mother noticed that she did not use the prayer the minister had taught her, "Create in me a clean heart, O God." She asked her if she had forgotten it. "O, no, mamma," was her answer; "but it would n't be right to ask God again for a clean heart, would it? I asked him for it last night, and he said he would do it if I asked him, so I know he has given it to me; for he is sure to keep his promise. He can't say 'No,' can he, mamma?"

2.—*Be interested in them.*

It is not enough that we talk to them in Sabbath-school or meeting; we must show an interest in them at their homes and in our homes. Nothing can make up for a lack of this real personal interest. When the Spirit of God tells us that much has been lost to the cause of God by a lack of attention to the young, it is speaking of this very thing. And it further says that this neglect is a sin in the sight of heaven. But by doing personal work we do not mean "talking religion" with a long face and a doleful air. We mean studying the Sabbath-school lessons with them; talking about their school studies; helping them with their examples; loaning them good books to read; helping them to make scrap-books, missionary gardens, or whatever you can find in which they will be interested, and with which you can help them. By showing them kindness, courtesy, and sympathy in these little things, you will gain their confidence so that they will listen to your words and be saved from many a snare.

3.—*Give them some work to do.*

Every one, whether old or young, should be taught that to become a Christian means to become a worker for God. The Spirit of Christ is the spirit of labor and sacrifice. Every one who

*Read before the Sabbath-school Association.

is truly converted feels a desire to do something for some one else. The children and youth should be encouraged to work. Plans should be made to give them something to do. There is work for them in the missionary society, giving away tracts and papers, taking orders for small books and papers, making missionary visits, carrying flowers to the sick, and cheerfully doing errands for Jesus.

It is not necessary for them to have a juvenile society or separate organization of any kind; they should work in the regular missionary society with the older members, only care should be taken that they are not neglected and given no work to do. Every Christian worker realizes that the greatest privilege God can give to him is that of being a "worker together with" Him. The youth should be helped to realize this by being given work to do. They should be educated to the idea that the work and the life cannot be separated, and that the burden of the work is soon to fall upon them.

4.—*Provide good books for the children, and cultivate a taste for good reading.*

If the parents are unable to provide these, it would be a good plan for the Sabbath-school to have a library of good books on missionary subjects.

Who should do this work? The Spirit of God tells us that there is a great work to be done for the youth and children, and every son and daughter of God can have a part in it, and be partaker of the reward that will be given to the faithful workers. So there is something for each one to do, but the burden of responsibility rests on the parents. To me it is always a sad thing to see the Sabbath-school teacher, or any one else, win the confidence that really belongs to the parent; and still more sad to see the parent willing to give up his place as the child's confidant to some one else. The Bible and the Testimonies abound in instruction on this subject, but in nearly every case they address the parents first, then the ministers and teachers.

SPECIAL MEETINGS.

It sometimes seems as if every idea any one has must have a meeting of its own. We must have teachers' meetings, missionary meetings, Christian help band meetings, mothers' meetings, children's meetings, and many other kinds of meetings, all good in themselves, perhaps, but dividing our energies so that very little is accom-

plished, and taking up our time so that we cannot do the work that should be done in order to make the meetings successful. What we need is, not more meetings, but more solid work and everyday religion back of what meetings we do have.

The fact is, as soon as we see that we are failing to accomplish what we ought to in our present organizations, we are apt to turn away from them entirely, and start something new, thinking that will accomplish the work. Instead of this, we should study the cause of the failure, and seek to find the remedy right there. Now, we see that all is not being done, because we do not see them converted; so we are apt to want to get up some new organization or new plan to accomplish this for them. But if the parents did their part in training the children at home, and the Sabbath-school officers and teachers did their part in teaching and educating them in the truth, and the missionary society provided work for them, I see no occasion for anything more. If we would study the object and scope of our present organizations, we should find in them all we need.

Children's meetings have been held with good results in many places, but I have never seen young people's meetings conducted for any length of time without bad results. Anything that tends to separate the interests of the old and young is disastrous. For this reason we have found it better to conduct meetings for both old and young together. This was the Saviour's method. We do not read of his holding any special services for the children, but he certainly interested them in all his teachings. He simplified his language so that the children could understand it. He took a little child and set it in the midst of them, and told them that except they should accept him with the simplicity of childhood, they could not enter his kingdom. He charged the chief apostle to feed his lambs, and he tells us to-day that in every sermon a little corner should be left for the children. From these instructions it seems that instead of having special services for the children, it would be better to make all services interesting to them. I am persuaded that this could be done if the proper effort were made and wisdom sought of God. But let no one imagine that such a service can be successfully conducted if no preparation is made for it until after sunset Friday night. Lack of preparation is the cause for more than one failure to make meetings interesting.

In our State we have tried the plan of holding these services once a month for the children; that is, we call them children's meetings, but all the older members also are expected to be present. From all reports received, this seems to work very well, the older ones being as much interested as the children. It overcomes the many obstacles and barriers that prevent the holding of separate meetings for the children, and has this feature to recommend it: the parents hear the instruction that is given, and can therefore help the children to carry it out at home.

Our Duty to Children and Youth at Camp-Meetings.*

C. L. TAYLOR.

No more important question can now be raised than this: How shall we accomplish the salvation of our children and youth? To answer this query properly, means much more than the writing of an article upon it, or a discussion of it in council.

Undoubtedly our camp-meetings are important factors in the work to be done for our youth. Many are able to look back to some good camp-meeting as the time when their hearts were changed, and they were led to permanency of Christian experience. And yet I am persuaded that in almost a majority of cases, the young people might as well remain at home—not because they are improperly labored for at the meeting, but because the start made cannot prove to be anything else than a failure, owing to certain influences encountered upon their return home. And it is a well established Bible principle that frequent "new starts," followed by continuous back-slidings, leave one in worse condition than though he had not known the right way at all. In nearly all our large churches at least, the children and youth manifest most terribly hardened, calloused consciences as a result of this very thing, and nothing but a miracle of grace will ever bring them to genuine repentance.

Therefore, to properly consider what is to be done at our camp-meetings, it is necessary to go back of this, and inquire what is to be done—

BEFORE THE CAMP-MEETING.

It is perhaps unnecessary to make the state-

ment before such an intelligent body of workers as are gathered in this council meeting, and yet to make clear the point, I will say that parents stand in the place of God to their children. This is not only true of very young children, but to a very great extent with those of more mature years. A thoughtful study of Abraham's care for Isaac will reveal this. The salvation of youth is bound up with that of their parents. We have been shown that it is very doubtful whether parents can be saved without their children, and *vice versa*. The faithfulness of parents will confirm their children in righteousness, while unfaithfulness on their part will, as a rule, undo more in a day, yes, in a few minutes, than has been accomplished by the work of the entire camp-meeting. This being true, it must appear evident to all that the matter of work for the youth at camp-meeting should be brought to the attention of the parents, and that in compassion and love they should be given to understand in no uncertain language, that they must arise and act, or else their children are almost hopelessly lost. They need to be shown again and again that unless there is a reformation on their part, unless they make straight paths for their own feet, if they do not by confession and humiliation make themselves right before God, and regain the confidence of their children, it were better in many cases to keep the children at home and not have them attend the camp-meeting. They should be reminded that the promise of Malachi 4:6 will never be supernaturally or mysteriously fulfilled; God will work only by means with which we are well acquainted. *The heart of the parents is first turned to the children.* By fasting and prayer and confession they correct their own lives, and *then* by living example they are led to see a sure result—their children turned to them and to God.

In the light of this truth, it appears to the writer that in order to make the camp-meeting work a success, a special work for and through the parents should be done at least for a month before the camp-meeting begins. Through the ministering brethren and by correspondence let there be commenced a special work by parents in their own families. And in addition to this more private work, it would be well to have meetings for all, with the special object of bringing into close touch and union all the parents and children of the church. Different methods would undoubtedly be adopted by different workers, but

* Read by M. C. Wilcox before the Sabbath-school Association.

all should work toward the end of bringing into families mutual, spiritual confidence,—parents trusting their children and children their parents.

AT THE CAMP-MEETING.

If the work suggested to be done before the camp-meeting has been entered into intelligently and heartily by the parents and children at home, one of the greatest obstacles to the success of the work has been overcome. For many know that oftentimes one-half of the meeting is spent in persuading the children and youth that Christianity is really something more than talk and dead theory; in other words, in removing from their minds what are in fact infidel sentiments, resulting from their observation of the every day life of those at home. But now a preparation has been made, seeds of love and confidence have been sown, ready to spring into life through the watering process of the meeting.

Before speaking particularly of methods and plans to be adopted, the writer wishes to mention one feature which should be avoided. It is this: Do not separate too much the meetings for the children and those for the parents. In the world this evil has grown to enormous proportions, and among Seventh-day Adventists it is by no means small. The young people have come to feel that the meetings for the "old folks" are not for them, in fact, that they are not enjoyable; and the result is, that in religious matters there is coming to be a great reticence and unnatural backwardness on their part when in the presence of adults. But this is not as it should be. We are plainly told that God desires to have the children look to father and mother as guides, and to place confidence in them.

The general plan of work which has been followed in years past, at least so far as to have special meetings for the children and also for the youth, cannot, perhaps, be improved upon. In the details, however, I believe we may do better.

The following questions demand thoughtful consideration and wise solution:—

1. Should the Sabbath-school Association officers take the burden of the meetings for the youth and children, or should the conference assume the greater responsibility?

2. What class of laborers should be placed in charge of the youth and the children?

3. What should be the character of the services for each?

4. What is the best time for these meetings? How many may profitably be held each day?

In answering the first question, namely, whether or not the conference shall take the larger part of responsibility connected with the meetings for the youth and the children, it is well to note the comparative importance of these meetings. If it is true that we are to look to our young people of to-day for missionaries for both home and foreign work, that Heaven is especially interested in the young because they are soon to bear the greatest burden of the work of the message,—if this is true, then those who have the oversight of the general work cannot look after the young too carefully, nor make too bountiful provision for them. According to the present plan, the Sabbath-school Association can do but little more than suggest; it cannot execute. This is all right, no criticism is offered. But at the same time, it makes it absolutely necessary in most instances for the conference to lay the plans for the meetings, else they will be illy provided for and poorly sustained. By all means let this matter be agitated. The young should be made to feel that their cause is of sufficient importance to enlist the best talent to be found. Why should not visiting laborers give considerable attention to the youths' meetings? By personal experience and observation I know that this oftentimes awakens deep interest in the hearts, even of the most thoughtless.

Who shall have charge? This has already been partially answered—The very best workers we have, of course. If two men only were to do all the work for both parents and youth, give the first choice to the youth. Do not put some young, inexperienced man or woman in charge. For the youth a minister, and if possible, one who is or has been a father, ought to be placed over the work. For the children provide, if possible, a good, live, earnest mother, one who loves children, one who is a firm believer in childhood Christianity. The same principle holds good with the youth. Enlist in the work for them a goodly number of devoted, intelligent parents. Two points will be gained by this: First, it will do away largely with that difficulty already mentioned—the separating of children and parents in religious things; and second, the untiring efforts of such faithful workers will surely be the means of bringing the youth to Christ. It may safely be said that *no one knows how to labor for a child as does a God-fearing parent.* And besides these ad-

vantages, there is another. The meetings thus become educational in their tendency, and this should *never be overlooked*. One of the most successful efforts ever experienced and observed by the writer was of this nature.

Before passing this point, let me say, Secure a good force of workers in both meetings. If one or two from each church could be enlisted, it would be excellent. Then, after procuring the names of every youth and child on the grounds, give a certain number to each worker, say five or six, who will take a personal burden for them. Not a day should pass in which each one has not had a word for Jesus spoken to him. Storm the enemy's camp. Brethren, I know that God will do something for us when we take hold as though we meant it.

The character of services for the youth it seems to me ought to be largely Bible study, not dry, prosy, Sabbath-school sort of study, but live and interesting. For this reason, it may again be seen that first-class ministerial help is needed. The plan of having lesson manuals prepared may be good for inexperienced workers, but not so for such workers as we ought to have, as we may have. No set line of study can profitably be followed by all. Different meetings with different youth need different instruction. Such truths should be presented as meet the needs of those present. In general, the truths relative to the close of the judgment, the speedy coming of the Lord, the preparation necessary for the latter rain and time of trouble, are the ones which need to be made plain and forcible. What we all need is conversion, deep heart conversion. For the children the same things may be simplified. Could not a manual be prepared for the children, which would enable the laborers in the children's meetings to present these truths in an interesting way? I believe so, and hope it may be done. The Lord tells us that these things are to be studied now.

Aside from the study with the youth; there should of course be time for social worship. These meetings should be made informal, easy seasons, when questions may be asked and answered by all. During these meetings there should be no long exhortations. This will be unnecessary when the work has been faithfully followed up between meetings by the associated workers. Let the one in charge earnestly strive to avoid "ruts." Don't allow testimony after

testimony to pass with perhaps only a feeble Amen. Come close to each. By simple yet well directed questions, draw out those who need help, and bring them to define their true position. Gently bring all to decision. *Never leave one in indecision*. I have sometimes taken half of the time of a meeting in thus questioning one, with the result that many were led to yield.

Shall we encourage parents to attend these meetings?—Yes, to quite an extent. If by any means we can overcome the fear of speaking before those older in years, good. This can be done. The eight o'clock hour, when all are rested and fresh, is a good time for the social meeting. The instruction may be given at another time, probably in the afternoon, if no better time can be had.

Now this suggests my closing thought: Why cannot one of the general meetings of the day be devoted to the youth, and called the youths' meeting? This would be an additional help in closing up the gulf now separating the young from the old. No one, I am sure, would be disappointed. The truth is, such a meeting would be one of the most enthusiastic held; and the parents, one and all, would have their minds drawn out toward their children. The preaching or instruction could be suited especially to the youth, touching upon their dangers, their responsibilities, and how they may co-operate with parents in holding up the banner of Christ in the home. O, how much might be done in this way to heal the breaches existing in so many families! With this meeting each day, there would not be so much necessity for multiplying separate meetings for the young people.

The best work will be done by thoroughly organized forces. The planning should all be done beforehand. Then begin work as soon as the camp-meeting begins. A day lost cannot be regained. Preoccupy the ground. Work earnestly. And remember that while the public effort is essential, the private talk, the quiet seasons of prayer, for and with the lost, are of most consequence. Think often of Jesus and Nicodemus; the wonderful work in the temple could not compare with that lonely visit of the night when they were alone. And again let me say, Enlist the co-operation of the parents, not a few, but of all on the ground, and take God with you into everything you do.

Studies in the Book of Hebrews.—No. 9.

E. J. WAGGONER.

(Thursday Afternoon, Feb. 18, 1897.)

THAT same lesson that we had before us yesterday and the day before we still have: "We see Jesus," or the message, "Behold your God;" and we need to continue it until we do see him. We will read in the second chapter of Hebrews so that we may have this portion of the Scriptures fresh in our minds, and simply branch out to other scriptures to see more clearly the facts.

Now, I take it that all here reverence the Word of God, so that whenever the Word comes to us there is nothing to do but to accept it. But accepting it is not simply nodding one's head and saying, "That is so." That is not accepting it. A person would starve to death accepting food in that way. If one brings me food and puts it on the table, and I say, "Thank you. I believe that is good food. It looks good. It seems to be the finest kind of food. I thank you,"—I would starve to death if I never did anything more. That is not accepting it.

Now, the Word of God does not come to us to be looked at, admired, or wondered at; much less, of course, to be discussed and dissected; but the Word of God is life, and it comes to us to be life to us, and we accept it only when we let the life develop to its fullest extent, so that we may have through that life all that God designs for us.

We read the scripture, We see Jesus, who for a little while was made lower than the angels, because of the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. Here we have the whole story of the gospel,—the Word made flesh, crucified, and risen in the flesh. That is the thing. Christ crucified and risen again in the flesh. That is clearly brought to view in that verse. There is no doubt about that.

We all agree that in this we clearly see Christ crucified and risen in the flesh, because we see him a little lower than the angels, that is, as man. That is the Word made flesh. We see him tasting death for every man. That is the crucifixion. We see him crowned with glory and honor. That is the resurrection, the raising up to the right hand of God. He tasted death for every man. Then for how many did he receive the life again?—For every man.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

He is not ashamed to call who brethren?—All he died for. What is the proof that he was not ashamed to call some persons brethren?—Saying, "I will declare thy name unto my brethren;" and the fact that he says, "I will declare thy name unto my brethren," shows these brethren to be in what condition?—Ignorant of his name. They do not know God's name. So Christ in heaven, looking down upon all the poor, debased, oppressed people on earth, who knew not God's name, called them brethren; and in his love and pity he said to the Father, "I will declare thy name unto" them.

In the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same.

What for?—"That through death he might destroy him that had the power of death." It is not enough for him to destroy death. He must destroy him that had the power of death, that is, the devil. And what else?—"Deliver them who through fear of death were all their life-time subject to bondage." A bondage of fear then.

Let us turn to the eighth chapter of Romans, and the tenth verse and onward:—

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit [what spirit?] of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ.

We are heirs. Mark, there are two different propositions—"Heirs of God, and joint heirs with Christ." What is the difference of heirship with those who are joint heirs?—No difference. Now there is one of the most glorious lessons in this that the Lord ever told me. Children and heirs of God! I do not know how many have

read that as simply meaning that we inherit God's property. But the text says that we are heirs of God himself. Most of us perhaps have had poor parents; they could not leave us any property at all; but in spite of that, did not they leave us an inheritance? What is the principal thing, the chief thing that we inherit from our fathers?

(Voice.) A name.

Well, the mere title of course is nothing. It is the characteristics, the tendencies, the turn of mind,—that is what we inherit; so that every person in this world has an inheritance from his parents. We have read already in the first chapter of Hebrews, that Christ, the only-begotten Son, has by inheritance a better name than the angels, a shining forth of his glory, and we are joint heirs with Christ. O, we are coming here to the thing, if you will just hold your eyes upon it. That shows us a wonderful possibility. Heirs of God! You remember there is a Psalm which says, "The Lord is the portion of my inheritance." I inherit *him* through the same Spirit of God. Through the eternal, divine Spirit we are made heirs, heirs of God. Then what does this mean? Inherit the characteristic of God? Is that too strong?

(A voice) That is just what it is.

I cannot explain it, because I cannot understand the Spirit of God. I cannot understand God's own existence; but here we have the statement, we are heirs of God, and joint heirs with Christ. Then whatever Christ receives from the Father, that also, when we accept his Spirit, we inherit in him. Therefore whatever characteristics, whatever disposition, whatever thing the Son inherits from the Father, we as joint heirs, heirs of God himself, inherit in him.

It is a mystery, but yet it is a fact that we have all received certain dispositions and tendencies from our parents. This inheritance is seen outwardly in the color of the hair and eyes, in the features, and in our movements and actions. These are our earthly birthright. Now just as we receive these earthly things from our parents, even so from our heavenly Father through the Spirit we receive his characteristics. That is our heavenly birthright.

We get this lesson in the fifth chapter of Romans: "For as by one man's disobedience [what was the result?] many were made sinners." By whose sin were many made sinners?—Adam's. Then we come into the world sinful, don't we? The inheritance we get from our parents,—their

characteristics, their tendencies, their evil traits,—you can see in any child. You can see the father in the child again, and all the evils that his parents committed, not only father and mother, but grandfather and grandmother for generations back. All the evil that they did for generations stamped that impress upon them, and that evil has stamped its impress upon us. We need not argue that. We know it. We all recognize that fact, because it has been discouraging, I doubt not, to many of us; and we have often taken it perhaps as an excuse for a failing, saying, "I inherited it." We say, "I cannot change this, because it is a part of my nature. I inherited it from my father or my grandfather." Take the tendency to drink. It is handed down through generations. It comes often from generations back, but it surely shows itself. Now these things are not fictitious; they are ourselves, aren't they? They are a part of our being,—they make us what we are; and *we* cannot change that. We know that we do not have to try to do these evils. They come out spontaneously.

Now take the whole verse. We have no difficulty with the first part, and if we accept the conclusion, we shall be happy:—

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Verse 19.

How is it that by the disobedience of one we have been made sinners?—We have inherited it. And now, by the offer of one in the flesh, we are to be made righteous in the same way. We have the contrast. Just as we came to be poor, fallen, sinful creatures, even so we shall be made righteous. What is righteousness?—Doing right. Then many shall do right; that is clear. And how will many do right?—By the obedience of One. Well, then, if I am made righteous by his obedience, if I do right by his obedience, where does he obey?—In me. What am I doing?—Letting him, submitting to the righteousness of God. Now there was read here the other day a few words from a testimony, and I will call attention to one sentence, which is as follows:—

I have the Word of the Lord plain and decisive that all who see the necessity of organization must themselves become an example by being organized.

What now is the first thing for us to consider? We have nothing to do with what others do, or with general organization, but the only thing that concerns us is our own individual organization.

How are we going to be organized? How is it going to take place? Are we going to do it? Shall I organize myself?—No. It is that same figure that we have already had. I am a living organization, am I not? Is not this body organized?—Yes; the various organs of my body are working together in perfect harmony, and every part is working. That is organization. They are working together perfectly, without any friction, without any lack of harmony, all agreed. What did I do to get myself organized in this way?—I was born so. Then how am I going to get that organization which the Lord wants me to have?—Be born again; become now, not an heir of my earthly ancestors, but an heir of God. That is clear. Is it clear to you? Now, which would we rather have while here studying,—which would you, as a company, rather have, an hour every day spent here in just a pleasant lesson (I do not say that you would get that if I conducted the class), or that as a result of the Bible study we should be organized, made free? Let us see how many there are here who believe that the Lord designs them to be different from what they are, and has something higher and better for them than they have ever received from him, namely, his fullness; who believe that there is a lack; who believe that there is that for us that we have not, the lack of which hinders us in our daily living, and in our work as we may be connected with the cause. Now let us see an expression. How many think that this is so? How many know that this is so? (The larger part of the congregation raised their hands.)

It seems to be quite general. Why is it so?—Because we are not organized. And what are we going to do to get that organization? How are we going to get it?—By yielding to the Lord. How long do we suppose the Lord wants us to wait for that? In other words, is there a point of time in the future that God has fixed when all these blessings, and the fullness of the blessing, will come upon us, so that we must not expect it yet? What time does the Lord give to man?—To day; now is the accepted time. We shall come across that later, as we study the next chapter of Hebrews. The Spirit says, to-day, "*To-day*, if ye will hear his voice, harden not your hearts." "Take heed, brethren, lest there be in any of you an evil heart of unbelief." Notice, it does not say, an evil heart of stealing; an evil heart of fighting,

an evil heart of blasphemy, but an evil heart of unbelief. "But exhort one another daily, while it is called to-day." One day comes after another, but each day as it comes is "to-day," and that is the only time God has given. The glorious fact, therefore, is that even this very day, if we are willing really to hear the voice of the Lord, we may as individuals be organized on the Lord's perfect plan. We read in the sixty-first of Isaiah:—

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Now the Lord speaks that word "liberty," and when the Lord says a thing, what is there?—The thing itself. The Lord says to all captives, "Liberty." Then what has everybody?—Liberty. The chains are broken, and there is nobody that need sit in bondage, because liberty has been given him. Everybody that sits in bondage is, therefore, a willing slave, a willing captive. Nobody need be bound. That is good. The Lord has spoiled principalities and powers; yes, has disarmed them, triumphed over them. He has entered into the strong man's house, and bound him, and spoiled his goods, taken away his armor in which he trusted. Then, when Christ in us obeys,—mark, when Christ *in us* obeys,—how much power has the devil against us?—None. When we allow Christ to fill us through the Spirit, so that we are filled with all the fullness of God, then we have power "over all the power of the enemy." What is our part?—Submission.

Now, that same work of submission is enough for you and me all the rest of our lives. To submit, to give up, and to keep giving up, or rather, to keep *given up*, as new experiences arise, is all we have to do; and it will occupy all our time. There is work enough for us, then, to hold still, and let the Lord fill us with his Spirit, and work us. That does not mean laziness; it is passive activity, if you please; it means being just as active as the Lord himself was; because Christ himself living in us will be just the same as he was when he was here on the earth.

So work. O, there is work enough for us to do. "This is the work of God that ye believe," and believing is receiving: "For as many as received him, to them gave he power to become the sons of God, *even to them that believe on his name.*" So that believing Christ is receiving him. Well, we will go further:—

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

The Spirit of God is poured out upon all flesh just as freely as the air we breathe; but just as people shut the air out of their houses, just so they shut out the Spirit of God. Every man in the world may be filled with the Spirit. The Spirit of God is poured out upon all flesh just as freely, and without measure, for every one. God wishes us to be filled with the Spirit, as our lungs are filled with air. This reference to the air reminds me of the creation of the first perfect man. God made him of dust. And what did he breathe into his nostrils?—The breath of life. Just simply breath. His own breath he breathed into him, did he?—Yes. But what was that breath?—Life. God breathed his breath into man, and man went on breathing. Breathing what?—The breath of life. What was that breath of life,—what do we breathe?

(A voice) Air.

What is air, then?—It is God's breath. If we knew this not only physically, but spiritually, we should be much more alive than we are. Read in Ex. 14: 21, of the time when the children of Israel were at the Red Sea:—

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

Moses stretched out his hand over the sea, and what was the result?—The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. Now what a wonderful change there was by a little shifting of the wind. The wind shifted so strongly that night that a thing happened that never happened before nor since. But let us read the inspired words of Moses the next day: "With the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap." Ex. 15: 8. So then the air or wind is the breath of God's nostrils. That breath God breathes into us day by day, every minute, yea, many times a minute,—his own life. Very good. When God made that first man, and breathed into his nostrils the breath of life, what kind of man was he?—A living man. Yes, but as to his character?

(A voice) Good.

The Lord God saw everything that he had made, including man, and behold, it was very good. The life that God breathed into man was God, and so long as man continued to acknowledge that his life, his breath, came from God, he remained good. Suppose that at every breath we acknowledged him, then what kind of beings would we be?—Good. We would not say that we were good, but the Lord himself would say that. We can never say of ourselves that we are good, and we do not need to, for the Lord is the only true judge of goodness, and no one is good except whom he calls good.

Now we come to the last part of the text quoted in Isaiah: "Trees of righteousness, the planting of the Lord, that he might be glorified." The tree is organized, is it not, perfectly? Every tree is organized, and all on one general plan, although you cannot find any two alike. It is the infinite variety of God, but it is all perfection. Now we are to be called trees of righteousness, the planting of the Lord, that he might be glorified. In the natural tree we see the manifestation of the life of God, in its selection of proper nourishment. The roots take up that which is good for it, and reject that which is not good. It is a present thing. What gives life to everything on this earth? That is, what is the immediate cause? What is it that all vegetation depends upon?—The sun. Christ is the Sun of righteousness. We are to be trees of righteousness, therefore the sun that is shining upon us is the Sun of righteousness, and that is not far removed from the sunshine that we see, because that teaches us of it. More than that, it is the glory of God. It is the shining of God upon us. But now we speak simply of light which comes to us in this world. What is it that is the life of the tree?—Sunshine. If light does not shine upon the tree, it will not grow. There will be no life there. So Christ says, "I am the light of the world."

Light is life. "In him was life, and the life was the light of men." His life comes to us now, and life is power. You can see that in the sun; the power of the sun draws innumerable tons of water into the skies every day. Light is life and power in the tree. Why is it that the tree grows, and is just what it ought to be?—Because every ray of light that shines to it is received. This brings the sap, the nourishment, food, to every part of the tree, and causes it to grow. The tree

simply takes every ray of light that comes to it. Suppose we were to do just the same way, then we would grow trees of righteousness.

The tree does not reject the sun nor a single ray of light, but all that comes to it, it takes gladly and absorbs, taking it into itself. That light is life, so that the tree is perfectly organized. Just so with us, if we will simply drink in the light, and that is the life of Christ. Then God will live in us, and will chose for us just the same as in the tree. We do not know anything, but he will think for us. What does he say?—Call upon him while he is near. How near is he?—"In thy mouth and in thy heart." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." If a man forsake his ways and his thoughts, what is there left of him?—Nothing.

What ways and what thoughts, then, are to be ours?—God's. Can I do as God does?—No. Can I set myself to thinking God's thoughts?—No. But he will think in us just what he wants us to think. He will not think for us such infinite thoughts as he thinks for himself, for he has not made us infinite; but he will think in us everything that he desires us to think, and will work in us perfectly to will and to do his good pleasure. Then we will be organized, reorganized, made new. It is God thinking and acting in us. We read yesterday: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their reasonings, and their foolish heart was darkened." Rom. 1:21. ("For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down *reasonings* and *every high thing that exalted itself against the knowledge of God*, and bringing into captivity every thought, to the obedience of Christ." The wisdom of this world is foolishness with God. Then when men think for themselves, not perfectly submitting to God, that he may think in them, just to that extent they are fools, no matter how learned. But when a man will yield soul and body to God, the Spirit of God will cast down these human reasonings, which are but vain imaginations, and the wisdom of God alone will be manifested. Now if God should think in every one of us assembled in

General Conference, would there be any mistakes made? Would there be any hap-hazard work?—No. He would think the same thing in all of us. All are made in different phases. He has made no two trees of the forest alike, and he has made no two of us alike; but coming together with God thinking in each of us, there would not be any human wisdom, but only the wisdom of the Spirit of God. Then everything would be done exactly right, and nothing would be done that ought not to be done. The command to us is explicit: "If any man speak, let him speak as the oracles of God."—When? Is it only when he gets up and gives testimony in meeting? Is it not just as well when he engages in business?—Certainly; for there is no limit. Then of course we must speak differently from what we have been speaking, for we must confess that many things have heretofore been spoken at random. How often we hear the brethren say, when they are not sure about some action or suggestion, "We have acted according to the best light we have." Now what is "the best light we have"?—It is Christ, the light of the world, the wisdom of God; and he says, "Who-soever followeth me shall not walk in darkness, but shall have the light of life." Then whoever follows absolutely the best light he has, need never be in doubt.

Now one question: Since such certainty is possible for us, do we not assume a great and fearful responsibility when we venture to go ahead in what we call the Lord's work, without knowing to a certainty that it is God himself that is doing it. Dare we do so in this Conference? Shall we not rather allow the Lord to organize us, by filling us with his Spirit? Then Christ will be our wisdom and our strength, as well as our righteousness.

Evening Services.

AS ARRANGED by the committee having the matter in charge, the evening services in the church at College View will be conducted according to the following: Wednesday, Feb. 24, J. E. Graham, captain of the "Pitcairn." Thursday, Feb. 25, Luther Warren. Friday, Feb. 26, E. J. Hibbard. Sabbath A.M., Feb. 27, M. C. Wilcox. Sunday evening, Feb. 28, I. D. Van Horn. Monday, Mar. 1, S. H. Lane. The following evenings to the close to be occupied by A. T. Jones. It is understood that this schedule is subject to change, if it be considered necessary.

Wednesday.

MUCH of the time yesterday was devoted to a reading and re-reading of testimonies, with comments and remarks by A. T. Jones. These related to the present situation, and were calculated to show the peculiar danger we as a people are in, especially of being led away by the counsels of men instead of the wisdom that comes from above.

The usual devotional meeting was held from 9 to 9:30. The next meeting was introduced by a season of prayer, in which several joined in deep earnestness for the presence and guidance of the divine Spirit. The time of the intermission was also mostly employed in the same manner.

After the intermission, remarks were made by O. A. Olsen concerning that which had been read, stating his recognition of the timeliness of these messages and his acquiescence in the things that have been sent us. He expressed his confidence in God who not only reproveth, but also forgives and restores his people. The reading of testimonies was then resumed by Elder Jones, and with remarks was continued until the dinner hour. Then the interests of the meetings seeming to demand that it be continued, the order of the exercises was changed, and opportunity was given for the expression of the feelings and experiences of those present. Many improved the time in acknowledgement of the things we had heard, and of the mistakes and wrongs of the past. The remarks were all attended with deep feeling, and the spirit of heart-searching was present.

The meeting continued in this form until after three, then a recess was taken until four at which hour the study of Hebrews by Elder Waggoner was taken up for a short time and at seven o'clock Elder Jones resumed his examination of the testimonies, as announced, though it was necessary to close this report before that point was reached.

The routine business was thus delayed; but it was the prevailing opinion, as expressed by all, that the day had been a most profitable one. The Spirit of God was present in power, and although it came as a reprover, and in admonition and warning, all welcomed its presence, and pray for wisdom to be guided in the future by its counsels.

That there are a few errors admitted to our columns, and that others are liable to occur, we are

aware, notwithstanding the fact that all connected with the BULLETIN do their best to exclude them.

The printing and proof-reading are done five or six miles distant from the editorial room. The proof-readers are competent and careful, the printers painstaking and conscientious; but the editors cannot have access to proofs. They do not even have the time necessary for a careful preparation of the copy. The work is new to most of those connected with it.

Under the circumstances, it is perhaps not a matter of surprise that in some things mistakes should appear. But we believe these have not been essential, for a mistake that is apparent need not be misleading. And we also feel assured that our readers are pleased with the neat and orderly appearance which our paper presents, and which is due to the efforts of those who have its mechanical preparation in charge.

S. H. LANE has been appointed to open the afternoon Bible study; and we have his word for it, that they will begin and close on time; "whether you are here or not."

Now it is a fact that as a man thinketh so is he. If one thinks straw and chaff, he will be straw and chaff. But in the great gathering day, or separating day rather, the wheat will be gathered into the garner, but the chaff will be burned up with fire unquenchable.—Contributed.

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