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GENERAL CONFERENCE BULLETIN,
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THE FIRST MEETING OF THE CONFERENCE.

ACCORDING to appointment the delegates to the thirty first session of the Seventh-day Adventists General Conference assembled in the Tabernacle, Friday, Feb. 15, 1895, at 10 A. M. Seats were assigned to delegates by a committee, the representatives of the various conferences being seated together.

Elder O. A. Olsen, the President, occupied the chair. W. H. Edwards, Corresponding Secretary, kept the records. In answer to roll-call, 108 delegates responded, representing forty-two conferences and missions. Besides these there were twenty-two delegates at large.

The roll being completed, hymn No. 627 was sung, after which the Chair offered a few appropriate suggestions based upon the solemn gravity of our position as a Conference,—the important issues before us, the obligations resting upon the delegates as representatives of the work of God. The 105th Psalm was then read, with brief and appropriate remarks interspersed. Prayer was offered by Elder J. N. Loughborough.

The President of the Conference then presented his address, the text of which was published in Friday's BULLETIN.

The reading of the address with a few accompanying remarks occupied the most of the meeting. It received the closest attention, as its terse statements and timely suggestions brought the present situation before the assembly. All were grateful for the evidences of the prospering hand of God that is over his work. The suggestions as to future policy and action commended themselves to the judgment of the delegates.

The Chair having been, by action of a previous

conference, authorized to appoint the usual committees, announced them according to the list already published.

ADMISSION OF NEW CONFERENCES.

A request was presented by Elder J. M. Rees from the newly organized conference of Oklahoma, for admission to membership in the General Conference. The petition stated that the Oklahoma Conference was organized Aug. 31, 1894. At present it contains seventeen churches with five hundred members, several unorganized companies, and fifty isolated Sabbath-keepers, not members. The amount of tithes paid since the organization is \$1350. S. H. Lane moved, J. H. Morrison seconded, that the petition be granted. A. J. Breed, superintendent of the district, corroborated the statements of the petition and predicted a successful career for the cause in that Territory. The country is being rapidly settled and developed. The motion to admit was carried unanimously.

Elder L. H. Crisler of Florida presented a similar request from the conference recently organized in that State. The petition set forth that this conference now contains seven churches with one hundred and eighty members. There are five unorganized companies, and about twenty isolated Sabbath-keepers. The annual tithe is \$1800.

T. A. Kilgore moved, A. F. Harrison seconded, that the petition be granted. R. M. Kilgore, superintendent of District No. 2, supported the motion. He alluded to the transient character of the large proportion of the Florida population, which gave a peculiar character to the work in that State; but he had full confidence in the future of the cause in Florida. The motion was adopted.

The Chair welcomed these conferences to the sisterhood of conferences and in behalf of the Conference extended a cordial invitation to their delegates to our councils.

At this point a cablegram of Christian greeting from the brethren in Norway was read. The dispatch consisted of a reference to Joel 2:23.

Adjourned.

WEDNESDAY FEBRUARY 13.

TAHITI AND OTHER ISLANDS.

ELDER A. J. READ.

PSALMS 50 : 1-6. The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself.

That we may refresh our minds in regard to the field, allow me to call your attention to a few geographical facts. The area of our globe is about two hundred million square miles. Of this area, one hundred and fifty million square miles are water, and of this water area about seventy-five million square miles are comprised in the Pacific Ocean. Dotted throughout this vast extent from the Arctic to the Antarctic are the numerous islands which make up the groups and archipelagoes of the North and South Pacific. The land area of these islands is estimated at one million six hundred thousand square miles, about one half the area of the United States, supporting a population of seventy-five millions.

Among these islands may be found every climate and all the diversities of physical geography which it is possible to find upon the continents. There are the low islands and the high islands, the rocky islands and the sandy, the barren and the fertile, the inhabited and the uninhabited, the hostile and the hospitable.

Tahiti, upon which we are at present located, is between 17 and 18 degrees south latitude, and about 149 degrees west of Greenwich, being a distance of about four thousand miles from San Francisco. It is about one hundred and nineteen miles in circumference, and sustains a population of about eleven thousand. The city of Papattee is located on the north side of the island and is the headquarters of the French government for the South Seas. There are located in this city about seven or eight hundred marines and military. Between the volcanic mountains which occupy the center and the sea coast, there lies a strip of fertile land, which abounds in the products of this tropical island.

The products are principally bread fruit, taro, sweet potatoes, yams, guavas, mangoes, oranges, and other

tropical fruits of less importance. The principal exports of the island are cotton, coffee, cocoanuts, and copra. The climate of Tahiti is very mild and agreeable. Though it is so near to the equator, yet the constant trade winds and the large amount of rain which falls yearly keep the atmosphere comparatively cool. According to the last record, it was estimated that the highest that the thermometer had reached during the year was ninety-one degrees Fahrenheit, and the lowest was fifty-nine degrees Fahrenheit. During the past year there has been a rain fall of about thirty-nine inches. There are two seasons recognized in Tahiti, the wet season and the dry season, although, properly speaking, there is no dry season. The mountains catch the clouds that are wafted down by the trade winds, and keep the island well supplied with rain and water throughout the year. The island has over one hundred and twenty-five streams large and small. Some of these streams are very broad, and flow with such force that in time of flood it is utterly impossible to ford them.

The island was discovered in the year 1767 by Captain Wallace, and two years later Captain Cook paid the island a visit.

In the years 1784 and 1785 Lieutenant Bligh, of England, visited the island, in charge of H. M. S. "Bounty" to procure bread-fruit trees. After leaving the island, a mutiny occurred, and some of the sailors returned and remained on the island of Tahiti, while others went to Pitcairn and became the ancestors of the present inhabitants of that island.

In the year 1797 the Spirit of God had begun to move on the hearts of his people for the salvation of the heathen people scattered over the South Pacific. John Adams was the first to receive these impressions. And at the same time the Spirit of God was moving on the hearts of benevolent people in England, who formed what is known as the London Missionary Society.

In the year 1797 some missionaries were sent out by that society to bring the glad tidings of peace and salvation to the people of these islands. Just before they landed upon the island, the Spirit of God had been working on the hearts of those heathen people. A severe earthquake occurred shortly before the landing of the missionaries, and it made such an impression upon the minds of the people that when the missionaries landed on the 7th day of March in that year, they were received gladly; and though they did not at once receive the gospel which the missionaries taught, yet they gave them a home and treated them hospitably. There were eighteen of the missionaries, and they began laboring to teach the people agricultural pursuits, and to bring before

them the gospel of truth. They made tours of the island to bring the instruction to the people.

Everywhere there seemed to be an absolute lack of all moral sense with these people. If the missionaries would give them a hatchet, an ax, or anything of that kind, they would appreciate it, but when they tried to teach them the truth of the gospel, it seemed almost impossible to make any impression upon them. The missionaries planted a garden, and the work began to look prosperous, when a war broke out, and their garden was destroyed. But they made more gardens, and just as they were about to reap the fruits, another war began, which threatened their lives as well as their property, and under the advice of Pomare, the king, the missionaries decided to abandon all, and leave the island at the first opportunity. Soon a vessel arrived, and the missionaries packed up everything and started to go on board. Their feelings as they were about to leave the island, and to abandon their friends whom they had been teaching, knowing that they would go back into the customs of savagery, may better be imagined than described. Just as the last one was going on board the vessel, a tall native chief cried out in his native tongue, "Mr. Knott, do not go," and that plea coming from the native chief was so potent that Mr. Knott felt that he could not leave the island. He and Mr. Hayward determined to return and stay with the people and teach them at all hazards. After a little while it was thought best for them to remove to the neighboring island of Morea, and remain there until the war was over, for they could have easy access to the people from that place and be comparatively safe.

Pomare took more interest in the gospel, professedly, although they could see no fruits of Christianity in his life; as he kept up the worship of idols, and many of his heathen practices. The war had subsided, and Mr. Knott and Mr. Hayward determined to make a tour of the island of Tahiti, and try again to present the gospel of truth to the people. They knew what it meant to make a tour of the island. They would get together a congregation and try to present to them the word of God, and what our Saviour has done for us, and the native people would perhaps just be getting interested when along would come some native rowdies and bring some fighting roosters and start them to fighting, and attract the attention of the child-like natives; sometimes it would be a dog fight, or they would throw bread fruit or some other missile. So the missionaries knew that it was not pleasant on this account. They reached the island of Tahiti in their canoe, which was an open dug-out, and balanced on the water by

an out-rigger that kept the log from rolling over. They spent the night with a friendly native. The next morning the missionaries arose early and went out, as was their custom, to seek a place of retirement where they could pour out their hearts to God in prayer. As they were seeking a place, they heard a sound which attracted their attention. It sounded like the voice of a native praying. They drew near to the clump of banana trees; and as they drew near they found unmistakably that it was a native pleading with the Jehovah God. They had heard them pleading with the wooden idols which they worshiped, but after 18 years of labor, that was the first prayer going forth to the true God. Mr. Hayward could hardly restrain himself from rushing in and embracing the object of his joy, but he did not, and sought another place of retirement, where he poured out his heart in thanksgiving to God.

They returned to their stopping place, and sought out this man, and gave him more instruction in regard to God. These seeds of truth that were thus springing forth were those that had been sown during those eighteen years. They gave the man more thorough instruction, and this man, with another who had been associated with him in seeking for light, were brought to the fold of Christ. Already they had begun to translate some parts of the Scriptures into the native language, and were trying to reduce the language to proper grammatical forms.

After this, Pomare, the king, took a more decided stand. Some of the chiefs from other islands also received the gospel. The truth was impressed upon their hearts, and pressed home upon them in such a way that nobody could doubt that God himself had established it. Pomare took such a decided stand that it gave an influence to the gospel, and almost before the missionaries were aware of it, whole villages of people became interested to know more of the truth. In the village of Matavai, quite a company were gathered out; they were called, *Pure Atua*, or "praying-to-God people." But jealousy was stirred up; the priests of the old heathen worship were angry, and when it came to the annual idolatrous feast for the offering of human sacrifices, they would demand and obtain of the king, the body of some Christian as a human sacrifice.

The *Pure Atua*, or "praying-to-God people," became so strong that a war was started by one of the opposing heathen chiefs against them, in order that he might extirpate them from the land. They began to think that the water-spouts, hurricanes, etc. were caused by these "praying-to-God" people. One Sabbath when they were all peaceably gathered

together in the church that had been built for the worship of God, the cry was started, "*Tamai, Tamai,*" (war, war). The service was finished and the benediction was pronounced, and then they all went to their huts and took their weapons; they knew that they must fight, but the gospel had made such an impression upon their minds that they determined to do nothing more than to defend themselves. That day and all that night one of the most bloody wars was waged. The victory was to the Christian people, but instead of pursuing the victory as was customary for the natives, killing men, women, and children, and destroying villages, the king said, "Stop, it is enough; they have fled. Let them alone."

The people then began to take more interest in religion, and whole villages embraced the gospel, but there were so few missionaries that the natives did not have the instruction that they ought to have had, and so many became Christians, but little more than in name. They had a "form of godliness," without the power. The English people had a leading interest in the island until the year 1842, when the French people established a protectorate over the island. In 1880 the island was annexed to France. The whole group afterwards became annexed.

In the year 1891 another important event in connection with their history occurred when the "*Pitcairn*" went to these islands. When we arrived at the island, we found a peculiar state of affairs. We found that all the English missionaries had abandoned the island, because of being so circumscribed by French laws. They found it impossible to carry on their work and so they had left and gone to other fields. French missionaries then took up the work. There are at this time about seven Roman Catholic priests and a large number of Catholic sisters of mercy and other helpers laboring there. The French Protestant Society has also sent out three missionaries to take charge of the Protestant interests on the island, but these are inadequate to instruct so many people in the way of righteousness.

During our first visit to the island, I became acquainted with a native pastor, who invited us to attend his services. So one Sunday morning we went early and attended his services throughout the day. The services were after the same form as they are in this country. There were a few benches, but most of the people were obliged to sit on the floor cross-legged in the native fashion; in the congregation there were also quite a number of dogs, and children playing, all oblivious of their surroundings. But some of the people were paying good attention to the service and taking notes of all that the pastor said in his sermon. When the services were over,

the pastor invited us to stop and visit him and attend the evening prayer meeting, which was to be a review of all the services of the day. His meeting-house was made of bamboo poles, and had a thatch roof.

As we entered the building for the prayer meeting, we saw the native people sitting upon the floor and just preparing for the opening service. As they began the opening hymn, they rolled little native cigarettes and lighted them, the women as well as the men participating in the general smoke, and passing the cigarettes from one to the other; they smoked and sang and repeated passages of Scripture throughout the service, until the room became quite thick with tobacco smoke. This meeting continued until about half past ten, and then they had an intermission, during which refreshments were served, consisting of hot coffee and white bread. Most of them buy their bread of the Chinese dealers, but some make it themselves. After the refreshments, the meeting continued, as the pastor told us, until half past one in the morning. We left the service before it was over and went to the pastor's house to retire. The pastor has his house a little more like the European houses. He had it partitioned into three or four rooms. While we were sitting, talking to the pastor's wife, we noticed some black thing crawl out between the thatch and fall on the floor. On investigation we found to our horror that it was a centipede. We felt a little uncomfortable at the prospect of sleeping there, but concluded to make the best of it. The next morning we had a talk with the pastor in regard to his service, and suggested that it might be a little more spiritual and beneficial if they would leave out some of the tobacco. During our visit, also, we had occasion to instruct him in several things which he desired to know. One thing was that Mrs. Read taught his wife how to make bread. Their only apparatus for bread making was a piece of an old coal-oil tin for a pan and a hole in the ground paved with stones for an oven.

We had a very pleasant visit during the week, and left him quite interested in reading some of our books, for he had learned to read a little English before we met him.

While we were away from the island, the native pastor felt very much impressed with what had been said. On the return of the "*Pitcairn*" in September, 1892, we found an improved condition of things. There was beautiful shrubbery growing in the yard, he had a nice little garden, and walks laid out, everything was clean about the place, the pigs had been dispensed with altogether, he had a nice little pine-apple patch planted, his bread-fruit trees were

doing nicely, and he even had his house white-washed; and among other things, he had bought a stove.

We also found that the native pastor had begun to study the book, "Bible Readings," which we had sold him. He liked that book particularly because there were references to passages of Scripture, and he could see what they were by looking them up in his native Bible. And so week after week, he would take subjects, and look up all the passages in the Scripture upon them. And when we came back, we found him and others of his people obeying the truth of God.

But the pastors are all government employees. So as the native pastor was teaching doctrines that the government did not consider catholic, they decided that he was not fit any longer to be a pastor of that people, and took away his pastorate. But his people had learned to love the truth. And they came day after day to gain instruction from him from the word of God. So when the "Pitcairn" arrived in September, 1892, we found quite a little company of people that were professing to live up to the light of the truth of God. But they still continued the use of tobacco to some extent in their prayer meetings. After our arrival and the establishment of our mission there, we had occasion to give them some instruction in regard to these things, and it was not long until the tobacco had disappeared altogether from the meetings.

One thing in regard to the natives of this island is that they need line upon line, precept upon precept, and so we have to give them the simple truth of the gospel over and over again, and often we find them very dull in grasping spiritual truth. But notwithstanding all the difficulties that we have to meet in laboring among these people, and all the discouragements when we find it so hard for them to appreciate the wonders of God's truth, yet there is one consolation,—we have the assurance that it is the MIGHTY GOD that has spoken to the ends of the earth; it is he that has called the earth from the rising of the sun to the going down thereof, and we know that his truth will find a place among these people.

THE BOOK OF COLOSSIANS.—No. 10.

ELDER J. H. DURLAND.

LIFE HID IN CHRIST.

THIS morning we enter upon the study of the third chapter of Colossians. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Verse 1. This reminds us of the language used in the 12th verse of the preceding chapter: "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." Before a burial there should be a death. Let us also notice the thought brought out in Rom. 6:1, 2. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" In the same chapter, last verse, we are told that the wages of sin is death. The sinner has his choice. He can suffer the penalty for sin, or accept the death of Christ, and die with him. In either case it is death.

This thought is further brought out under another figure in Rom. 6:5. "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Here we have the idea of death again. Take two kernels of corn exactly alike. Put one in earth where it will be subjected to heat and moisture, and keep the other in a dry place. What will the result be? The one you planted will decay, and from it there will spring forth a new life. The other will remain unchanged. In the first case there was a death, and a consequent life and growth. Paul refers to the same figure in 1 Cor. 15:36. "Thou fool, that which thou sowest is not quickened, except it die." In order to produce that life, there must be death. The Bible is full of figures illustrating our connection with Christ. If we would study our Bibles and study nature at the same time, we would understand these principles.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." So in the kernel of seed that was planted, the old part died that the new growth might appear. When Christ was offered on Calvary's cross, the Father saw in that offering the death of every individual that will be saved. When he was offered upon Calvary, it was not only for our sins, but for our sinfulness. In Christ we were recognized by God as hanging on that cross with him, and dying when he died, so that his death represents our death. When we recognize it, appropriate it, and identify ourselves with it, it becomes the same as if we had been crucified and our old life had gone out with his. Christ passed through that experience for us, and therefore says unto us, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11. Now let us take that as a fact, and talk that way. We don't want to hesitate, and question whether it can be so or not. It becomes a fact to us when we only accept it as such. But will not the flesh come up with its evil

inclinations? Yes, but what are you to do? Reckon yourselves to be dead. You are buried with Christ, and not only buried, but you have risen with him. Some people lose a good deal of their Christian experience because they are all the time thinking about the death. Let us thank God that we are also risen with him, and that our life is hid in Christ.

This leads to the thought of a definite appropriation of the death of Christ, not simply for the church or for the congregation, but for you personally. He died for each one of you individually just as much as though there were not another soul upon this earth. Now if you have accepted his death, what about your past life? It is just as though you had never sinned. We are so apt to think that Christ died for the whole world, and perhaps if we do well, he will take us in. But our doing begins after we have accepted him, not before. Heaven belongs to us who are here this morning. I am glad that we do not have to say: I hope after a while to be an inheritor of the everlasting kingdom. It is your privilege and mine to say: It is mine now; because Christ is mine, and all that he has is mine.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." 2 Cor. 5:17. What about his life then? It will be a new one, will it not? And his affections, appetites, aspirations, his deportment and associations, will all be new..

The Saviour said (John 17:3): "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." He did not say that eternal life was going to heaven when you die. No; it is to know Christ. And can a man who is in this close union with Christ, spend his time in thinking of the death which awaits the ungodly? His mind is where?—Above. For his life is there, hid with Christ in God.

Our relation to this world may be illustrated by the diver who goes down into the sea to gather pearls. He could not live down there among the fishes, but he has a work to do there; and while he is doing that work, he is kept alive by means of the air that is furnished him from above. As soon as this connection is broken off, and the air ceases to come to him, he will die. Just so it is with the Christian. His spiritual life cannot be preserved by breathing the atmosphere of this world; he must breathe the atmosphere of heaven.

Right at this point I would like to read a few extracts from a communication by Sister White, dated July 30, 1894.

I would that every soul who sees the evidences of the truth would accept of Jesus Christ as his personal Saviour. Those who

thus accept of 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. The Lord will no more cast off the humblest, lowliest believer in Jesus, than he will demolish his throne. We are accepted in the Beloved.

Not we *will* be, but we *are*. It is our privilege to say that at all times. It is the best way to meet the devil. I will read further:—

We are members of the royal family, children of the heavenly King, heirs of God, and joint heirs with Jesus Christ.

The church of God upon the earth is one with the church of God above. Believers on the earth, and those who have never fallen in heaven, are one church. Every heavenly intelligence is interested in the assemblies of the saints, who on earth meet to worship God in spirit and in truth, and in the beauty of holiness. In the inner court of heaven, they listen to the testimonies of the witnesses for Christ in the outer court on earth. And the praise and thanksgiving that come from the church below, are taken up in the heavenly anthem, and praise and rejoicing resound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam.

Suppose only a few come to meeting. Do n't feel discouraged; but remember that the rest of the congregation is in heaven. There are thousands of thousands, and a word for Christ makes the whole heavens ring with amens.

While angels drink from the fountain head, the saints on earth drink from the pure streams flowing from the throne of God, making glad the city of God. Oh, that we could all realize the nearness of heaven to earth! When the earth-born children know it not, they have the angels of light as their companions; for the heavenly messengers are sent forth to minister to those who shall be heirs of salvation. A silent witness guards every soul that lives; seeking to win and draw it to Christ: The angels never leave the tempted ones a prey to the enemy who would destroy the souls of men if permitted to do so. As long as there is hope, until they resist the Holy Spirit to their eternal ruin, men are guarded by heavenly intelligences. Let us all hear in mind that in every assembly of the saints below, are the angels of God, listening to the thanksgiving, the praise, the supplication that is offered by the people of God in testimonies, songs, and prayers. Let them remember that their praises are supplemented by the choir of the angelic host above.

Brethren, let us be where we can join right in the worship. There are some other thoughts on the same point which I will read to you from a similar communication of Feb. 6, 1894:—

The image of Christ engraved upon the heart is reflected in character, in practical life, day by day, because we represent a personal Saviour. The Holy Spirit is promised to all who will ask for it. When you search the Scriptures, the Holy Spirit is by your side, personating Jesus Christ.

Here are a few words from the same author which I have put in the margin of my Bible opposite Isa. 57:15:—

If we will open the door to Jesus, he will come in and abide with us. Our strength will always be reinforced by his actual representative, the Holy Spirit.

Do we want the Holy Spirit? Do we ask for it? One way of asking for it is to search the word of God, for here we are told that when we do so, the Spirit is by our side.

The truth is a living principle made to shine in precious clearness to the understanding, and then, O then, it is time to speak words from the living Christ. "Ye are laborers together with God."

Under the showers of the latter rain, the inventions of man, the human machinery, will at times be swept away, the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent with convincing power. No one will then watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God's own channels. . . . I am sure that there is a heaven full of the richest, enduring treasures to be freely given to all who will appropriate them to themselves, and becoming enriched, thereby, will impart freely to others. I know this to be the truth.

We need to obtain a rich, daily experience in prayer; we should be like the importunate widow, who, in her conscious need, overcame the unjust judge by the bare force of her determined pleadings. God will be inquired of to do these things for us; for this is giving depth and solidity to our experience. The soul that seeks God will need to be in earnest. He is a rewarder of all those that seek him diligently.

We want the truth spoken to human hearts by men that have been baptized with holy love for Christ, and for the purchase of his blood, men who are themselves thoroughly impressed with the truth they are presenting to others; and who are practicing the same in their own life. The word of God is sure, and every speaker should seek to link the hearers to Christ.

While God on the one hand tells us to seek those things which are above, he tells us also on the other hand to mortify our members, reckon ourselves to be dead, crucify the flesh, etc. Then he tells us (Gal. 5:19-21) what the fruits of the flesh are: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath," etc. Sometimes we hear people say, I wish I did not do these things. Yet all the time they are doing them. Brethren, if we want these things crucified, we must give them up.

Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Syrian, bond nor free: but Christ is all and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering: forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Col. 3:9-15.

[Alluding to verse 16, in reference to singing, the speaker said he would stop at that point as it was to be considered in a special discourse by Prof. Taggart, the following day.]

HEALTH TOPICS.—GERMS.

J. H. KELLOGG, M. D.

In some cases, the poison produced by certain germs destroys the germs themselves, as the carbonic acid gas produced by a fire will put out fire. Then there are certain kinds of germs that destroy other germs. There are also minute animal forms in water, infusoria, that destroy germs.

Sunlight is another enemy of germs. Some deadly germs exposed to direct rays of sunlight will be killed in a few minutes. That is one reason why a house should have plenty of sunshine. Even diffused light is to some degree destructive of germs. Germs grow and thrive in the darkness. I think the ideal house would be of glass, so the sunlight could get into every corner and kill the germs. The ideal clothing would be white, so the sun could shine through to the skin, and even into the body. The sunlight is an excellent germ destroyer.

But the most important of all the means of protection which we have against germs is the protection afforded by our own bodies. Nature has given us ample protection against this destructive army which is ever ready to invade our bodies. In the first place, the skin is impervious to germs. There is no germ, not even the most deadly, that can of itself get through the skin. They can be rubbed through, however; and as they are always present upon the skin they often get rubbed through, and that is what produces boils. The stiff collar rubs the neck, and if the germs get through the skin, and are not destroyed, a boil is the result.

The mucous membrane is also to some degree impervious to germs, but not so perfectly so as the skin. If we take a little cold, the germs attack the mucous membrane of the nose and throat, and we have trouble at once. Or if we have a bad tooth, for instance, the germs get into it, and get down into the glands, and we have an enlargement of the glands. The mucus from the mucous membrane is an antiseptic, and kills germs.

The alimentary canal and the lungs are supplied with cells which destroy germs. Were this not the case, the germs which we are all the time taking into the mouth and nose would soon destroy us. The white corpuscles of the blood capture the germs that get into the blood. In the tissues themselves are living cells which act as germ destroyers. The liver destroys germ poisons; and the spleen is a sort of "limbo" where germs are imprisoned and destroyed.

These facts in regard to germs are exceedingly important. Many of them have only been known a

short time; and are invaluable to those who would preserve their health at this time when the very atmosphere is filled with disease.

Since nature has given us so much protection against germs, some may be ready to say, "Well, then what harm in eating a few germs? What is the use of taking such care as to germs?" Such questions are easily answered. When we take the utmost precautions, there is still as much work for the system as it can well do in this line. When a man is running as fast as he can run, it is useless to ask him to run any faster; or if he is carrying as large a load as he can carry, if you put upon him a load as large again, he breaks down, and cannot carry any. The capabilities of the body to destroy germs are limited; and when that limit is passed, we fall a prey to disease. Now if we persist in taking in food and drink that are filled with germs, such as meat and cheese and unsterilized milk and butter, may we not expect that when a severe strain is brought upon us, or when some contagious disease is prevalent, the body will be so overtaxed that we shall not be able to resist an attack? If the antiseptic powers of our bodies are taxed all the time to their utmost capacity, we are entirely unprepared for an emergency. The body can offer little or no resistance to disease.

The resistance of the body against germs is lessened by starvation. Experiments have been performed upon the pigeon. Under normal conditions, the pigeon will not take certain kinds of disease. But a pigeon kept without food for a week, then inoculated with the same germs, will die in a very short time of the disease.

Abstinence from food reduces the power of resistance against disease germs. Most of you know that it is not best to go where there is a contagious disease when you have an empty stomach. Indigestion likewise lessens the resistance of the body to disease for the same reason that lack of food does. Loss of sleep and loss of blood lessen the capabilities of the body to resist germs. You may have noticed that one is pale from loss of sleep. The blood corpuscles that destroy the germs are not active, but are "loafing," we might say, in the interior of the body. The pale, thin blood is a prey to germs.

Overeating and the eating of bad food decreases resistance to germs. The use of meat, cheese, oysters, and other food that is swarming with germs, of course reduces resistance against germs, by clogging the system.

Now I wish to mention some things that will promote resistance against germs. The first thing, we must have pure air. In breathing impure air we saturate the body with impurities so it cannot de-

stroy the germs that come in. Deep breathing and pure air are indispensable.

Another most important thing to promote resistance against disease germs is a pure, simple diet, in moderate quantity, well masticated, and well digested.

Abundance of exercise in the open air is an excellent thing in aiding the system in resisting disease. A light shower or sponge bath of cold water, daily, by those in health, stimulates the circulation of the blood, and increases the activities of the germ-destroying cells.

I wish to give a few special suggestions.

1. Avoid exposure to contagious diseases when possible. Some people say, in a spirit of bravado, "I am not afraid of anything! I never take anything!" But to needlessly expose yourself to any contagious disease,—measles, small-pox, whooping cough, scarlet fever, or any other contagious disease,—is a thing you have no right to do. Even if you do not take it, you may carry it in your clothing to some one who will.

2. If exposure is necessary, then go, and trust that if you use proper precautions, the Lord will protect you. Avoid exposure when hungry or sleepy. Take a vigorous run in the open air before exposure.

3. If one is exposed to dust or air liable to be filled with germs, a handkerchief placed over the mouth and nose, makes a very good germ filter.

4. The sick room should be thoroughly disinfected. I think it is a minister's duty to see that proper antiseptic precautions have been taken to protect the public at funerals. In cases of typhoid or scarlet fever the sick room should be thoroughly disinfected with sulphur. Four pounds of sulphur for every one thousand cubic feet of air in the room should be burned to disinfect the room. Take a kettle, place it upon some bricks in a tub containing an inch of water; put into it a good lot of charcoal, which can be made from burning a little wood and quenching with water. Paste thick paper over every crack, window, and door, except the one through which you must pass. Then mix the sulphur with the charcoal in the kettle, and set fire to it, and get out of the room as quickly as possible; seal up the door, and leave the sulphur to burn out, and do not open the room for twenty-four hours. Then open it and let it air a day before you use it. A thorough disinfection such as this will destroy all dangerous germs.

5. The excreta of fever patients should always be thoroughly disinfected; which can be done with three times the amount of boiling water. Boiling water will kill any dangerous germs.

6. Consumptives should burn every particle of sputa ejected. Expectorate upon paper or in a paper box, and burn it. The carelessness of one person in this respect may cause the death of one hundred others.

THE COUNCIL MEETING

At the council meeting on Wednesday afternoon the time was occupied by Elder O. A. Olsen who spoke instead of Elder Allen Moon, President of the Religious Liberty Association, the latter being unable to appear. The subject chosen by Elder Olsen was the necessity of increased efficiency in the matter of carrying forward the work of the denomination. He introduced his subject by speaking of the growth of the work since the last General Conference, and in connection with that thought mentioned among other items, that sixty-two ministers had been ordained, and ninety-seven churches erected within the last two years. He then proceeded to speak of the General Conference Districts, the office of district superintendent, and the necessity of still further perfecting the organization of these districts. Some of these divisions now contain more members, more laborers, and more institutions than our General Conference contained a few years ago, and hence the importance of properly caring for, and nourishing all these interests. As our work increases in magnitude and our enterprises enlarge, it will be very natural for us to pay close attention to some things and neglect others. This should not be.

The plan of organization which was introduced into our work at the beginning was of God, and should be preserved in every particular. The speaker remarked that his mind had been particularly directed to the words of the Lord to Moses when he was about to make the Tabernacle: "For see," said he "that thou make it according to the pattern that was shown thee in the mount." God has a pattern in his mind according to which he desires his work shall be organized and directed, and it is incumbent upon us to study the divine pattern and closely to imitate it; and this means thorough organization in all our work. The plan that suggested itself to his mind was that the presidents of the Conferences composing the districts, together with the superintendents should form a sort of a district Conference Committee or Council, and that many matters pertaining to the work in the district, and to the mutual interest of the various Conferences, be considered by this council, such as the interchange of laborers, the appointment of camp-

meetings, and many other subjects of mutual interest. This is becoming more desirable and necessary now that the General Conference is held but once in two years. We could not think of going back to the old plan of holding these large meetings annually. But there is need of brethren often counseling together, with reference to the work for our mutual benefit, and for the best interest of the cause. During 1893-94, Conferences here held in all but one of the districts, and in every case was productive of much good.

For twenty-five years much has been said in the Testimonies upon the point of dividing the responsibilities and avoiding giving the work a one-man mold. The idea that a few men should compose the large body of all our committees and boards is not as the Lord would have it. More men should share these burdens and by experience gain a fitting up for greater responsibilities. The speaker believed that we should make more of our district conferences. Some lines of work must always be left to the General Conference, for here every interest of the cause unites, but much of the detail work that has heretofore been done by our General Conference can now be taken up by the district conferences to better advantage. While the dividing up of these responsibilities will be a salutary movement. We must be careful to avoid confusion, and we must exercise great care to observe the plan which the Lord has given for his people.

After the sanctuary had been prepared and its materials brought together and everything was in shape, there was still one thing lacking, and that was the vital thing. It would have been but an empty shell without the presence of God. So it is with our work. No arrangement could possibly make up for the lack of God's presence. No remodeling of the sanctuary, moving of furniture, or readjustment of the curtains would bring back the presence of God. And yet we sometimes make the mistake that when we are conscious of the lack of God's presence we think the matter may be remedied by remodeling and reshaping the work; whereas the vital trouble is that God is not with us, and no readjustment will do us any good unless we humble our hearts and obtain God's presence and his blessing with us.

It would seem that the perfecting of the organization of these districts would be to follow on in the same lines which have been marked out by the Testimonies of the Spirit of God in the beginning of our work. Its effect will be to unify and strengthen the work, and to bring all parts into harmonious action. By forming the councils which have already been mentioned, composed of the presidents of the confer-

ences, with the district superintendent as chairman, the responsibility will be divided, and there will be less liability to mistake. The word has often come to us that we should counsel together; and "in a multitude of counselors there is safety." By thus bringing the united judgment and experience of these brethren together, the work will become more firmly established and will not bear the mold of any individual.

Having spoken at some length upon this point, the speaker then turned his attention to the organization of conferences and churches, carrying out the fact that organization at proper times and under proper circumstances is a means of strength, but that premature organization is a source of weakness. A conference or a church organized before its elements are educated and capable of bearing responsibilities and carrying on their own work is destined always to be a weak and tottering fabric. Mistakes are often made in this way in the organization of churches. A minister may bring out a company of people upon the truth, baptize them, and administer the ordinances of the Lord's house, but church organization should not be perfected till they have reached a point in their education where they are thoroughly grounded in the truth and are able to do efficient work for the Master.

Following the discussion of this point, other matters of church polity and discipline were brought up. Questions were raised by different ones in the congregation and an interesting and instructive discussion of various points of interest filled the remainder of the hour.

THE DIVINE-HUMAN FAMILY.—NO. 5.

PROF. W. W. PRESCOTT.

A FEW FRAGMENTS.

THERE are some phases of the Christian life and experience that are hard to put into words, and I fear sometimes that we shall make difficult that which is simple in itself, and may becloud with many words that which would be plainer if we said less about it. I do not want to do that. The purpose of our study is not to enlarge upon and draw out some theory. It is to grow in Christ; it is to get help in the Christian life, and although we may elaborate a very nice theory, if it is left there, the whole thing fails; let us not forget that.

We will read first this evening from Ezekiel 36:25-28:—

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

The best comment on this scripture is in Heb. 8:8-10:—

Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

That is the same result as is spoken of in Ezekiel. "I will be to them a God, and they shall be to me a people." And that is to put the law of God into the mind and write it upon the heart. And we have been studying in this very line, as to the way in which God works with us, and how he reaches us through the mind. Now, "I will put my laws into their mind, and write them in their heart." Two or three scriptures will make the meaning of that perfectly clear.

Read first in Ps. 40:6-8, a prophecy of Christ.

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

"I delight to do thy will," or "I delight to fulfill thy will," as given in one translation. This is in harmony with the thought in Matt. 5:17: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." So the prophecy was, "I delight to fulfill thy law, O my God: yea, thy law is within my heart."

I call attention to an expression in Vol. 4 of "Spiritual Gifts," first part, page 101, in speaking of the ark of God: "The ark was a sacred chest made to be the depository of the ten commandments, *which law was the representation of God himself.*" Now that "law is within my heart," not the two tables of stone, but the law itself, which was the will of God; which was the mind of God; which was God himself in the heart. So we read in 2 Cor. 5:19 that "God was in Christ reconciling the world unto himself;" and God was in Christ because the law of God was in the heart of Christ.

The new covenant promises, "I will put my laws into their mind, and write them in their hearts," which would bring God in Christ into the heart of the believer; thus that would be "Christ in you the hope of glory;" that would be putting the mind of God in Christ in the place of our mind; that would be giving a new heart. That would be as is described in 2 Cor. 3:3.

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." The gospel becomes a personality in those who believe, and they become living epistles known and read of all men. But you observe that the whole operation by which this change is brought about is through the mind and the heart, by putting the law of God through the agency of the Spirit of God into the mind and into the heart; and that gives the new mind and the new heart.

Perhaps some have wondered what was the difference in the Scriptures between the word *mind* and the word *heart*. I do not know that I can lay down any fixed rule with reference to these words in the Scriptures. This is more difficult from the fact that our English translation is not uniform in its rendering; but this thought has been some guide to me in studying, and that is: while "mind" refers to the intellect, the reason, "heart" goes beyond that, and includes the affections and the will. We do not find any statement in the Scriptures that *with the mind* man believeth unto righteousness; but the Scriptures do say that "*with the heart* man believeth unto righteousness." So whatever may be meant in general use by the word "heart," this is true, that according to the Scripture statement it is that with which we believe unto righteousness; and here comes the difference between a true faith and a mere assent, or between Protestant faith and Catholic faith. Protestant faith, or genuine faith, is more than an assent of the mind that a certain statement is true; it includes that, but it goes beyond that, and the faith of which the Bible speaks includes the submission of the heart, the placing of the affections, the yielding of the will to God. That cannot all be done simply by the intellectual faculties; it must go beyond that and must include the affections and the will; and the placing of the will in our religious experience, in the new birth, and in Christian growth, is a very important one. It may be worth the while to read a few statements bearing upon this. "Steps to Christ," page 48:—

What you need is to understand the true force of the will. This is the governing power in the nature of man, the power of decision,

or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve him. You can give to him your will. We will then work in you to will and to do according to his good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ, your affections will be centered upon him, your thoughts will be in harmony with him.

Also from "Testimony" No. 33, pages 41-43:—

Pure religion has to do with the will. The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power, which works in the children of men unto obedience to God, or unto disobedience. You will be in constant peril until you understand the true force of the will. You may believe and promise all things, but your promises or your faith are of no value until you put your will on the side of power and action. If you fight the fight of faith with all your will power, you will conquer. Your feelings, your impressions, your emotions, are not to be trusted, for they are not reliable, especially with your perverted ideas; and the knowledge of your broken promises and your forfeited pledges weakens your confidence in yourself, and the faith of others in you. But you need not despair. You must be determined to believe, although nothing seems true and real to you. I need not tell you it is yourself that has brought you into this unenviable position. You must win back your confidence in God and in your brethren. It is for you to yield up your will to the will of Jesus Christ; and as you do this, God will immediately take possession, and work in you to will and to do of his good pleasure. Your whole nature will then be brought under the control of the Spirit of Christ; and even your thoughts will be subject to him. You cannot control your impulses, your emotions, as you may desire, but you can control the will, and you can make an entire change in your life. By yielding up your will to Christ, your life will be hid with Christ in God, and allied to the power which is above all principalities and powers. You will have strength from God that will hold you fast to his strength; and a new life, even the life of living faith, will be possible to you. But your will must co-operate with God's will, not with the will of associates through whom Satan is constantly working to ensnare and destroy you.

You must remember that your will is the spring of all your actions. This will, that forms so important a factor in the character of man, was at the fall given into the control of Satan; and he has even since been working in man to will and to do of his own pleasure, but to the utter ruin and misery of man. But the infinite sacrifice of God in giving Jesus, his beloved Son, to become a sacrifice for sin, enables him to say, without violating one principle of his government, Yield yourselves up to me; give me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of my good pleasure. When he gives you the mind of Christ, your will becomes as his will, and your character is transformed to be like Christ's character.

God has given us the power to yield the will up to him and then he will work both to will and to do of his good pleasure. That is all made possible from the fact that Jesus Christ was made flesh and dwells in us.

Now another line of thought: How do we know that we are "in him"?

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 1 John 2: 5. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. 1 John 3: 24. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 1 John 3: 24. If any man have not the Spirit of Christ, he is none of his. Rom. 8: 9. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. 1 John 4: 15.

Just a comment upon that last scripture. "No one can truly confess Christ before the world unless the mind and spirit of Christ live in him." How do we know that we are in him? In the above scriptures we are told just exactly how we know that we are in him and he in us.

And this work that is thus begun "in him" is to be carried forward and made perfect in the same way. Let us read a scripture that will teach this lesson:

Ye rulers of the people, and elders, If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him, doth this man stand here before you whole. Acts 4: 9, 10, R. V.

When the miracle was performed, Peter said, "In the name of Jesus Christ of Nazareth, rise up and walk." There is the beginning and the continuance of Christian life. The man arose, he walked, and he was there before the council and he still stood, that is, he still had strength in his feet and ankle bones. But how did he retain that strength? *In him*, "Even in Him, doth this man stand." It is exactly so in our Christian experience. We receive strength at the first "In the name of Jesus Christ of Nazareth." We rise in him, we walk in him, we stand, we continue in our Christian experience, in Him. So, from first to last and all the way through, it is always in him. *Always in Him*. And the Saviour has given us a very striking lesson to illustrate and enforce this idea.

The 15th chapter of John.

I am the true Vine, and my Father is the husbandman. Every branch [Where?] *in me* that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it [or cleanseth it] that it may bring forth more fruit. Now ye are clean through the Word which I have spoken unto you. *Abide* in me and I in you; as the branch cannot bear fruit of itself except it *abide* in the vine, no more can ye except ye *abide* in me. I am the vine, ye are the branches; he that *abideth in me* and I in him, the same bringeth forth much fruit, for without me [apart from me, severed from me] ye can do nothing. If a man *abide* not in me, he is cast forth as a branch and is withered and men gather them and

cast them into the fire, and they are burned. If ye *abide* in me, and my words *abide* in you, ye shall ask what ye will, and it shall be done unto you.

There are many lessons suggested in this scripture. First the closeness of the union between the branch and the vine. What kind of union must that be in order that fruit shall be brought forth? It must be a life union; it is not sufficient to bring them near together; to have them touch one another. There must be a living connection between them. What furnishes the life for the branch? The vine furnishes the life. If it is not a living connection, the branch withers. It cannot bring forth any fruit. There must be life passing back and forth between the vine and the branch, and in order that it shall be this way, the branch must *abide* in the vine. Does a branch *abide* in a vine when you have it out to-day, and put it in to-morrow, and out next week, and once a week or once a month it is taken out and set aside, is that branch *abiding* in the vine? The idea is that it must remain there permanently; that it is a union that cannot be broken off at pleasure and reunited at pleasure with the idea that you can get the same results as though it remained firm in that life connection.

You know you can maintain a semblance of life by putting a branch in water, but suppose you forget to pour water into the glass, it will soon wither away. That is, it will lose the appearance of life. Suppose you fill up the glass periodically with water, will that branch bear fruit? How many church members are simply branches stuck into a glass of water who require a periodical refreshing; who claim to be branches and yet never bring forth fruit! and if there is not a periodical stirring up with a revival service, they will begin to lose the appearance of life, and if neglected too long without such a periodical stirring up, even the appearance is gone. *Abide* in me; that is the only secret of Christian life. *Abide* in Christ. You cannot expect fruit from a professed Christian who does not *abide* in Christ, remain in Christ, live in Christ, in daily, constant union with Christ: cut off entirely from the world, and wholly given to Christ. That is the only way to have a genuine Christian experience.

Now there is one more thought to which I will direct your attention, and perhaps that will close our consideration of this special line of thought. Will you turn to the book of Ruth? The story in the book of Ruth, simply as a story, is a very beautiful one, but when we understand the purpose of this narrative, it adds a hundred fold to the beauty and value of the book. This whole book is to teach us the lesson of the nearness of Christ to us, and that by blood

relation; that is the whole purpose of the teaching of the book of Ruth. Of course time will not permit me to read the whole book of Ruth, and I will only outline some of the thoughts in it, and then call attention to the principal points in the story.

After Naomi had returned to her own land, and her daughter-in-law, Ruth, had returned with her, then Ruth went out into the field of Boaz to glean. When she returned, 19th verse of the 2nd chapter, "And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? Blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz. And Naomi said unto her daughter-in-law, Blessed be he of the Lord who hath not left off his kindness to the living and to the dead. And Naomi said unto her [Dr. Young's translation], the man is a relative of ours, he is of our redeemers." (See also the marginal reading.) That is, this man Boaz is one who is so closely related to us by flesh and blood relationship that according to the Levitical law he can step in and redeem our inheritance that went away from us when we went out into the land of the Moabites.

Now pass into the third chapter. When Ruth went to lie down in the threshing floor and Boaz made inquiry (9th verse), he said who art thou, and she answered, "I am Ruth, thine handmaid. Spread therefore thy skirt over thine handmaid for thou art [Dr. Young] a redeemer." Going on with the same chapter, "And he said, Blessed be thou of the Lord, my daughter: for thou hast shown more kindness in the latter end than at the beginning, inasmuch as thou followedst not the young men, whether poor or rich, and now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman." Now we will read from Dr. Young's translation, and see what it was that she suggested in that statement that "thou art a redeemer," 12th verse: "And now surely, true that I am a redeemer: but also there is a redeemer nearer than I. Lodge to-night, and it hath been in the morning if he doth redeem thee, well; he redeemeth, and if he delight not to redeem thee, then I have redeemed thee, I; Jehovah liveth."

When she said, "Thou art a redeemer," she really asked him in that way to redeem their inheritance that was lost by their going out among the Moabites. Now he said, "I will do what thou requirest. I am a redeemer, but also there is a redeemer nearer than I. Lodge to-night, and it hath been in the morning, if he doth redeem thee, well; he redeemeth, and if

he delight not to redeem thee, then I have redeemed thee, I; Jehovah liveth."

Now the next day Boaz went up into the gate where all such business was transacted in the Eastern cities. Fourth chapter, first verse, Dr. Young's translation: "And Boaz hath gone up to the gate and standeth there, and, lo, the redeemer is passing by to whom Boaz hath spoken." Third verse: "And he saith to the redeemer;" sixth verse: "And the redeemer saith;" eighth verse: "And the redeemer saith." It turned out that the one who was nearer of kin than Boaz did not dare to undertake to redeem the inheritance for Ruth and for Naomi, and so he stood aside and then it fell to Boaz. It was his right then, as being the next of kin, as being the redeemer who dared undertake to redeem the lost inheritance. So we read in the fourth chapter, fourteenth verse: "And the women saith unto Naomi, Blessed is Jehovah who hath not let a redeemer cease to thee to-day."

The more you read the book of Ruth on that basis, the more clearly you will see that the whole teaching of the book is to give us in an object lesson this teaching that Jesus Christ, the redeemer of the lost inheritance, was one near of kin, next of kin, one who of right could redeem, and one who was able to redeem. And Blessed be the Lord. He did not let a redeemer cease from us.

THE THIRD ANGEL'S MESSAGE.—No. 11.

ELDER A. T. JONES.

WE shall begin this lesson with the verse we were studying last night: James 4:4. And I desire especially that every one shall look at the verses himself, and study carefully what they say. In the times in which we are; and the place to which we have been brought by the evidences that we cannot avoid, and against which it is impossible to shut our eyes; I know that I never entered upon a Bible study in my life as I do upon this one to-night; and I desire that all shall surrender every faculty to the guidance of God's Spirit, with the whole spirit surrendered to God, that he himself may lead us where he wants us to go.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God! whosoever therefore will be a friend of the world is the enemy of God.

We wish to notice particularly the question, "Know ye not that the friendship of the world is enmity with God?" It follows therefore that the

only possibility of any soul in this world ever being separated from this world, and thus from Babylon, is to have that enmity destroyed. For, I say again, the friendship of the world is not *at* enmity with God. If it were, it could be reconciled to God by taking away that which had put it *at* enmity with God. But it is not that; *it* is the thing itself—it *is* enmity." And that enmity against God, that which *is* enmity with God, puts us *at* enmity with him. Men may be reconciled to God by having the enmity taken away; but the enmity itself can never be reconciled to God. And mankind, whom the enmity puts *at* enmity with God, are reconciled to God merely by taking away the enmity itself.

We have the key to the whole situation, in the fact that the friendship of the world is enmity with God. "The friendship of the world," and "the enmity" are identical; a man cannot have the enmity without the friendship of the world; for that is it; the friendship of the world is in it.

Therefore I say yet again: The only hope of a man's being separated from the world as the Scriptures demand, and as our times demand as never before in the world,—if there could be any difference,—*is* by having that enmity taken away. That is all we are to seek for; that is all there is to be done; for when that is gone, we are free.

In the eighth chapter of Romans this same thing is referred to, beginning with the seventh verse. "Because the carnal mind;" or, as it is literally in the Greek, "The mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be." That makes emphatic the thought presented in connection with the other text, that there is no possibility of that enmity being reconciled to God. Nothing can be done with it but to take it away, to destroy it. Nothing can be done *for* it at all; something may be done *with* it; but nothing can be done *for* it: and for the reason that it is against God, it is *not subject to the law of God*, neither indeed *can* be. It cannot be subjected to the law of God; God himself cannot make the carnal mind the mind of the flesh, subject to his law. It cannot be done. This is not speaking with any irreverence toward the Lord, or limiting his power; but it cannot be done. God can destroy the wicked thing, and all that ever brought it; but he cannot do anything *for* it, to reform it or to make it better.

"So then they that are in the flesh cannot please God." Yet this world is of the flesh altogether; "but ye are not of the world," "for I," says the Lord, "have chosen you out of the world." He has separated the Christian from the flesh, from the ways of the flesh, from the mind of the flesh, and

from the rule of the flesh. This separates from the world, by separating us from that which of itself holds us to the world. Nothing but the power of God can do that.

Now let us trace a few moments the record of the time when God made man. Genesis 2. When God made man, God himself pronounced him, with all the other things he had made, not simply good, but "very good." Then man, the first Adam, Adam as he was, was glad to hear the voice of God; he delighted in his presence; his whole being responded joyfully to his call.

But there came another one into the garden, and cast distrust of God into the minds of these. The serpent said unto the woman, Humph! has God said you shall not eat of every tree of the garden? She said, We may eat of the fruit of the trees of the garden; but of the tree which is in the midst of the garden, God said, Ye shall not eat of it, neither shall ye touch it, lest ye die. The serpent said, "Ye shall not surely die; for God doth know that in the day ye eat thereof, ye shall be as God, knowing good and evil." That is the Hebrew of it; and the Jew's translation of it also; and the Revised Version, if I remember correctly.

The insinuation was to this effect: God himself knows that that is not so; and he knows that it is not so that he has told you, this shows that there is something back of that. It shows that he is not dealing fairly with you. He does not want you to be where this will bring you. He does not want you to have what this will give you. He knows what this will do for you, and not wanting it to be so, that is why he says, Do not do that. His suggestions were taken, and as soon as they were entertained, she thought she now saw what before she did not see, and that which in fact was not true. As the Lord made them, and intended they should remain, they were to receive all their instruction and all their knowledge from God. They were to listen to his word; to accept that word, and allow it to guide them, and to live in them. Thus they would have the mind of God; they would think the thoughts of God, by having his word, expressive of his thoughts, dwelling in them. But here, another mind, directly the opposite, was attended to. Other suggestions were accepted. Other thoughts were allowed. Other words were received, surrendered to, and obeyed, so that "the woman saw that the tree was good for food." Was the tree good for food?—No. But by listening to those words, she saw things that were not so. She saw things in a way that they were not seen before, and never could have been seen in the light of God. But yielding to this other mind she saw things in a

false light altogether; she saw that the tree was good for food, and a tree to be desired to make one wise. It was no such thing. She saw it so, though.

This reveals the power of deception that there is in the words and the ways of Satan who made those suggestions at that time. As certainly as one inclines his mind that way, or has anything in his mind that would of itself incline that way, this gives Satan a chance to work and cause that person to see things in the wrong way; to cause him to see things as being the only necessary things, which are not true at all: and not only are they not necessary, but are absolutely false in every respect.

When Eve "saw" all this, it was only the natural consequence. "She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

Look at the record a little further. 8th verse: "And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God." What was the cause of that? There was something about them that would avoid the presence of God, something that was not in harmony with God, and caused them to hide themselves rather than to welcome him.

"And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked?" Now the question: "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" And he said, Yes, I have; and I am inclined to think that it was not exactly right; and I am sorry. Did he?—Oh, no. The question is, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Had n't he eaten of it?—Certainly he had. Why did n't he say, yes? As to that "why," I will go on a little further with the lesson, and then ask this question again; and then we can all see why.

He did not answer, Yes. Though that is all the answer there was any room for. But he said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." It came in at last, admitting that he was involved in it. But whereabouts did he come in?—The last possible place. The woman, and even the Lord himself, must come in for the blame, before the man could allow himself to come into it at all. In all this he was simply saying, in substance, "I would not have done it if it had not been for the woman; because she gave it to me; and if the woman had not been here, she

would not have done it; and if you had not put the woman here, she would not have been here. Therefore if she had not been here, she would not have given it to me; and if she had not given it to me, I would not have done it: so, of course, as a matter of fact, I did eat; but the responsibility is back yonder." What was it in him, and about that, that would lead him to involve everybody else in the universe before himself, and before admitting that he had any part in it at all?—Nothing but *love of self, self-defense, self-protection.*

"And the Lord said unto the woman"—another clear question—"What is this that thou hast done?" And she said, Oh, I took of the tree, and I ate of it, and I gave it to my husband, and he ate, and it is too bad. No. She said no such thing. Mark: Still answering the question, "What is this that thou hast done?"—he did not ask, *Who* did it? but, "*What* is this that thou hast done?" "And the woman said, The serpent beguiled me, and I did eat." She answered the question the same way that he did. The same thing caused her to dodge the question, and involve somebody else, that caused Adam to do that. Everybody else must come in but themselves.

Now, I ask again, Why did they not answer the straight question straight? *They could not do it.* And they could not do it, because the mind with which they were actuated, which had taken possession of them, which held them in bondage, and enslaved them under its power, is the mind that originated self-exaltation in the place of God, and never will allow itself the second place even where God is. We all know that that is the mind of Satan, of course. But back when he started, we know that the thing that caused him to reach the position where he stood at this time, was exalting himself.

He turned away his eyes from God, and looked to himself, gave himself credit for great glory; and the place where he was, was not large enough for him, and he must exalt himself. "I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the Most High." That was sin. The Lord called upon him to forsake his sin and his wrong course, to turn to God, to accept the ways of God once more. We know that that is so, because it is written, "God is no respecter of persons." There is no respect of persons with God. And as the heavenly family and the earthly family are all one family; as God is no respecter of persons; and as when man sinned, God gave him a second chance, and called upon him to return,—as certainly as there is no respect of persons with God, so certainly God gave to Lucifer a second chance, and called upon him to return. That is

settled. He might have forsaken his course; he might have forsaken himself, and yielded to God. But instead of yielding he refused that call, rejected God's gift, refused to turn from his ways, and to surrender to God once more. And in that he simply confirmed himself, in spite of all that the Lord could do, in that self-assertive course. And thus *the mind which is in him*, thus confirmed in sin and rebellion against God is *enmity*,—not simply at enmity, it is enmity itself: "it is not subject to the law of God, *neither indeed can be.*"

Now *that mind* was accepted by Adam and Eve. And being accepted by them, it took in the whole world; because they, in that acceptance, surrendered this world to Satan, and thus he became the god of this world. Accordingly that is the mind of this world; that is the mind that controls the world. This mind of Satan, the mind of the god of this world, is the mind that controls mankind, as mankind is in and of this world; and is *in itself* "enmity against God; for it is not subject to the law of God, neither indeed can be."

Now that is why Adam and Eve could not answer that straight question straight. Men could answer that question straight now. But at that time they could not, for the reason that Satan had taken them under his dominion, and there was no other power to control them. His control was absolute, and there *at that moment* was "total depravity." But God did not leave him there; he did not leave the race in that condition. He turns next and says to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Thus there are *two enmities* in this world: one is from Satan, and is enmity against God; the other is from God, and is enmity against Satan. And through these two *enmities*, come the two mysteries—the mystery of God, and the mystery of iniquity.

This enmity against Satan is the righteousness of God, of course. In this saying, "I will put enmity between thee and the woman," God broke the bond of Satan over the will of man; set man once more free to choose which authority he would follow; which king and which world he will have. In this word God broke the absolute dominion of Satan, and set the man free to choose which world he will have. And since that time, the man who will choose God's way, and yield his will to the control of God, can answer a straight question unto the Lord, so that when the Lord comes and asks, Did you do so and so? he can answer, Yes, without bringing anybody else into it at all. This is confession of sin. And thus came the ability to confess sin, and reveals the

blessed truth that the power to confess sin—repentance—*is the gift of God.*

Now the mind of Satan being the mind of this world, the mind that controls the natural man, is enmity against God; and it puts man *at* enmity with God. It cannot be reconciled to God, "for it is not subject to the law of God, neither indeed can be;" the only thing to be done is to get it out of the way in some way. If that can be done, then the man will be reconciled to God, then the man is all right; he will be once more joined to God, and God's word, God's thoughts, God's suggestions can reach him once more to be his guide and his all-controlling power. And as the *thing* cannot be reconciled to God, the only thing that can be done with it is to destroy it. Then, *only then*, and by that means can men be at peace with God and separate from the world. And thank the Lord, he has given us the glad news that *it is destroyed.*

As to how it is done, and how we can have the benefit of it, that will come in other studies. I count it glad news that God sends us, that the thing is done. Then as to leading us into the benefit of it, the joy of it, the glory of it, and the power of it, that will be for the Lord to lead us. We know that this enmity—this mind of self and Satan—separated man from God; but God opened the way for man to return. The Lord gave man a chance to choose which world he will have. And this is the whole subject of our study. We are to leave this world if we are going to get out of Babylon at all. It was to give man a chance to choose which world, that the Lord said to Satan, "I will put enmity" between thee and the seed of the woman. And therefore the only, and everlasting question is—*which world? Which world? Which world shall a man choose? And when God, in his wondrous mercy, has opened the way, and given us the power to choose a better world than this, why should there be any kind of hesitation?*

Turn to the second chapter of Ephesians, beginning with the first verse, and let us read the good news that the enmity against God is destroyed so that all may be free. Beginning with the first verse:—

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of *this world*, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

We walked according to that spirit. What spirit is it that rules in the children of disobedience?—The spirit that controls the world, the mind that originated the evil in the garden and that is enmity against God. Who is the prince of the power of the

air?—The spirit that worketh in the children of disobedience, the god of this world—who has nothing in Jesus Christ, thank the Lord.

Among whom also we all had our conversation [our way of life] in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.

The mind of this world, being of this world, naturally falls into the ways of this world. “And were by nature the children of wrath, even as others.” We were.

Before reading further in Ephesians, turn to Colossians 1 : 21: You “were sometimes alienated and enemies in your mind.” Then where did the enmity lie that made us enemies?—In the mind, the fleshly mind. The mind of the flesh is enmity, and it controlling us, makes us at enmity and enemies—“By wicked works.”

Now, Ephesians 2 : 11: “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision”—by the Lord?—No; but “by that which is called the circumcision in the flesh made by hands.” Then here are some men in the flesh calling other men in the flesh certain names, making certain distinctions between themselves.

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, hoping no hope, and without God in the world.

Another passage in connection with that is in the fourth chapter, 17th and 18th verses, which we will read before reading further here:—

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, [that is, in the idolatry of their mind], having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

Those who are in the flesh, far off from God, are walking in the vanity of their mind, are alienated from God, and are separated from the life of God. Enemies in the mind; that is what we were. Reading again in Eph. 2 : 13: “But now”—When? I mean that. I mean we who are now here studying the scriptures; we are to yield ourselves to the word of God exactly as it is, that it may carry us where he may want us. Therefore I ask, When?—Now, right where we are.

“But NOW, in Jesus Christ, ye who sometime were far off.” Far off from whom? Far off from God? or far off from the Jews? The previous verse says far off from God, “without God,” alienated from the life of God. “Ye who sometime were far off [from God] are made nigh?” to whom? To God? or to the Jews?—Nigh to God of course.

Ye who sometimes were far off are made nigh to God by the blood of Christ. For he who is our peace, who hath broken down the middle wall of partition between us—that was between us—*having abolished in his flesh the enmity*. Thank the Lord. He hath “abolished the enmity” and we can be separated from the world.

“Hath broken down the middle wall of partition between”—whom? Between men and God, surely. How did he do it? How did he break down the middle wall of partition between us and God?—By “abolishing the enmity.” Good.

True, that enmity had worked a division and a separation between men on the earth, between circumcision and uncircumcision; between circumcision according to the flesh, and *uncircumcision* according to the flesh. It had manifested itself in their divisions, in building up another wall between Jews and Gentiles; that is true, but if the Jews had been joined to God, and had not been separated from him, would they have ever built up a wall between them and anybody else?—No, certainly not, but in *their* separation from God; in their fleshly minds; in the enmity that was in their minds, and the blindness through unbelief, which put the veil upon their heart—all this separated them from God. And *then* because of the laws and ceremonies which God had given them, they gave *themselves* credit for being the Lord's and for being so much better than other people, that they built up a great separating wall and partition between themselves and other people. But where lay the root of the whole thing, as between them and other people even?—It lay in the enmity that was in them that separated them first from God. And being separated from him, the certain consequence was that they would be separated from others.

“For he is our peace, who hath made both one.” Made both *who* one?—God and men, certainly. “And hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, . . . *for to make in himself of twain [of two] one new man, so making peace.*”

Let us look that over again. “Having abolished in his flesh the enmity.” Now omitting the next clause (we are not studying that in this lesson) what did he abolish that enmity for? What did he break down that middle wall of partition for? Why? “*for to make in himself of twain one new man, so making peace.*” Does Christ make a new man out of a Jew and a Gentile?—No. Out of a heathen and somebody else?—No. Out of one heathen and another heathen?—No.

God makes one new man out of GOD and A MAN.

And in Christ, God and man met so that they can be one.

All men were separated from God, and in their separation from God, they were separated from one another. True, Christ wants to bring all to *one another*; he was ushered into the world with "Peace on earth; good will to men." That is his object. But does he spend his time in trying to get these reconciled to one another, and in trying to destroy all these separations between men, and to get them to say, "Oh, well, let all bygones be bygones; now we will bury the hatchet; now we will start out and turn over a new leaf, and we will live better from this time on"?

Christ might have done that. If he had taken that course, there are thousands of people whom he could have persuaded to do that; thousands whom he could persuade to say, "Well, it is too bad that we acted that way toward one another; it is not right, and I am sorry for it; and now let us just all leave that behind, and turn over a new leaf, and go on and do better." He could have got people to agree to that. But *could they have stuck to it?*—No. For the wicked thing is there still that *made the division*. What caused the division?—The enmity, their separation from God caused the separation from one another. Then what in the world would have been the use of the Lord himself trying to get men to agree to put away their differences, without going to the root of the matter and getting rid of the enmity that caused the separation? Their separation from God had forced a separation among themselves. And the only way to destroy their separation from one another, was of necessity to destroy their separation from God. And this he did by abolishing the enmity. And we ministers can get a lesson from this, when churches call us to try to settle difficulties. We have nothing at all to do with settling difficulties between men as such. We are to get the difficulty between *God and man* settled; and when that is done, all other separations will be ended.

It is true, the Jews in their separation from God had built up extra separations between themselves and the Gentiles. It is true that Christ wanted to put all those separations out of the way, and he did do that. But the only way that he did it, and the only way that he could do it, was to destroy the thing that separated between them and God. All the separations between them and the Gentiles would be gone, when the separation, the enmity, between them and God was gone.

Oh, the blessed news that the enmity is abolished! It is abolished; thank the Lord. There is therefore now no need whatever of our having any friendship

with the world; no need of our having any lack of obedience to the law of God; no need of any failure to be subject to God; for Jesus Christ has taken the enmity out of the way, he has abolished it, destroyed it. He has destroyed the wicked thing in which lies friendship with the world, in which lies lack of subjection to God, and failure to be subject to his law. It is gone; *in Christ* it is gone. Not outside of Christ; *in Christ* it is gone, abolished, annihilated. Thank the Lord. This is freedom indeed.

That has always been good news, of course. But to me now, in view of the situation which God has shown us as we are now placed in the world, this blessed news has come to me in the last few days as though I had never heard it before. It has come to me bringing such joy, such genuine Christian delight, that—well, it seems to me, I am just as happy as a Christian.

Oh, the blessed fact that God says that thing which separates us from God, which joins us to the world, and which does all the mischief, is abolished *in Him, who is our Peace*. Let us take the glad news tonight, rejoice in it all the night and all the day, that God may lead us on further and further into the green pastures, and by the still waters of his glorious kingdom into which he has translated us. "Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you [unto me I know] is born this day in the city of David, a Saviour, which is Christ the Lord." Thank the Lord.

THURSDAY, FEBRUARY 14.

HEALTH TOPICS.—QUESTIONS AND ANSWERS.

J. H. KELLOGG, M. D.

THE hour for Health Study, on Thursday, was principally occupied in answering questions, among which were the following:—

Question.—What is the effect of singing soon after eating?

Answer.—Excellent; deep breathing after eating is one of the best means of relieving "heaviness" of the stomach, and is exceedingly helpful to digestion.

Question.—Is it harmful to a weak stomach to eat milk and vegetables together?

Answer.—It is apt to be. Most vegetables are difficult of digestion. For instance, it takes cabbage five hours to digest, while milk, under right conditions, will digest in one hour; but if both are in the stomach at the same time, the milk will be retained until the cabbage is digested, and is apt to sour. Milk is

not the best food for adults anyway. Fruit, grains, and nuts are much better.

Question.—Do you recommend bicarbonate of soda in case of sour stomach?

Answer.—Where the trouble is due not to fermentation, but to too much acid in the fluids of the stomach, as in hyperpepsia, bicarbonate of soda is good as a palliative.

Question.—Why is it unhealthful to eat between meals?

Answer.—The stomach is a muscle and a gland, and needs rest as well as any other part of the body. If one eats between meals, the stomach is liable to become dilated. The number of meals one should eat depends upon the kind of food and the kind of stomach. Two meals a day is the most natural plan. There should be at least seven hours between meals, if the diet is bread, fruit, and vegetables.

Question.—Can food be of such quality and taken in such proportion that one who has a good appetite and yet is habitually thin in flesh, will flesh up?

Answer.—Yes, if you have a poor stomach and a poor liver, you cannot gain in flesh; first of all, get good digestion, then eat wholesome food.

Question.—Is it best, when nursing a patient who is sleeping well, to wake him to give him medicine?

Answer.—It is not a good thing to waken him up to give him medicine, nor a very good thing to give him medicine when he is awake, for that matter.

Question.—Why don't we have consumption and diphtheria, if the germs are nearly always present?

Answer.—For the reasons given in a previous lesson, that the body is ever resisting and destroying them. The reason we take disease at all is because the powers of resistance are lessened so that the germs are too many for us, and we fall a prey to consumption or some other disease. We may be brought down to this state gradually by bad habits, or suddenly by some great strain upon the system, as by loss of sleep, overwork, or as is more often the case, by eating too much.

Question.—I was once made deathly sick by eating stale salt-rising bread; please explain.

Answer.—The bread was probably slightly decayed. It, and other fermented breads, contain quantities of germs, as the baking only kills those on the outside. The stale bread had a greatly increased number of germs. The bread should be made into zwieback, or twice-baked.

Question.—Must water be digested?

Answer.—No; it is absorbed at once, as is air.

Question.—Would the intestines be liable to get sore and out of order if a person ate his food mostly in a liquid state?

Answer.—Intestinal digestion will go on perfectly, providing the digestion is started right in the first place. If the part of digestion over which we have control, that in the mouth, is done properly, the stomach will do its part, and the intestines will do their part. It is only the part that is under our control that is apt to go wrong. The way to cure intestinal indigestion is to begin with the mouth and the stomach. Imperfect mastication of food is one of the principal causes of intestinal digestion.

Question.—Would you advise a very feeble person to take a cold bath on rising in the morning?

Answer.—No. The way to tell the proper temperature for you is to try it. If feeble, begin with a temperature of about 80°, and use colder water as you are able.

I will tell you how you can take a cold bath, even when there are but few conveniences. Take a towel, wet one end of it; rub the face, then one arm, then the chest; then dry, rubbing rapidly with the dry part of the towel. Then wet the towel again and rub the other arm and the back, dry quickly. Apply the moist towel to the whole surface of the body in a similar way. The cold bath is not for cleanliness, but for the circulation. The whole time occupied in taking the cold bath should not be more than half a minute to two minutes. The vigor of the bath may be regulated by the amount of moisture in the towel. If the water is too cold, wring the towel very dry. It is then quickly warmed by the skin, so unpleasant effects are not produced. A person who has not been accustomed to cold bathing must gradually educate himself to tolerate cold water and to enjoy it, beginning with moderately warm water, say 75° to 80°, applying it with a towel, gradually becoming accustomed to cold water until a cold shower bath will be actually enjoyed and will be found beneficial. The cold bath, by increasing the resistance of the body through bringing into activity the blood in the circulation, is one of the most efficient means by which we may be enabled to resist disease. If after a cold bath you have a headache, and are chilly for a long time, or feel exhausted, the bath was too cold or too prolonged. Use a higher temperature next time and make the bath shorter in duration; or, perhaps, apply the water to the upper part of the body, or the arms and chest only, gradually increasing the surface covered as a tolerance is established.

Some of you get up in the morning with the headache, you feel stupid, dull of comprehending; you think you are overworking; you feel discouraged, that you are backsliding, you are getting into a cold state spiritually. No doubt this is all true. One of the ways of helping yourself out of this state is to

get rid of the fogs in your brain by exercise in the open air and the daily cold bath. One should exercise every day enough to induce vigorous perspiration.

Don't take a cold bath when you are tired out, because there may not be a reaction so you will warm up after the bath, and you may have a chill.

Question.—How soon after eating is it well to begin work or study?

Answer.—It is better not to do any very hard work immediately after eating.

Question.—Tell us something about eggs.

Answer.—Eggs are very digestible when properly fresh, but they are very liable to be stale or sick. After an egg dies it very soon decays. In hot weather, eggs will not keep perfectly fresh for more than three or four days, unless kept on ice. Eggs from fowls allowed to feed upon dead animals or compost heaps are unfit for food. Eggs are certainly not the most wholesome food.

Question.—Are nuts good food, and will they take the place of meat and butter?

Answer.—Yes, providing they are well masticated. If thoroughly chewed, nuts digest readily and do not ferment. They are the most nourishing of all food products. Some nuts, as the peanut, contain twice as much beefsteak as an equal quantity of beefsteak itself, and without the objectionable features of beefsteak. The best nuts to be eaten raw are pecans, hickorynuts, English walnuts, filberts, and almonds. Chestnuts are an excellent food and are largely used by the natives of Italy. They are best roasted or boiled. Peanuts are not very digestible when roasted, but when boiled for ten or twelve hours become exceedingly palatable, wholesome, and digestible. They are largely used as food in some countries.

Question.—What is the cause of a bad taste in the mouth every morning?

Answer.—Germs, a big supper, or a big dinner, that did not digest, and has been attacked by germs. A diet of fruits and nuts for a week or two would probably give relief. The use of milk sometimes produces a coated tongue and a bad taste in the mouth. Milk is not the most wholesome food for adults on account of the shape of the stomach, which, in adults, differs from that in infants in such a way that the food is retained a much longer time in the stomach. The reason for this is that fruits and grains, such foods as are suitable for adults, must be longer retained in the stomach to be prepared for their digestion in the intestines, whereas milk being chiefly digested in the intestines, in the infant remains in the stomach but a short time. Being too

long retained in the stomach, especially when the stomach is dilated, or has a pouch in it, a condition of things not uncommon and almost universal among dyspeptics, the milk decomposes, producing the condition commonly called "biliousness."

I wish to give some extracts from Sister White's writings, which I hope may be carefully studied and followed:—

EXERCISE—RESULTS FOLLOWING NEGLECT.

Neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by a decrease in size and strength of the muscles, and will cause the blood to flow sluggishly through the blood vessels.—"Testimonies," Vol. 3, p. 76.

In some cases, want of exercise causes the bowels and muscles to become enfeebled and shrunken, and these organs that have become enfeebled for want of use will be strengthened by exercise.—"Testimonies," Vol. 3, p. 78.

The studied habit of shunning the air and avoiding exercise, closes the pores,—the little mouths through which the body breathes,—making it impossible to throw off impurities through that channel. The burden of labor is thrown upon the liver, lungs, kidneys, etc., and these internal organs are compelled to do the work of the skin.—Vol. 2, p. 524.

More people die for want of exercise than through over fatigue; very many more rust out than wear out.—Vol. 2, p. 526.

BENEFITS DERIVED.

By it the circulation of the blood is greatly improved.—Vol. 3, p. 78.

If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body.—Vol. 3, p. 490.

Judicious exercise would induce the blood to the surface, and thus relieve the internal organs. Brisk, yet not violent exercise in the open air, with cheerfulness of spirits, will promote the circulation, giving a healthful glow to the skin, and sending the blood, vitalized by the pure air, to the extremities. The diseased stomach will find relief by exercise.—Vol. 2, p. 530.

Not only will the organs of the body be strengthened by exercise, but the mind will also acquire strength and knowledge through the action of those organs.—Vol. 3, p. 77.

To walk out after a meal, hold the head erect, put back the shoulders, and exercise moderately, will be a great benefit.—Vol. 2, p. 530.

CAUSES OF DISEASE.

Disease never comes without a cause. The way is first prepared and disease invited by disregarding the laws of health.—"How to Live," 5:70. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no effort to prevent disease.—"How to Live," 4:61.

NECESSITY FOR CLEANLINESS OF PERSON AND SURROUNDINGS.

God requires purity of heart and personal cleanliness now as when he gave the special directions to the children of Israel. If God was so particular to enjoin cleanliness upon those journeying in the wilderness, who were in the open air most of the time, he

requires no less of us who live in ceiled houses, where impurities are more observable, and have a more unhealthful influence. "Spiritual Gifts," Vol. 4, 128. Dwellings, if possible, should be built upon high and dry ground. If the house be built where waters settle around it, remaining for a time and then drying away, a poisonous miasma rises, and fever and ague, sore throat, lung disease, and fever will be the result.—"How to Live," 4: 64.

DISINFECTON.

I have seen in many houses where the best rooms were kept closed by blinds and curtains, so that not a ray of sunshine could brighten, gladden, and purify the rooms, from the commencement of the week to the close. These choice, closed rooms, deprived of the health-giving rays of the sun, seemed like damp cellars.—*Health Reformer, April, 1871.*

If rooms are closed even one day. . . . no one should be invited to occupy them until they have been thoroughly ventilated and the rays of the sun freely admitted. This is the only way rooms can be kept free from impurities.—*Ibid.*

Shall we close our houses, and exclude from them the light which God had pronounced good?—*Ibid.*

Go out into the light and warmth of the glorious sun, you pale and sickly ones, and share with vegetation its life-giving, healing power.—*Health Reformer, May, 1871.*

As a parting word, my friends, allow me to say that I wish I could induce every one of you to take these things that the Lord has given us, and read up everything that pertains to health. You will find a regular encyclopedia on health. You will find more on this question than upon any other one subject. That means something. It means that the Lord wants to make of this people a strong, vigorous, healthy people just as he did of the children of Israel. He has placed before us the fact that the times before us will try our bodies as well as our minds, and he wants to get us ready by developing our powers of resistance to disease so we shall be able to stand; and the development of our moral and physical powers naturally go together.

THE BOOK OF COLOSSIANS.—NO. 11

ELDER J. H. DURLAND

SOCIAL RELATIONSHIP.

BEFORE entering upon the advance study this morning, we will spend a few moments in considering some principal thoughts that we have considered in the preceding chapters. The keynote of the epistle is completeness in Christ. In the first chapter we had brought before us the hope of the gospel, and what it is to us. Divine strength is an active power working in us to keep us from sinning. This power is the active agent in redemption, which is really recreation. The work of the gospel minister

is to preach the gospel in all its completeness, that he may "present every man perfect in Christ Jesus." In the second chapter we learn further what this completeness in Christ really is. It means the giving up of every ordinance and tradition of man, and relying solely on Christ for sanctification and salvation. The third chapter gives practical instruction for the Christian life.

Now we will take up the thought where we left it yesterday. First, we are told to consider ourselves as dead. Next, we are risen with Christ, and so where are we to set our affections?—On things above. The flesh is to be mortified. Do we have the power to do that ourselves?—No. Divine strength must do that for us. Then we can put on the new man, and the result will be kindness, humbleness of mind, meekness, longsuffering, and a forgiving spirit. And what is it to forgive a man who has injured you. It is to take him back into your confidence, and treat him as you would one who had never done you any wrong. That is the way God forgives. He does not attach any conditions; he does not say, "I will try you for a month; I will forgive you that offense if you will not do it again." Suppose a man wrongs me time after time, and then comes to me, says he is sorry for it, and asks me to forgive him. I say, I will forgive you if you will promise not to do the same thing again. Have I really forgiven him?—No, not until he dies, for at any time before that it is possible that he will do the same thing again. God deals with us in tender compassion, and when he forgives, he does it without reservation. Let us forgive in the same way.

Col. 3: 18, 19, treats of the relations of husband and wife. Among the heathen the marriage relation was not that which God intended it should be. The woman was regarded as inferior, and it was thought that she must be kept under. Notice how Paul deals with this matter, and see if there is not a lesson in it for us. He does not start out and say that such treatment of the woman is wrong, and she ought to assert her rights. No. What does he say? "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." He begins with the party that is abused and downtrodden, and seeks to get it in the right condition before God. There is nothing said about rights; that is something the devil is always talking about. I thank God that we don't need to say so much about our rights. Rather let us talk about our privileges in Christ Jesus. It is the privilege of every wife to be true to her husband and to God, it matters not what the circumstances may be. On this point I will now read from the Testimonies.

A neglect on the part of woman to follow God's plan in her creation, an effort to reach for important positions which he has not qualified her to fill, leaves vacant the position that she could fill to acceptance. In getting out of her sphere, she loses true womanly dignity and nobility. When God created Eve, he designed that she should possess neither inferiority nor superiority to the man, but that in all things she should be his equal. The holy pair were to have no interest independent of each other.—*Vol. 3, p. 484.*

Here we see God's plan and purpose brought to view. Paul does not lay down any rule. He simply tries to lead the injured party to Christ to be taught of him. That is what we can do to-day. It is not for us to lay down specific rules for other people to follow; but we can lead them to Christ, and he will teach them all things, and do it much better than we can.

We cannot get the full force of the 18th verse without taking the nineteenth also, in which Paul addresses husbands. "Husbands, love your wives, and be not bitter against them." The real meaning of the last part of the verse is not to embitter, not to lord it over the wife. When the husband follows this instruction, and the wife is submissive as enjoined in the preceding verse, then there is harmony in the home.

"Children obey your parents in all things for this is well pleasing unto the Lord. Fathers provoke not your children to anger, lest they be discouraged." Here we have instruction given in regard to the relation of children to parents, and parents to children. Notice that the apostle observes the same order, first addressing the weaker party, and exhorting it to submission; then admonishing the parent to be kind and considerate in the treatment of the children. To servants, the apostle addresses the following words: "Obey in all things your masters according to the flesh; not with your eye service, as men pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men." They are exhorted to implicit obedience and faithful, conscientious work. They are to put their whole heart in their service, and in doing so, whom does the apostle say they are serving?—The Lord Christ. On the other hand, masters are addressed, "Give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."

On all of these points the customs of that day were at variance with God's plan; but Paul says nothing about them. He preaches the gospel to wife and husband, children and parents, servants and masters, and leaves the gospel to regulate the customs. Let us follow his example in our labors. Suppose I go to a place where slavery exists, and

see masters abusing their slaves, how shall I go to work to help matters? Will it be best for me to come right out and say at once that it is all wrong, men have no right to enslave their fellowmen, etc.? No. If I follow the example of the apostle, I will teach the slaves to be submissive and faithful in all their work. I will teach the masters that they have a Master in heaven, and that they ought to deal with their servants as they would have their heavenly Master deal with them. When slaves and masters have both done this, then slavery exists no more. The same principle will apply in every case. Let us not trouble our minds about the customs, and try to fix them up; for in doing this we leave the gospel out, and the result is that the Spirit of the Lord cannot work upon hearts to make our efforts effectual, and they only get angry with us. But let us preach the gospel in all its purity and simplicity, and leave it to change the customs, and it will do it much quicker than we can ourselves.

"But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Col. 3:25. Let the Lord deal with wrong doers. It is for you and me to seek to get every man to do right. If he will not do right, and is determined to do wrong, hand him over, and let the Lord deal with him. The Lord may use us in his work, but let us be sure that we do not go faster than he wants us to go.

After the apostle has given all this instruction to husbands and wives, parents and children, and masters and servants, he exhorts them all: "Continue in prayer, and watch in the same with thanksgiving." Col. 4:2. Have you ever noticed how quickly difficulties may be vanished by praying? If there is difficulty in a church, let the members get together and pray about it, and it will vanish away like the mist before the rising sun. "Walk in wisdom toward them that are without, redeeming the time." Here the apostle begins to deal with those who are without. How can we walk in wisdom, and treat every sinner as he ought to be treated? Only by having our life in Christ, for then we are out of sight ourselves, and people see him in us.

"Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6. We will not talk much about this now, but leave you to think it over for yourselves. Peter says, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." We are not told to give an answer to the man who does not ask, and yet that is what we are often most desirous

to do. At least we try to get him to ask us about the Sabbath or some other doctrinal point, and then we are all ready to give an answer that will floor him. But if a man comes to us in a quiet way, and asks about our Christian hope, we sometimes think that does not amount to much; we wish he would ask us about the state of the dead, the Sabbath, etc. But brethren, let us be able to give a man that for which he asks. God may bring individuals in contact with us in order to impart light to them, but this he cannot do while we ourselves are in darkness. When a man comes to us with a longing in his heart to get a little deeper Christian experience, we ought to have for him something more than the theory of the truth; we should be to him like a spring of living water in a desert place. If we can talk to him in the spirit of the gospel, and bring him nearer to Christ, the Lord will open up the truth to his mind. That is much better than for us to argue with him.

Then the apostle goes on to talk about the different individuals who had his confidence, and were working in connection with him. It is interesting to notice what a large circle of friends and co-workers he had. They all seemed to be possessed of the same spirit as that which animated the apostle, and that is the Spirit of Christ. When that Spirit takes complete control of us, then it is none of self, and all of Christ. May this be our experience. If in this brief study of Colossians, our minds have been aroused to search deeper into the things of God, and know them in our daily lives as they are in all their reality, then our work has been a success. If it has simply led us to study the theory of the truth, the time has been lost. May the Spirit of God lead us to go down into the storehouse deeper and deeper each day, until we are among the purest jewels of truth. Let us take them for our own, and treasure them up in our hearts. And at last may we hear from the Master the words: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

THE WORD OF GOD.—NO. 1.

PROF. W. W. PRESCOTT.

THE subject of our study will be the word of God, and we shall go to the Bible as the source of information, and we shall ask this book what it says about itself. The word "bible" does not occur in our English translation, but I will call attention first, to the various terms which it uses to speak of itself.

In the time of Christ there were certain well

known writings that were referred to by him and are mentioned in the writings of that time, as "the Scriptures." I shall do little more than simply read the different texts where these terms are used; nothing more is necessary.

These writings are called the "Holy Scriptures." Rom. 1:1, 2: "Paul a servant of Jesus Christ called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the Holy Scriptures.)" The term "holy scriptures" was well understood by those to whom the apostle wrote this letter. This expression, "the holy scriptures" occurs in another place in the King James translation, but not in the Revised Version. The Revised Version gives another and more correct translation in 2 Tim. 3:14, 15: "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a babe thou hast known the sacred writings." And that is the only place where that expression occurs. So the word of God was known in that time as the "holy scriptures" and as the "sacred writings." The "sacred writings" are also referred to as simply "the scriptures," using the plural, as in Acts 17:2, "And Paul, as his manner was, went in with them, and three Sabbath days reasoned with them out of the Scriptures." The singular number is also used in the same way to include the whole body of the sacred writings, "All scripture is given by inspiration of God." 2 Tim. 3:16. Note the way in which Christ referred to these writings: First, he speaks of them as a whole: "Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God." Matt. 22:29. Again, "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected?" etc. Matt. 21:42. In the 12th chapter of Mark, tenth verse, this same thing is recorded, "And have ye not read this scripture, The stone which the builders rejected?" etc., where the word "scripture" is used by Christ to designate a particular part of the sacred writings. Putting these two texts together, we might say, "Have ye not read this scripture in the Scriptures?—that is, this particular part of sacred writings in that collection termed the sacred writings. So we have the "holy scriptures," the "sacred writings," and the "scripture," referring to the whole collection of writings; and we have our Lord using these terms, the "scriptures" as referring to this collection of writings, and the "scripture" as a particular portion of those writings.

We have also the expression, "the word of God;" first, referring to the whole body of writings as in Heb. 13:7: "Remember them which have the

rule over you, who have spoken unto you the word of God." The same use is made of the term in 1 John 2:12, "I have written unto you young men, because ye are strong and the word of God abideth in you." We also have this expression "the word of God" referring only to a portion of the scriptures, as in Heb. 11:3: "Through faith we understand that the worlds were framed by the word of God." The particular words which were spoken by which the worlds were framed, we have recorded in the first chapter of Genesis. The same idea is expressed in the second epistle of Peter, third chapter, fifth verse, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." In Heb. 6:5, this word is spoken of as "The good word," "have tasted the good word of God." Just as the scripture says, "O, taste and see that the Lord is good," so his word is the good word.

We also have a scripture in the twenty-third chapter of Jeremiah ninth verse, "My heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness." Or as the Revised Version renders it, "because of the Lord, and because of his holy words." Dr. Young's translation also renders it "his holy words." We also have "words" used without any qualifying adjective, as in Rev. 17:17: "For God hath put in their hearts to fulfill his will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled."

I have hastily read these scriptures and called attention to the different expressions used in referring to the Bible; the "holy scriptures," the "sacred writings," the "scriptures," the "scripture," the "word of God," the "good word of God," the "holy words," the "words of God." All these different expressions are found, referring sometimes to the whole collection of writings, sometimes to a particular portion. But the thought of more importance is, What is the word of God? What is the word of God as distinct from a printed, or written document? Words are simply the clothing of thoughts, and these words spoken of as the words of God are simply that in which the thought of God is expressed, in which the thought of God is brought to us. God's purpose is to reveal himself, but God is a spirit, and he wishes to reveal himself to flesh, so he takes some form in which flesh may apprehend him, and the revelation which he would make of himself to flesh. The thought of God must come in such a way that we can grasp it and that it may be indeed to us a

revelation of God. And there is more than one way in which God has made known his thought, and his thought is what he is, just as our thoughts are what we are. God has expressed his thought to us in human language; he has expressed his thought in human flesh; he has expressed his thought in his works, and it is in these three ways more especially that God has spoken to us. He has "spoken by the mouth of all his holy prophets since the world began:" "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath spoken unto us by his Son." He has spoken unto us by his Son in a larger sense than that his Son was here as a man, and spake words. Jesus Christ was himself an expression to the world of the thought of God. For this reason, he is called the Word of God, because in himself, in his life, in his character, he is an expression to us of the thought of God. He is an expression to us of what God really is.

First, God told us in human speech what he is, so far as it is possible to present that in the human language, and so far as it is possible for the human mind to comprehend it. Then he gave us his thought in flesh. To give us his thought in language, he took our language, and in that gave his thought. Further in revealing himself to us, he took our flesh and presented his thought in our flesh. And just as he put into language, language that is used by men for sinful purposes, the expression of his own character, so he took sinful flesh, flesh that is used for sinful purposes, and in that sinful flesh, he gave his thought, he revealed himself. And as in Christ he gave a perfect revelation of himself, although it was sinful flesh in which he was revealed, so in human speech he has also given a perfect revelation of himself, although it is in language that is also used for sinful purposes. And just as Jesus Christ meant more to the world and conveyed more to the world of the thought and the character of God than any other flesh, so the word of God conveys more and has in it more than any other word. That is to say, in his words, God has expressed *himself*. We often speak of a man as expressing himself thus and so, but he may or may not express *himself*. He may speak words, but these words may not be an expression of his own real self. He may use those words in which to conceal himself, and conceal his thoughts, so that instead of being a revelation of himself, and of his thoughts, it may be a means of hiding his thoughts. But God is not a man that he can do this way. Jer. 10:10: "But the Lord is the true God," or the margin reads, "the God of truth." And Jesus Christ said of himself, "I am the truth,"

and the Holy Spirit is spoken of as the "spirit of truth," and the word of God is truth,— "Sanctify them through thy truth; thy word is truth."

Jesus Christ is truth. It does not say he speaks the truth, but Jesus Christ *is* the truth; the spirit is the spirit of truth, and more than that, we read in 1 John 5:6: "And it is the Spirit that beareth witness, because the Spirit is truth." And God's word does not simply contain truth. That is not the thought. But God's word *is* truth. Now God being a God of truth, Christ being the truth, the Spirit being the Spirit of truth, the word is the word of truth. It is impossible that God by his Spirit, or through his Son or in his word should speak anything that is not the truth. That is, he has put himself into his word. This thought is suggested in Heb. 6:13-17:—

For when God made promise to Abraham, because he could swear by no greater, he swear by himself, saying, Surely in blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel [margin] interposed himself by an oath.

He put himself in there in that word. This thought is also suggested in 2 Tim. 2:11-13:—

It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: If we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself.

Therefore, his word is and always will be eternally true. Whether we believe it or not, it makes no difference, he cannot deny himself, and he has put himself into his word.

Now further. The word of God is the expression of the thought of God; that is, of the mind of God; it is the expression of God, of his thought, of his mind, and human speech is simply the clothing put upon that thought, or that mind, so that it may be apprehended by us. In Heb. 10:5: "Wherefore, when he cometh into the world, he saith, Sacrifices and offerings thou didst not desire, but a body hast thou prepared me." The translation of the Syriac Version is: "But thou hast clothed me with a body." The idea is suggested in the margin of this translation, "But a body thou hast fitted me." In the fifth chapter of Hebrews, 7th verse, we have the expression, "who in the days of his flesh;" the Syriac Version gives this thought, "Who when he was clothed with flesh."

Now God was in Christ and in order that he might be seen and heard and handled, and might in flesh perform the works assigned to him, he was fitted with a body; he was clothed with flesh. Now in

order that God might make an expression of himself to us of his thought, he has clothed that thought with human speech; he has put that thought into human language so that we who are human and who understand human language may be able to apprehend God. Here we have, just as in the case of Christ, the incarnation idea. It is divine thought joined to human speech, just as in the other case it is the divine spirit joined to human flesh, because it was through the eternal spirit, that he offered himself, and it was by the agency of the spirit that Jesus was born in the flesh.

Now the thought of God existed from eternity. But when it became necessary in his plan, that we should know his thought, he clothed it in human speech in order that we might comprehend it. He put into human language his mind, and sent it to us, just as he put his mind into Christ in the flesh and sent it here, and in both of these, we have the incarnation of God,— God in the flesh, God in language, the divine and the human united, each one of them an expression to the world of the thought of God; one addressed to the mind by human language, one addressed, we may say, to the life in human flesh, but both alike an expression to the world of God, of the mind of God.

See this thought suggested further in these scriptures. "The mind of the spirit is life and peace." Rom. 8:6 R. V. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace." Jer. 29:11. "The words," said Christ, "that I speak unto you, they are spirit and they are life." John 6:63. Now put these texts together, "The mind of the spirit is life and peace." "The words that I speak unto you, they are life," and the words are simply an expression of the thoughts, and "I know the thoughts that I think toward you, thoughts of peace." Is it not clear from these scriptures that the word of God is also an expression of the mind of the spirit?

Now whether it be spoken of as the mind of God, or the mind of Christ, or the mind of the Spirit, or the word of God, or the thought of God, in all these there is one thing to be sought, and that is always the voice of God. And this is equally true whether we are studying to learn it in Christ where God is revealed, or in nature where God is revealed, or in his word where God is revealed. The thing to be sought after, to be heard, to be obeyed is always the voice of God. And there are some rather striking expressions in the scripture concerning this idea of the voice. Suppose we read in Acts 26:14: "And when we were all fallen to the earth, I heard a voice speaking unto me and saying in the Hebrew tongue" (lan-

guage R. V.). "When we were all fallen to the earth, I heard a voice" and that voice was speaking unto me, and saying in the Hebrew language. The voice was speaking, but it was speaking *in* the Hebrew language. I do not simply mean that the voice was using the Hebrew language, not that, but the voice was speaking, and that voice that was speaking was *in* the Hebrew language.

Take another scripture: "While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased." Matt. 17:5. It does not say in what language the voice came, but the voice from heaven, the voice of God, comes to us in human language, just as God himself came to us in Christ in the flesh. The voice comes in the language, and the language is simply the dress, the form, the body, which the voice uses in order that it may come to us, and be apprehended by us.

The use of this term is very frequent. It is used in Rev. 18:4: "And I heard another voice from heaven." Now this is the message that is to be given at this time. The voice is from heaven, but it comes to the people in human language. Sometimes in the English language, sometimes in the German language, in the Danish language, in every language under heaven, that voice comes to the people; but that voice, whether in English, German, Danish, Swedish, in whatever language it may come, is a voice from heaven; and if we give that message as God would have us give it, we would simply be the instruments that God uses through which he would speak, and all the world will be led to recognize that it is a voice from heaven. It is a voice from heaven that comes in human language, but the voice is a voice from heaven.

Now we are to hear a voice and we are to recognize it as a voice in human language, but a voice from heaven, and that voice is the voice of God. Then that makes the word of God, whether spoken or printed, just as much the incarnation of God to the world as was Jesus Christ. It is divinity miraculously joined to humanity and in both cases by the agency of the Spirit of God, because "The prophecy came in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost," and again and again we have this expression, as in Rev. 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit." "Let him that hath an ear hear *what the Spirit saith to the churches.*" And so again, "*The Spirit speaketh expressly that in the latter times some shall depart from the faith,*" and so in many cases. When the

Spirit speaks, it speaks the mind of God, and it knows the mind of God. Read that in 1 Cor. 2:11: "For what man knoweth the things of a man, save the Spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." And when the Spirit speaks, it speaks the things of God, the mind of God, the thoughts of God, and we are to listen and hear the voice from heaven all the time. The voice is from heaven just as Jesus Christ came down from heaven. And it speaks to us by the agency of the Spirit through human language.

When Jesus Christ was here, there were many who passed by him and saw in him only the carpenter's son; they saw nothing divine about him. He was to them simply human. There are many who see this word of God, but they see in it only human language and they fail to see in it an expression of God himself. They fail to see this incarnation in it. They do not see the union of the divine and human in God's word, just as we have the union of divinity and humanity in Jesus Christ, but to those who received him, to those who believed on him as Jesus the Messiah, as the revelation of God to the world, he was Jesus the Messiah, "declared to be son of God with power." To those who receive this as the Word of God and listen to it as to the voice of God and treat it as it is indeed the incarnation of God to the world, it becomes the voice of God, to them it becomes the Word of God and the Word of life.

THE STATE AGENTS' CONVENTION.

The work of the Canvassers' Convention is proceeding in a very gratifying manner. Twenty-seven State agents are now in attendance. The promptness and faithfulness in attending the meetings, and the harmony of action is making the work very pleasant. Two lines of book study are being conducted. J. J. Devereaux has charge of the study on "Great Controversy," and Elder A. T. Jones is giving lessons on "Two Republics."

FOURTEENTH MEETING.

The fourteenth meeting of the Convention was called at 5:50 P. M., Feb. 10. We were glad to welcome and enroll as a member of our Convention Brother E. W. Snyder, who for several years has been engaged in the canvassing work in Argentina, South America.

The Convention at once entered upon a continued discussion of the paper presented at the previous meeting by Brother Sherrig on "The Canvasser's

Legitimate Work." The question of the advisability of preaching or holding Bible readings in connection with our canvassing work was first considered. Brother Town stated that an attempt to explain Bible subjects was an injustice to the people, to the canvasser, and to the truth. Brother Snyder has learned in South America, and in other places where the canvassers are the only ones to spread the truth, that it becomes necessary, at times, to follow up an interest.

The question of employing agents outside of our faith was briefly discussed. All agreed that we should follow the Testimonies in selecting canvassers, but some questioned whether the Testimonies exclusively apply to Seventh-day Adventists. The Chair stated that it will be well to exercise our good sense in all these things. We often differ as to what is good sense, but when we look at the work from all sides our minds will broaden. We are much like pendulums. If we are swung from one position, we swing as far in the opposite direction. Men are needed who will stick to the track and not be switched off. A motion that we adopt the paper presented by Brother Sherrig was unanimously carried.

SEVENTEENTH MEETING.

The seventeenth meeting of the convention was held at 8:00 A. M., Feb. 12. The report of the committee on matter for the *Home Missionary* was adopted as follows:—

We, your committee, appointed to consider what should be in the Canvassers' Department of the *Home Missionary* would respectfully submit the following:—

1. That the tabulated reports be continued.
2. That the General Canvassing Agent give such instruction on different phases of the work as he may see fit.
3. That the articles that have appeared and shall appear on the science of canvassing, be printed in pamphlet form; the part relating to State agents and their work to be printed separately.
4. That space be given for brief and pointed reports from State agents, and those canvassing in other lands; these reports to be sent in at least once a quarter to be published as may be decided by the General Agent.
5. That the General Agent give us bits of news concerning the work and workers all over the world.

S. C. OSBORNE,
G. A. WHEELER,
C. A. PEDICORD,
Committee.

NINETEENTH MEETING.

The nineteenth meeting of the State Agents' Convention was called at eight o'clock A. M., Feb. 13. The hour was devoted to considering the subject of "Answering Questions and Meeting Objections." Two papers were presented, one by J. R. Calkins, of New York, and the other by E. R. Palmer, of Oklahoma. The position was taken that any questions that are answered at all, should be answered with clearness and with absolute truthfulness. Questions

on theology should be left for our books to answer, while sharp, meaningless questions which are born of satanic cunning should be carefully avoided. Objections to our books or the nature of our work may be successfully met by some cheerful remark well calculated to please, and remove any lingering prejudice. Many very interesting illustrations were given by Brother Calkins to show how this may be done. In no case should we permit ourselves to be led aside from our object by argument with any one.

FRIDAY, FEBRUARY 15.

THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

The International Sabbath-school Association held its first meeting Friday afternoon in the Tabernacle at 3 P. M.; with the President, C. H. Jones, in the chair, and Elder M. H. Brown, Recording Secretary. Prayer was offered by Elder J. H. Durland.

Moved by Elder F. M. Wilcox to waive the reading of the minutes of the last meeting. The motion was carried.

The President then said, "We have met here this afternoon in the first meeting of the 15th annual session of the International Sabbath-school Association, and the remarks made by the President of the General Conference this morning I think will apply with equal force to our gathering here this afternoon. We have met here, brethren and sisters, to do the Lord's work and not our work, and we want the Lord to preside at all our gatherings. We trust that his Spirit will be present to guide us in the meetings of this Association."

The President then read the opening address which appears elsewhere.

The Recording Secretary's report was then read, which showed a very encouraging increase in both the number of schools and the number of members, and the Sabbath-school work generally. The following statistics were placed before the meeting:—

THE GROWTH OF OUR SABBATH-SCHOOLS.

The following table will show the numerical growth of our Sabbath-schools during the past eleven years:—

	No. Schools.	Membership.
1884.....	640	16,900
1885.....	662	18,400
1886.....	656	21,125
1887.....	863	23,700
1888.....	977	25,375
1889.....	1,125	28,900

	No. Schools.	Membership.
1890.....	1,345	32,000
1891.....	1,468	33,400
1892.....	1,552	35,300
1893.....	1,804	40,100
1894.....	2,116	47,849

The above figures give the average for each year as reported. It will be noticed that the number of schools has increased from 640 in 1884, to 2116 in 1894, and the membership has increased from 16,200 in 1884 to 47,849 in 1894.

DONATIONS TO MISSIONARY ENTERPRISES.

The following figures show the amount donated by our Sabbath-schools for the objects specified. These figures cover the time from Jan. 1, 1887, when the plan was adopted, to Oct. 1, 1894:—

South African Mission, 4 quarters.....	\$ 10,615.72
London City Mission, 4 ".....	10,755.34
Missionary Ship, "Pitcairn," 2 ".....	12,035.22
Running Expenses, " 2 ".....	7,338.33
Russian Mission, 1 quarter.....	2,783.48
Hamburg Mission, 2 quarters.....	6,055.42
South America, 2' ".....	8,278.67
European Mission, 2 ".....	9,412.61
Orphans' Home, 1 quarter.....	7,079.94
Polynesia and West Indies, 1 quarter.....	5,364.04
Mexico and Central America, 2 quarters.....	11,185.45
India, 2 quarters.....	11,999.66
Hamburg, 2 ".....	12,162.84
Africa, 2 ".....	10,736.94
Japan, 2 ".....	5,734.92

Total..... \$181,538.58

This is an average of over \$16,500 a year. The total contributions for this period were \$221,549.18, fifty-nine per cent of which went to missionary work. The average donation per capita of our membership, given in cents, has been, in 1887, 45 cents; 1888, 42 cents; 1889, 40 cents; 1890, 55 cents; 1891, 50 cents; 1892, 66 cents; 1893, 60 cents; 1894, (three quarters) 46 cents.

The following table shows the growth of our Sabbath-schools during the last two years:—

	Sept. 30, 1892.	Sept. 30, 1893.	Sept. 30, 1894.	Increase.	Incr. %
No. schools.	1,545	1,773	2,116	571	37
Membership.	35,017	39,541	47,849	12,832	36
Aver. Att..	26,075	28,381	34,069	7,994	30
Scholars ch. members..	15,581	17,231	20,351	4,770	30
No. classea.	5,136	5,338	6,495	1,259	27
Total Contributions...	\$36,491.93	\$36,716.87	\$40,076.79	\$3,584.86	10
Donations to missions..	\$22,622.81	\$23,624.19	\$22,172.98	*\$449.83	02*

*Decrease.

The Treasurer's report was then read, showing the Association to be in good condition financially, having at the present time something over one thousand dollars in the treasury. This report will also be given in the BULLETIN.

C. P. Bollman moved that the Chair appoint the different committees, which was carried, and the committees were announced as follows:—

On Nominations—G. A. Irwin, R. C. Porter, D. A. Robinson, W. S. Hyatt, N. C. McClure.

On Plans for Work—M. H. Brown, A. E. Place, H. P. Holser, L. H. Crisler. Mrs. V. J. Farnsworth, Mrs. L. Flora Plummer, Miss Ida M. Walters.

On Auditing—C. D. Rhodes, T. A. Kilgore, J. V. Wilson.

The President then stated that it would be impossible for the Association to hold more than two or three public meetings, but would hold daily meetings in the Review Office chapel, when different subjects pertaining to the work of the Sabbath-school would be discussed, and urged the importance of every one connected with the work being present.

The Chair announced the following list of subjects that would be brought up for consideration, and the names of those who would present them:—

Sabbath-school lessons — Subjects, Scope, and Preparation.

PROF. W. W. PRESCOTT.

Qualifications of Officers and Teachers.

Is it best to have uniform lessons for all divisions?

ELDER M. H. BROWN.

Camp-meeting Sabbath-schools — How to Organize and Conduct.

Our duty to the children and youth at our camp-meetings. How can we secure the best results?

MRS. VESTA J. FARNSWORTH.

Sabbath-school Contributions — How they should be used.

ELDER F. M. WILCOX.

How can we secure a larger and more regular attendance at the Sabbath-school?

Sabbath-school Conventions — Their importance — How to conduct.

MRS. FLORA PLUMMER.

Review Exercises — How to be conducted in order to secure the most good. Is it best to hold them before or after class recitations?

ELDER I. H. EVANS.

Election of Officers — How often, and how to conduct.

ELDER C. P. BOLLMAN.

Teachers' Meetings — Their Importance — How to conduct.

ELDER L. T. NICOLA.

How to interest those not of our faith.

Our duty to the children and young people.

The Sabbath-school as a means of developing workers.

ELDER A. E. PLACE.

The relation the Sabbath-school sustains to the Church.

The necessity of union of sentiment and effort among officers of the church and Sabbath-school.

ELDER J. H. DURLAND.

- The Importance of Bible Study, especially at this time.
 Duty of parents to their children. ELDER M. C. WILCOX.
 What can be done to help those schools where the English language is not spoken? ELDER J. W. WESTPHAL.

A letter from Dr. J. E. Caldwell, missionary to Raratonga, was read, showing the interest in the work there, and how the truth was spreading to the islands of the sea.

The meeting then adjourned to call of Chair.

THE PRESIDENT'S ADDRESS.

C. H. JONES.

WE are glad that we have the privilege of meeting so many of our friends and delegates at this, the fifteenth session of the International Sabbath-school Association. In behalf of our workers everywhere we wish to extend to you all a cordial welcome; and we trust that this season which we spend together will mark a new era in the Sabbath-school work among us as a people.

The Executive Committee has held twenty-eight meetings since the last session of the Association, and has endeavored to carry out the plans there adopted just as far as possible, and in doing this we are pleased to acknowledge the hearty co-operation of our workers everywhere. It will be remembered that two years ago the Committee on Plans for Work recommended that all divisions of our Sabbath-schools study the same subjects, at the same time adapting the lessons to the needs of the different divisions. This recommendation was carried into effect a year ago last July. Since that time uniform lessons have been prepared for all divisions of the school, and so far as we have been able to learn, the plan is giving excellent satisfaction. The following are some of the advantages of this plan: 1. The entire family can unite in the study of the lesson, and it can be discussed at the table and the fireside with profit to all. 2. In small schools, where there are but few teachers, they can all unite in the study of the lesson at teachers' meeting, and thus make it more interesting. 3. In general review all the divisions can be united, and by a little tact on the part of the one who has charge of the exercise, it can be made interesting and profitable to all.

Nearly every State association has adopted the plan recommended for circulating the *Sabbath-School Worker*, and as the result, the list has been increased to over six thousand copies monthly.

The plan recommended of electing officers once in six months instead of every quarter has also seemed to give general satisfaction.

The following resolution in reference to books for youth and children, that the Executive Committee of this association make arrangements with one of our publishing houses to keep in stock a line of carefully selected children's and youth's books for the purpose of supplying our people with good literature to place into the hands of their children, was adopted at the last session.

In compliance with this, a committee was appointed, and the following books have been examined and recommended to our people.

Apostles Preaching, Nature's Stories for Young Readers, By Sea and Shore, Sea-Side and Way-Side, Nos. 1, 2, 3; Stories of India, Stories of China, Leaves from Nature's Story Book, Some Successful Women, Life of George Washington, At Home in New York, In the Mountains, Little Talks about Plants, Little Folks of Other Lands, Temperance Teachings of Science, Birds Through an Opera Glass, Little Brothers of the Air, Bright Eyes, The Children of India, A Year Among the Trees, Stories of Home and School, American History Stories, Vols. 2 and 3; Stories of Industry, Fiji and Samoa, Jack the Conqueror, Savonarola, The Tonga Islands and Other Groups, Letters from the Holy Land, Among the Northern Icebergs, Left with a Trust, Two Cannibal Archipelagoes, John of Wycliffe, Martin Luther, Life on the Kongo.

These books are kept on sale by the Pacific Press Publishing Co., Oakland, Cal.

The matter of selecting Field Secretaries was left to the Executive Committee, and we are sorry to say that we have not accomplished all that we desired; and yet we have been able to arrange for an experienced worker to attend nearly every camp-meeting in the interest of the Sabbath-school work.

One very encouraging feature has been the interest and activity that Ministers and Conference Officers have taken in this branch of the Lord's work. It has been a source of inspiration and encouragement to the Executive Committee, and to our workers generally.

During the past two years the quarterly report blanks, class record books, etc., have been carefully revised and some quite important changes made. Our purpose has been to *simplify* as much as possible, and so far as we have been able to learn, these changes meet the approval of nearly all.

Since our last session the Florida State Association has been organized, and, having complied with our Constitution by reporting regularly, has thereby become a member of this Association.

It is encouraging to note the progress that has been made in the Sabbath-school work during the past two years. Sept. 30, 1892, 1545 schools reported a total membership of 35,017. On Sept. 30, 1894, 2116 schools reported a total membership of 47,849, showing an increase during the two years just passed of 57 schools and 12,832 scholars.

The increase in contributions to missions has been no less encouraging. For the two years ending Sept. 30, 1892, our Sabbath-schools donated \$39,249.62 to missions; and for the two years ending Sept. 30, 1894, \$45,797.18, or an increase during the last two years of \$6,547.75. The total amount which our Sabbath-schools have contributed to missions since the plan was first adopted, in 1887, is \$131,538.58.

The International Sabbath-school Association is now made up of 39 State Associations, embracing 2116 schools with a total membership of over 48,000 scholars. In this large company we find all classes, from the little lisping child to men and women who have already passed the allotted age of man; and according to the reports nearly one half of this large number are not church members. What a vast field for missionary work is here opened up before us.

We would not forget to call special attention to the great spiritual blessings that have come to us as a people and as individuals through the study of God's word in our Sabbath-schools. It is evident that since our last General Conference there has been a general awakening and a greater desire on the part of many to become better acquainted with God through his Word, and as a result, advance steps have been taken all along the line.

But now the future is before us, with all its perils and possibilities. It will be our duty at this meeting to carefully consider the situation, and to lay plans for carrying forward this branch of the Lord's work for the next two years. We know that the calls for laborers in other branches of the work are numerous and loud, and that the General Conference Committee is perplexed many times to know how to meet all these urgent calls. But we trust that this branch of the work will receive the attention its importance demands. In this connection we desire to call your attention to some things that Sister White has said in reference to the object and importance of the Sabbath-school work. In the *Sabbath-school Worker*, vol. 2, nos. 2 and 4, we read:—

The Sabbath-school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ. Young men are to come forth from our Sabbath-schools and from our colleges to become missionaries. They need the best kind of instruction. Our Sabbath-schools are nothing less than Bible societies, and they may embrace far more than they have hitherto done, in the sacred work. They possess a power, if rightly managed, and are capable of doing a good and great work; but they are not what they may be, and what they should be. If properly conducted, the influence growing out of the Sabbath-schools will improve and enlarge the church, instead of diverting the interest from the church and concentrating it in the school. There is a most precious missionary field in the Sabbath-school. If now there are omens of

good, they are only the beginning of what may be. Gather all into your Sabbath-schools, from the lisping infant to those of gray hairs, and set them to the task of solving mysteries which have not been comprehended by men of giant minds.

With your permission we will now briefly call your attention to some of the questions which we think should be carefully considered at this meeting:—

1. *Our relations to the General Conference.*—We recommend that all resolutions pertaining to the workings of the Association be brought before the General Conference for discussion and adoption—the plan followed two years ago. In that case we shall not need a Committee on Resolutions; but would suggest that instead a committee be appointed on Plans for Work. This committee can form the resolutions which they think should come before the General Conference, and present them to the Committee on Resolutions for that body. Other matters which would more properly come before this association for consideration can be presented in the form of recommendations instead of resolutions.

2. *The selection of officers*—This is a very important question, and should receive careful consideration. You need a strong Executive Board, the majority of which are so situated that they can meet together frequently; and the president and secretaries should be persons who can devote their whole time to the work. We trust that the Committee on Nominations will carefully consider this matter.

3. *Sabbath-school offerings to missions*—Nearly \$50,000 have been contributed during the last two years. It has already been recommended that the contributions for the first six months of this year go to the Zambezi Mission, and the last six months to open up the work in China. This recommendation was made after consulting with the General Conference Committee and the Foreign Mission Board.

We are glad that we are able to present such a favorable report, and to see that our contributions to missions are on the increase, but in studying the reports, the conviction has come to us quite strongly that if a little more care and economy were practiced in the matter of running expenses, we would have a much larger amount to donate to missions. During the two years ending Sept. 30, 1894, our Sabbath-school contributions amounted to \$76,793.66. Of this amount \$45,797.17 was donated to missions. The balance, \$30,996.49, was used to meet the running expenses of the schools, or for some other purpose.

In the October *Worker* we have a tabulated statement of the General Summary for quarter ending June 30, 1894, showing just what each Association

has done. We find that the per cent of contributions donated to missions runs all the way from thirty to ninety, and that the amount *per capita* runs from two and one-half to thirty-six cents for the quarter.

The question may pertinently be raised, Why this wide difference? We have been informed that in some schools the money has been used to purchase carpets for the church, tents for the conference, etc. These things may all be right and useful, but we question the propriety of diverting money raised for foreign mission work to such purposes as these. With our present arrangement and understanding, it is all right to use a portion of the contributions to pay for the actual, necessary running expenses of the school, such as lesson papers, etc.; but great care should be taken to keep down these expenses as much as possible and still furnish the school with needed supplies. We have learned of some schools that have voted to donate to missions the entire amount contributed, and to raise money for running expenses in some other way. It may be well to have this whole question considered by our Association.

4. *Sabbath-school lessons.*—Should we be asked what we thought to be the most important questions for us to consider at this session, we would place the following at the head of the list: (a) The selection of topics to be studied in our Sabbath-schools. (b) The appointment of lesson writers. (c) The examination of lessons after they have been prepared. When we stop to consider that nearly fifty thousand persons are studying these lessons from week to week, and that to many of these persons the lessons furnish the only systematic study of the Scriptures which they get, their importance will become more important. Heretofore the responsibility has rested upon the Executive Committee, and no other subject has received more careful and prayerful consideration. But it may be thought best at this time to make some other arrangement, and perhaps appoint a special Committee to assist the Executive Committee, in this important work. It is a question that should be carefully considered by our Committee on Plans for Work. And they may see fit to have it brought before the Association or Conference in the form of a recommendation or resolution.

The lessons as arranged for the coming year are as follows: 1st quarter, The Sanctuary; 2nd quarter, Lessons from the Book of Daniel; 3rd quarter, ten lessons on the Sabbath and three lessons on Tithing; 4th quarter, eight lessons on Life Through Christ and five lessons on the Saints' Inheritance.

In this connection we wish to call your attention to the question of having lessons prepared in other

languages for use in this country. Calls have come to us from our German, Scandinavian, and French brethren for lessons in these languages. The question is worthy of your consideration.

5. "*The Sabbath-school Worker.*"—The plan of taking the *Worker* in clubs at reduced rates has been adopted by nearly every Association, and as the result the circulation has been increased to over six thousand copies monthly. We consider the *Worker* one of the most valuable *helps* that can be placed in the hands of officers and teachers, and we are glad to know that so many enjoy the benefits to be derived from its study. We trust that the same plan which has worked so successfully during the past two years may be continued.

6. *Field laborers.*—We have had no regular field laborers during the past two years. Our Corresponding Secretary has spent some time in the field, attending camp-meetings, etc. Other persons have been pressed into service from time to time, but no regular, organized effort has been made. We hope that at this session at least two persons in addition to the secretaries, may be selected to engage in general field work under the direction of the International Association. Besides this, each State Conference should appoint at least one laborer who will spend his whole time in this line of work, going from school to school and giving practical instruction. We trust that measures will be adopted at this session which will bring about the desired result.

We note with much pleasure the growing interest that is being taken in many conferences in the organization of family and State schools. By this means isolated families are being brought into close touch with the work and made to feel that they have a part to act in this closing message. We hope that this good work may go on until every family and isolated individual is brought into connection with the work.

In behalf of the Executive Committee, we desire to thank these delegates, and our brethren and sisters everywhere, for their hearty co-operation during our term of office. We can see many imperfections in our work, but trust that we have tried to do our duty in the fear of the Lord. He will overrule all for the advancement of his cause and the glory of his name.

We have now come together to select officers and to lay plans for the next two years. Important questions will come before you for consideration. We trust that the Lord will especially bless the committees that may be appointed, and that the spirit of wisdom may be given to us all, so that every plan that is laid may be in harmony with the divine will.

SABBATH SERVICES.

SABBATH, February 16, was a day full of blessing to those assembled in General Conference. The weather was bright and mild,—just right. At nine the various Sabbath-schools assembled. There were the English, Danish, French, German, and Spanish divisions. In the latter there were twelve members, who recited in that language.

A congregation that packed the great Tabernacle in every part assembled at 10:30. Elder O. A. Olsen preached a most timely and impressive sermon from the words: "Ye are the salt of the earth. . . . Ye are the light of the world." An outline of the discourse will be given in our next number. In the afternoon, in addition to the usual district meetings of the church, services were held by the German and Scandinavian brethren, each with good interest and attendance.

Perhaps the most remarkable feature of the day's exercise was a meeting of delegates and visitors for the celebration of the ordinances of the Lord's house.

After the opening hymn, Elder Olsen read the seventeenth chapter of John. Elder Loughborough presented a few appropriate and touching remarks relating to early experiences in the work, and to the union and brotherly love that characterized those who at first participated in the Third Angel's Message. Among other allusions was one to the beginning of the work in Battle Creek. It was in 1852, we believe, that Elder Joseph Bates, an old sea captain, dreamed in Jackson that he saw a ship starting off southwest. That was a token to him that the Lord wanted him to go in that direction. Accordingly he proposed to go at once, and inquired of the brethren if any of them knew of any one in that direction who was interested in the present truth. They knew of such a man in Western Indiana, and Brother Bates concluded to go and see him. But before starting he said, "What about Battle Creek? There was something in the dream about that place." But no one knew anything of the people of that town. Elder Bates was impressed to come; and upon arriving in the village inquired at the post-office for the most honest man in town. He was referred to David Hewitt on Van Buren Street. Knocking at the door he told Deacon Hewitt that he had been referred to as being the most honest man in town; and Elder Bates told him if that were so he had some truth for him. He was bidden to enter, and before the sun went down, David Hewitt and his house had accepted the truth. This was the beginning of the work here.

Prayer was then offered by Elder A. J. Breed. W. W. Prescott followed with appropriate remarks relative to the ordinance and grace of humility, and read from the "Spirit of Prophecy" in the same line. This ordinance was then celebrated and the words of Jesus, "If ye know these things, happy are ye if ye do them," were abundantly fulfilled.

An hour was then spent in testimonies. Every moment was filled with hearty and humble expressions of love and gratitude. The Spirit of the Lord was present, cementing the hearts of the brethren, and drawing all nearer to God. Following this exercise the sacred emblems were administered, and the meetings closed after having extended about two and a half hours.

EDITORIAL NOTES.

PROF. R. B. TAGGART of Tennessee, who has been for some days in attendance upon the Institute and Conference, occupied the platform at the Council meeting on Thursday afternoon. His subject was that of Sacred Psalmody *vs.* Modern Hymnology. Brother Taggart is thoroughly persuaded that the use of the inspired hymns or psalms for services of praise and devotion would be more acceptable to God than those of promiscuous origin.

During the lecture, which was listened to with close attention, many beautiful thoughts were brought out, illustrative of the real character and design of the book of Psalms as expressive of the experience of Christ and his followers.

It will be observed that no mention is made of a good share of the meetings of the Canvasser's Convention. The minutes frequently omit several numbers. This is because the intervening meetings are occupied with book studies which are not reportable. We have several excellent papers relating to the canvassing work for which we hope soon to find space.

A PORTION of the report of the Recording Secretary of the Sabbath-school Association is necessarily laid over till another number.

WE would call particular attention to the address of the President of the General Conference published in Friday's BULLETIN. It will reward study. The statements are condensed, and the facts are both encouraging and admonitory.