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## THE THIRD ANGEL'S MESSAGE.—NO. 23.

ELDER A. T. JONES.

I REFERRED last night also to a Testimony on the thought as to this contest between the spiritual powers. I will read that at this point, because it touches not only that, but this thing that we have studied right here, as to our being absolutely dependent upon the power of right, itself, to win. We need not get stirred up, nor be abusive, nor anything of the kind, but just state the principle, and let it stand, trusting to itself to win.

In these times of special interest, the guardians of the flock of God should teach the people that the spiritual powers are in controversy. It is not human beings that are creating such intensity of feeling as now exists in the religious world. A power from Satan's spiritual synagogue is infusing the religious elements of the world, arousing men to decided action to press the advantages Satan has gained, by leading the religious world in determined warfare against those who make the word of God their guide and the sole foundation of doctrine. Satan's masterly efforts are now put forth to gather in every principle and every power that he can employ to controvert the binding claims of the law of Jehovah, especially the fourth commandment, that defines who is the Creator of the heavens and the earth.

The man of sin has thought to change times and laws; but has he done it? This is the great issue. Rome and all the churches that have drunk of her cup of iniquity, in thinking to change times and laws, have exalted themselves above God, and torn down God's great memorial, the seventh-day Sabbath. The Sabbath was to stand representing God's power in his creation of the world in six days, and his resting upon the seventh day. "Wherefore he blessed the Sabbath day, and hallowed it," because that in it he had rested from all his works which God created and made. The object of the masterly working of the great deceiver has been to supersede God. In his efforts to change times and laws, he has been working to maintain a power in opposition to God, and above him.

Here is the great issue. Here are the two great powers confronting each other,—the Prince of God, Jesus Christ; and the

prince of darkness, Satan. Here comes the open conflict. There are but two classes in the world, and every human being will range under one of these two banners,—the banner of the prince of darkness, or the banner of Jesus Christ.

But to appeal to any kind of might in favor of the right, is to step on which side of the contest?—It is instantly to put ourselves on the side of might as against right. And that is the wrong side, and that puts us on the wrong side, whatever our profession may be. But to hold steadfastly to the principle of right as against might, right with the might within itself, to win—that is the side of divinity.

God will inspire his loyal and true children with his Spirit. The Holy Spirit is the representative of God, and will be the mighty working agent in our world to bind the loyal and true into bundles for the Lord's garner. Satan is also with intense activity gathering together in huddles his tares from among the wheat.

The teaching of every true ambassador for Christ is a most solemn, serious matter now. We are engaged in a warfare which will never close until the final decision is made for all eternity. Let every disciple of Jesus be reminded that we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." O, there are eternal interests involved in this conflict, and there must be no surface work, no cheap experience, to meet this issue. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. . . . Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."

Here is the principle, you see, that we have no reproach, no railing accusation, to bring against anybody, or against any opposition anybody may make. We trust the truth which we preach. The power is in the thing, not in us. It is not only its own defense, but it is our defense too. And we do not have to defend it by condemning others.

The Lord would have every human intelligence in his service withhold all severe accusations and railings. We are instructed to walk with wisdom toward them that are without. Leave with God the work of condemning and judging.

It is all the same story: the truth itself is to be its own defense; the right itself is to be its own support, *and ours too.*

Christ invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Every one who heeds this invitation will yoke up with Christ. We are to manifest at all times and in all places the meekness and lowliness of Christ. Then the Lord will stand by his messengers, and will make them his mouthpieces, and he who is a mouthpiece for God will never put into the lips of human beings words which the Majesty of heaven would not utter when contending with the devil. Our only safety is in receiving divine inspiration from heaven. This alone can qualify men to be co-laborers with Christ.

Now we will study a little further along that line, in our study of the principle. The power of might as against right, we found in the previous lesson, had taken possession of this world by deceiving and bringing under his power the one into whose possession this world and the dominion of it had been put. Now the Lord, the God of heaven, did not propose to use any of the power of might, any kind of force, to take that dominion out of Satan's hands, even though it be true that he unjustly held it. There would have been no injustice in so taking it back. But that is not God's way of working; that is what we are studying.

I will say this here, and can think upon it to all eternity: The universe of God rests upon the principle of self-sacrifice. The support, the stay of the very universe itself, is the principle of sacrificing self to win; that is, to win by non-resistance,—to win by the sheer principle of the power of right *in itself*. That is what holds the universe up. In that it consists. That is simply the gospel. It would be plain enough to say the gospel holds up the universe. The principle of the gospel is that that holds up the universe; but the principle of the gospel is the principle of the sacrifice of Jesus Christ, and of God's denying himself, and giving himself in him.

So the Lord, in recovering this lost dominion, would not use any might that is not right in itself. Therefore, when he wanted to recover this whole dominion and all of mankind, he went at it in such a way that Satan himself and all of his partisans can never say that it was not fairly done.

Now it was lost by man, and it is regained by Man. That is what we had in the second of Hebrews when we began this study:—

For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. *But we see Jesus,*

We see Jesus in the place of the man and as the man. God has not put in subjection to the angels the world to come whereof we speak; but he has put it in subjection to man, and Jesus Christ is that Man. There is the second Adam. So that I say, by man it was lost, and by Man it is regained. By Adam it was lost; and by Adam it is regained. The Adam who regains it does so, *not* from the place at which the first Adam stood when he lost it, but from the place which the first Adam's descendants had reached in degeneracy under the influence and power of sin at the time when He entered upon the field to contest the right of Satan.

I mean, when he entered upon the field in the open, bodily contest. Practically, he entered upon the field before the universe was made; and since man's sin, he entered upon it also; but he had not taken flesh, and entered upon the actual contest, until he came into the world in human flesh. The Lord Jesus entered upon the open field in contest with Satan, in human flesh, at the point which human flesh had reached in degeneracy at the moment when he was born into the world. There, in the weakness of human nature as it was in the world when he came into the flesh, he fought the battle.

Human nature will never be any weaker, the world will never be any worse in itself; human nature will never reach any lower condition in itself, than it had reached when Jesus Christ came into the world. The only means by which human nature will be any worse is that the same stage of iniquity will be professing Christianity. Now a man may be just nothing but wickedness, as the world was when Christ was born into the world; yet if he makes no profession of Christianity, if he does not make any profession of the principles of the gospel, God can reach that man in his lost condition by the gospel, and save him through it.

But let that man profess the gospel in his wickedness, and use the profession of the gospel only as a form, as a cloak, to cover his wickedness, then he takes out of the hand of God the only means the Lord has of saving man, and perverts it to the support of his own iniquity. And that makes him worse in this respect, in that he has cut himself off from salvation by taking God's means of salvation, and making it a cloak for his iniquities and the support of his wickedness. In himself, in the flesh, his own practical fleshly wickedness is not any greater: only now he is a hypocrite as well as wicked. The world in the last days will not be any worse *in itself* than it was when Christ was born into the world. The only way in which it will be worse is that in having a form of godliness, but de-

nying the power thereof, it uses the profession of Christianity to cover its ungodliness, and so perverts God's only means of salvation as to destroy itself against all remedy.

Jesus Christ came into the world in that weakest stage of human flesh, and in that flesh, as a man, he fought the battle with Satan.

Thus Satan himself can never find any fault with the way of salvation as being in any sense unfair. Satan deceived and overcame man, as the man stood in the glory and image of God, with all the blessing and the power and the goodness of God on his side. Now when this second Adam comes into human flesh right at the point to which Satan had brought the whole race by sin, and there in all this weakness enters upon the contest, Satan can never say that that is not fair. He can never say: "You have taken an unfair advantage. You have come here with too strong a panoply about you, with too many safe-guards, for it to be a fair contest." He cannot do it; for there stood Christ in the very weakness of the flesh to which Satan himself had brought man. Christ came in the very weakness which Satan had brought upon the race; and in that weakness says, "Here we are for the conflict." And our Brother won it! He won it! Thank the Lord! and glory to his name!

Now another view, or another phase of the same view: You remember in the "Week-of-Prayer Readings," one of them was on the subject of loyalty to God, and the passage in Job was considered relative to the sons of God which came before the Lord, and Satan came also among them.

The thought was presented that these sons of God were those from the other worlds, — the different parts of the universe, — corresponding to what Adam was as he stood at the head of this world when the world was made and put under his power, and given to him as his dominion. The Scripture says Adam was the son of God. Now when Satan came into this world, and took the dominion by taking under his power the head of this dominion, he then stood in the place in this world where Adam should have stood. Therefore when the sons of God from the other worlds came to present themselves before the Lord, Satan came also among them and presented himself before the Lord, as the representative of this world, which is under his dominion. I simply present this to call your attention to the thought for further study.

Now from Satan's dominion here, ever since he obtained it, God has been calling from this world people to himself. Ever since the day that Satan obtained control of this world, and God said, "I will

put enmity between thee and the woman, and between thy seed and her seed," God has been calling people from the ranks of Satan unto himself, and into his dominion. And many had been coming all the time. But all the time Satan had been making the charge that that was not fair. He was arguing: "These are *my* rightful conquest, and you are leading them off to you. What have you done that, by right, you can do that, when I gained it here?" Thus he was always contesting the right of God to do this, and was also accusing all those whom God called out of this world unto himself. He was accusing them before God day and night. He declared: "These are my property; they are my rightful subjects; they are laden with sin and are altogether wicked. Yet you call them out, and justify them, and hold them before the universe, and propose to hold them up before the universe as though they had been good all the time. That is not fair. They are sinners; they are wicked; they are just like all the rest of us over here." Thus he is the accuser of the brethren, accusing before God day and night every one who had turned from his authority unto God's.

Now Jesus came into the world to demonstrate that he had the right to do all this, and that it was fair. And he came at the point of weakness which we considered awhile ago, and entered upon the contest with Satan to recover, by right, the headship of this lost dominion. Now notice: Satan had gained, *not by right*, but by *might* as against right, the headship of this dominion from the first Adam, to whom it was rightfully given. The second Adam comes, *not by might* as against right, but by *right* against might, and regains the headship of this world and all the dominion of it. Therefore when he was raised from the dead, he was raised up to the headship of all principality, and power, and might, and dominion, not only of this world, but also of that which is to come.

Now turn to the twelfth chapter of Revelation; there is the passage from which is derived all this that I have been saying. When Christ was born into the world, the vision opens, and there stood Satan ready to devour Christ as soon as he should be born. Seventh verse: —

There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.

Now the ninth verse:—

And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his

Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Now the word "accuser" there signifies in the Greek: "he who accuses another in a court,"—that would correspond in our country to a prosecuting attorney. The German translation gives the same idea exactly. Our word "accuser" does not give it so clearly, because one man may accuse another falsely, and tell lies about him, and backbite, as thousands of people do. That is following the same principle of Satan, of course; but that is not the thought here. Here this accuser is one who comes as a prosecuting attorney into a court. You see the situation: Here was Satan, who had this dominion; and God was calling and receiving those who would turn to him from the power of Satan; but Satan claimed the right to all these subjects. Now he would enter into the court of God, and there, as a prosecuting attorney, he would prosecute all these, his subjects, as slave-holders used to do under the Fugitive Slave Law in the United States. He would prosecute all these in that court, and demand that they should be given up once more to his authority, and that it was not in justice or out of right that they should be taken thus away.

And, too, there was room for him to present that argument with an apparent shadow of right to it; because the contest had not yet been carried on; the battle had not been fought and the victory won so completely that his argument and his right as a prosecuting attorney should be annihilated. Now it is true that the promise was certain, and the victory was certain, and the promise of God secure; but still it was yet to be tested in an open conflict in the flesh. So that when Christ came in the flesh, there was just as much temptation upon him through the power of Satan, as though there never had been any promise of redemption. Or shall we say that much? Shall we say that when Christ did come in the flesh, there was as much temptation for him to meet, and it was as real a temptation, as though no promise had ever been made of redemption?—Assuredly. If not, then he was guarded against temptation, and the conflict was not real, but more imaginary than real.

He came into the world to demonstrate the unrighteousness of that argument that Satan was presenting in the courts of God, as the prosecuting attorney from this country. That is the thought; it is legal all the way through. Jesus came here into Satan's territory, and took human nature at the point to which Satan himself had brought it. In this human nature he met Satan on his own ground, and against all his own power defeated him merely

by the power of trusting in right itself as against might. He exercised no shadow of right himself to do anything of himself, to protect or help himself. He trusted completely and fully in that divine power of right as against might, and all that it can bring. And he conquered, and thus became, by right, the head of this dominion again, and of all who will be redeemed from it, and of the redemption of the dominion itself.

And now that word also in the Greek which says that the accuser of our brethren "is cast down," conveys the idea of a prosecuting attorney, who comes into court, but he has no case any more; he is repudiated; he has no place for argument. Why?—because now we have an Advocate in the court, Jesus Christ the righteous. Yes; thank the Lord!

In the court, before Jesus Christ came in the flesh, there was the accuser of the brethren a prosecuting attorney, pleading his legal rights to the subjects of his dominion, as they were leaving his dominion, and going over to the other. He could present that argument with the appearance of a shadow of right, because his dominion, his authority, had not yet been positively contested. But Christ came, and did contest it righteously and fairly at every step of the way, and so fairly that Satan himself cannot bring any charge of unfairness against it. And having won it, now Christ takes the place in court, not as a prosecuting attorney, but as an advocate. And when he comes into court as advocate by right, the other one, the accuser, the prosecuting attorney, is repudiated; he is shut out; he has no case at all against those whom he would accuse. That is good; that is good.

"These things write I unto you, that ye sin not. And if any man sin," there may be the accuser still; he may enter his plea as a prosecuting attorney; but now "we have an advocate with the Father, Jesus Christ the righteous;" and by his standing in court, that prosecuting attorney is repudiated, put out, and cast down. That is the story; and I am glad of it. That is the value of our Advocate in the court. He shuts out the prosecuting attorney, and takes away his case, so that he has no place in court at all. Thank the Lord!

Now we come to another point. It is in answer to a query that has arisen in the minds of some upon the point that was made the other night, that the Lord Jesus in heaven will never be *in all respects* as he was before. The query is this: There stands the scripture—we read it that night—we took the text upon that: "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." That will be done. That

glory which he had before the world was, is his now, and will be his to all eternity. And so you look in the BULLETIN, pages 331, 332, and you will see the Testimony which I read upon the humiliation of Christ. He who was born in the form of God took the form of man. "In the flesh he was all the while as God, but he did not appear as God." "He divested himself of the form of God, and in its stead took the form and fashion of man." "The glories of the form of God, he for awhile relinquished."

Note the difference: The *glories* of the form of God he *for awhile* relinquished. But the *form* of God, itself, he to all eternity relinquished. That is the contrast that is in the Scriptures, and in that contrast that is here. Being in the form of God, he took the form of man. Then, on page 382 of the BULLETIN we read again from the Testimony this word: "Bearing our human form before the Father's throne and through eternal ages." Do you see? The difference is not in the *glory*; it is in the *form* upon which the glory rests, and through which it is manifested, and through which it is reflected.

Now there is something else in that that comes right along with the thought. He was in the form of God,— he left that, he emptied himself; and the French version is translated: "He annihilated himself," and it is none too strong; for as to *the form* which he bore, he annihilated himself, and in that form he will never again appear. "Our human form" he bears "before the Father's throne, and through eternal ages." And the glory of the form of God which he had when he was in the form of God—that glory he brings to our human form. "The glory which thou gavest me, I have given thee." He has given the glory of God everlastingly to us, to the human form, to human flesh.

Instead of Christ's being lowered, we are exalted. Instead of divinity's being lowered or lessened, humanity is exalted and glorified. Instead of bringing him down to all eternity *to where we are*, it lifts us to all eternity to where he is. Instead of robbing him of his glory, and putting him where we are, who have none, he laid aside this glory for a season, and became ourselves, and took our form forever, in order that he in this form, and we in him, shall be exalted to the glory which he had before the world was.

Now there is a little more in that yet. In what form was the contest carried on with Satan? In our human form, in my form, in my nature, in your nature. For how much of God's universe was that contest carried on? How much was involved in it?—The whole of it. Then in this world, and in our flesh and form, there was carried on the contest,

there was fought the battle, and there was gained the victory, that involves the whole universe. In this contest the whole universe was involved, one way or the other, whichever way it should have turned.

Therefore, to carry out God's eternal purpose, he had to come into this world, and take our form and nature, because in this world and in our form and nature is where that purpose was contested, and where it all centered. He who was one with God emptied himself, and took our form and nature, and fought the battle in this form and nature, and the battle was won in this form and nature. To what form and nature belongs the victory?—To our form and nature belongs the victory. In the nature of things, it is to our form and nature in Jesus Christ, and joined with Jesus Christ, that the victory belongs. So you see that this contest, this victory, not only carries us in the universe to where Adam was, nor only to where he would have been, but to where Jesus Christ, by divine right, is. O, it is wonderful. That is so. And the best of all is that *it is true*.

We too often lose sight of the glory of this in looking only at the misfortune of the entrance of sin. It was a misfortune, it is true, that sin should enter the universe at all. And in that sense it was a misfortune that sin struck this world, so that the battle had to be fought in this world for the universe. But having struck this world, and involved this world, it involved you and me, so that here, in our nature, had to be fought the contest for the universe; and we can thank God that the victory is won, and that we have a share in this victory for the universe. Therefore it is not altogether a misfortune, you see, because God is able to turn our greatest misfortunes into the grandest victories. It would have been the greatest misfortune for us *if there were no redemption*. But when God puts his hand to a thing, he turns our greatest misfortunes into the grandest victories. And this greatest misfortune to the universe, God turns to the grandest victory for the universe. O, he makes it turn to the absolute and eternal triumph of the universe!

Christ did empty himself of the form of God, and take our human form. He did empty himself of the nature of God, and take our human nature. And in so doing he brought divinity to humanity. In so doing he caused humanity to conquer Satan and sin. Against all Satan's power, Christ won the victory in our human nature; and therefore he says not only, "Father, glorify thou *me* with thine own self with the glory which I had with thee before the world was," but he says, further, "The glory which thou gavest me *I have given them*." Instead of bring-

ing him to all eternity to where we were, it takes us to all eternity to where he is.

"Thanks be unto God for his unspeakable gift." We have an Advocate in the heavenly court, who, by every conceivable right, stands there as our Advocate, and shuts out the prosecuting attorney that would accuse us before God day and night. He wins our cases, because he *has* won them. And now, being in the form of God, he emptied himself, and took the form of a servant. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him [and he has exalted *us* in him], and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

We delight to bow our knees to him now; in that day we shall rejoice to do it also, in his glory. But whether one does it now or not, in that day when Jesus Christ is crowned with his triumphal crown before the universe and for the universe, then every knee, from Lucifer unto the last man that has rejected him, will also bow, and will confess that Jesus Christ is Lord; and they will do it to the glory of God the Father. And in that day every tongue in the universe will confess the divinity of the truth, and the everlasting righteousness of the principle of right as against *might*.

### VOYAGE OF THE PITCAIRN.

ELDER J. E. GRAHAM.

(Discourse Wednesday evening, Feb. 27, 1895.)

I will read a few verses from the 107th psalm to begin our lesson:—

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble; . . . So he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

This scripture which I have read this evening came with greater force to my soul than ever before

when on the seventeenth day of last June, just at evening, we found ourselves with a company of eighteen passengers and a crew of nine men on board our missionary vessel "Pitcairn," and were leaving our native land for the islands of the sea. When the shadows of night drew around us, we felt a sense of our helplessness and of our dependence upon God, as we found ourselves upon the verge of that great expanse of waters. As the storm arose and the vessel heaved, we felt truly that it puts men at their wit's end; but we had the assurance that the Lord would be with us, so we felt safe. I have a testimony which the Lord in his goodness gave for the encouragement of his children who were to sail on the "Pitcairn," and I will read something from it, so that you may see that the Lord gave us encouragement, not only through the Bible, but also through the Testimonies.

"Very many men, women, and children have invested their mites, and offered their prayers for the safety of this ship as she rides upon the treacherous ocean." And then again: "It is a wonderful thing to be remembered and cared for every hour by God. . . . Let every one on the vessel realize that he is under the protection of God." These were words of great comfort to us. And then again: "He will give strength to every believing, trusting soul. Keep Christ with you in the vessel, and you will be safe. The ship may be tossed on the white-capped billows ever so fiercely, the restless sea may heave and the waves roll beneath her; yet Jesus is on board." I can assure you, dear brethren and sisters and friends, that many times we referred to this precious message from the Lord, and drew much comfort from it. We felt that if we could only keep Jesus on board, all would be well, and that he would indeed bring us again to our desired haven.

Now I will briefly describe to you the course that was taken by the vessel. The first point that we desired to reach was Pitcairn Island, which is four thousand miles almost directly south from San Francisco. On the thirtieth day after leaving port, we sighted Pitcairn Island, the first land that we had seen since leaving home; and I can assure you that it was a sight that gladdened our eyes. We had a very pleasant voyage, but some of the company on account of the seasickness experienced, could not say that. As we approached the island, just before sundown, the wind was blowing from the northeast. Bounty Bay being on the northeast side of the island, the landing place would be rough. Brother Mc Coy, his daughter and sister Maud Young, were with us on the vessel, and of course, understood the conditions there, and they said it would be out of

the question for us to make the landing in the regular landing-place, and they questioned very much if the islanders would be able to launch their boats to come to the vessel. But as we looked toward the shore, we could see a little black speck rise on the crest of the waves. It would appear in sight, and then disappear in the trough of the sea; but finally it reached us. It was a boat from the island. They had brought some fresh fruits, knowing that we would appreciate them after our long voyage.

As they came near, they began throwing oranges on board the vessel, and these were accepted gratefully, and some of the people on the boat scarcely waited to get the peeling from the oranges before eating them. The men in the boat said they could not make a landing at the regular landing place, but that there was another place on the north side of the island where we could land some of the passengers. This place was about a mile from the village, and in order to reach the village, they would have to climb a high hill. But the first installment of the voyage was enough for most of us, and we desired to get on solid footing once more, so were glad to land at any place. I went ashore with the second load, and we were safely landed at the foot of a great hill, against which the waves were rolling; and there was only a very small protection from the sea. When we got on shore, it appeared to be moving nearly as much as the vessel did; but there was a good company of the brethren and sisters of the island at the landing-place, and the strong young men and women took hold of those of our company who could not well walk, and carried some and led others up the hill. Brother Buckner especially was so weakened from seasickness that he had to be carried up the hill, and was wheeled down the other side in a wheel-barrow. As we neared the village, the people came out to meet the passengers from the "Pitcairn," and we felt rejoiced to know that the Lord had taken possession of all our hearts, and that we were all one in Christ Jesus.

Our stay there was prolonged seventeen days, but I think it was so ordered of the Lord, because our visit was profitable to us and the people. Perhaps you have before had described to you the church on Pitcairn Island. It is built of rough boards which they had picked up, and some of them they have made themselves. The church has a thatch-roof, but it is neatly seated, and I noticed that the people showed very much reverence for the house of God. Some have shoes which they wear on the Sabbath when they go to meeting, but the most of the time they go barefooted. While we were there, the ground was very muddy; but they have tubs of

water sitting by the church door, and the people wash their feet before entering the house of worship. When they enter, they bow their heads, and some kneel in silent prayer, asking the blessing of the Lord upon them.

We reached Pitcairn on the seventeenth day of July, and left there on the third day of August. We then sailed to the Society Islands, which are under the French government, and which are about 1200 miles west of Pitcairn. We reached there after nine days' sailing. Tahiti, the principal island of the group, is very high, and as one approaches the island, it appears like a very large body of land. The highest mountain is seven thousand feet above the sea. Here we found a very commodious harbor, almost entirely surrounded by a coral reef, seemingly provided by Providence. As we neared the island, we put up a flag for a pilot, and one came out and piloted us to the quiet harbor. Here our vessel lay as quietly as though it were on land. What a sense of relief it was to us!

At Tahiti we found those who love the truth. We were welcomed by Brother and Sister Read, who are here at the present time, and by Brother and Sister Chapman, and also a number of native brethren and sisters. Papeete, the capital of the French government here, has a population of two thousand. There are a great many vessels visiting these islands. During the time we were there, there were several large vessels lying in the harbor. There is a fleet of small vessels which trade from this point to the outlying islands, some going a thousand miles away. Here are many who have grown rich by the traffic which is centered at that place. We found the people very kind-hearted. There is one thing that causes much sorrow to the people who desire to see a better state of things. They have devoted considerable time and attention to the cultivation of sugar-cane in the past, and formerly the product was used for its legitimate purpose, but now it is used for making rum. On this is paid a small duty to the government, and then no further restriction is placed upon its sale. But in the midst of the wickedness that prevails in this place, the Lord has souls who are receiving the truth.

The following Sabbath at ten o'clock I endeavored to speak to the people, and Brother Bambridge interpreted for me. After the discourse, we had a Sabbath-school. At the close of Sabbath-school there was another meeting, then another meeting later. It is customary to have meetings nearly all day on the Sabbath, and they seem to enjoy it, too.

We found before we left Tahiti that we had entered a country not like our own government, that we had

indeed come to a strange land ; and as we were about to take our departure to other islands of the Society Group, we received a letter from the governor saying that he could not give us permission to visit the island that we had designed to go to when we left America. We therefore went to Huahine, 100 miles from Tahiti northwest. There we found very few Europeans. We anchored in the harbor, and then went ashore to report to the custom-house officers. Later Brother and Sister Read, Dr. Caldwell and his wife, and I went to visit the queen.

We found her to be a young woman sixteen years of age, and the affairs of the government are administered by a regent. After a short visit to the queen, we went to call on the native pastor. He appeared to be quite friendly, but we could see that he did not seem to relish our visit very much.

When we left Tahiti, there was an old man who desired to go over to Huahine with us. We took him with two young women whom he had with him, and on Sunday we attended church, and found that the native pastor was somewhat exercised over the visit of the missionaries and the vessel, and he asked the Lord to send fire and burn up the "Pitcairn" and all the people upon it. The other man whom we had treated kindly, and whom we found to be somewhat of a preacher, conducted the service in the afternoon. He mentioned us in his prayer, and asked the Lord to bless us and our work, and also spoke about our work in his speech to the people.

There was one man there, Mr. Barnfield, who had been roaming about among the different islands, and finally settled there as a trader. He had formerly made a profession of religion, and during our brief visit he was wakened to a new life. He said he had given up all hope and profession, but hope revived, and before our departure he said he would turn to the Lord and serve him, and the last reports are that he is faithfully serving the Lord. There is another family on the island keeping the Sabbath.

Formerly, when the English missionaries were operating on the island, the people had better advantages for getting an education in the native language than now, but at present the children receive but about two or three hours a week of instruction, and the rest of the time run about as they please. The Europeans especially urged us to leave a teacher with them, but we had no teacher to leave. The most of the people belong to the church, and profess to be Christians. There are churches on different parts of the island, but there is only one native pastor on the island, who has supervision of the whole flock. They have a rule that no one is permitted to hold an office in the church who gets drunk ; but the people are so

addicted to drink that they can scarcely find a sufficient number of people to fill the office of deacon in the church.

From Huahine we went down to Rurutu, one of the Austral Islands, which is about 300 miles south of the Society Islands. The "Pitcairn" had been at this island before, and the people had called a meeting, and made a special request that teachers should be brought to them, and also that some of our people be brought down there to settle in the island. This island is not directly under the French government, but is under French protection, and the people make their own laws and govern themselves. The other islands visited were directly under the French government. We expected to meet with a very warm welcome when we reached this island, but in this we were somewhat disappointed. Several of us took the lifeboat, and went to the harbor. They gave us the king's house to sojourn in during our stay. The people are very hospitable on these islands.

A regent rules this island, as the young king is not old enough to take part in the governmental affairs. The regent informed us that he had received a letter from a missionary of another island, who had warned him against receiving the people from the "Pitcairn." He said that years ago when the English missionaries were there, and other missionaries came preaching the gospel message, they were welcome. Now the French missionary tried to keep them away. But he said that he would give us a welcome to the island, and he did so. He gave us every attention he could. We desired to leave Brother Stringer and Sister Sarah Young on this island. There were only three white people on the island. They have a law which permits no one to take up their residence on the island without the permission of all the governors on the island.

On the way down, Brother Stringer had been practicing dentistry, and so when he went ashore, he gathered some natives about him, and began extracting and filling their teeth. They thought he would be quite a help to them in many respects, especially as they learned he was also something of a blacksmith and farmer and nurse. After several days, we ventured to ask if Mr. Stringer could be left upon the island. The regent said: "We have a law governing such matters. For myself, I would like to have Mr. Stringer remain upon the island." So they called a meeting immediately, and talked the matter over, and decided to permit Brother and Sister Stringer to remain with them. So in this the Lord helped us, and we felt to rejoice, and we left them there in the midst of a strange people.

From Rurutu we went to Raratonga. There we



found conditions very different from what we had found them at the French islands. This group of islands is governed by a protectorate of the New Zealand colonies. At this place they have the power to make their own laws, and have organized a regular parliament. We found the laws much more liberal than on the other islands. Here quite an extensive trade is carried on. Raratonga ships annually carry from one hundred and fifty to two hundred tons of coffee and other products. Upon this island the people were all keeping the seventh day, from the fact that when the missionaries came from the West, they lost one day in crossing the day line. So they are literally "keeping Saturday for Sunday." So of course we found no conflict in reference to the day. When the "Pitcairn" was there before our people received a warm welcome. They gave us a welcome also, and on the Sabbath I was invited to speak in their church.

They have a peculiar custom there which I would like to mention. At the close of the Sabbath the teacher takes his class to the gallery in the church, and with a long pole preserves order. When the meeting begins, if a child acts a little disorderly, the teacher taps him on the head with his pole; and if this does not have the desired effect, he raps a little harder. At this place they are endeavoring to educate some missionaries to go out to the heathen islands farther west and engage in missionary work. There is a great demand there for teachers.

The Lord blessed us on our missionary trip, and we were very grateful to him when he brought us back to our desired haven. We reached San Francisco on the twenty-seventh of December. This field appears very small, compared to the rest of the world, but the people in those islands should be visited, as well as those living in other countries. The message to us is, "Go ye into all the world, and preach the gospel to every creature."

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### GREAT BRITAIN.

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ELDER D. A. ROBINSON.

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*(Discourse in the Tabernacle, Thursday evening, February, 28.)*

I WANT to talk to you a little to-night in a very familiar way about the work in Great Britain, and perhaps I may say some things further not particularly about that field. This country is not so far away as it was a few years ago; and it strikes me, when I think of it, as very strange that no Seventh-day Adventist should ever visit this country until as late as 1878, when Brother William Ings visited his

native land. The country is just about equal in area to New Mexico; it is about as large again as New England if you take out the States of Rhode Island and Connecticut, but it has a population of very nearly two thirds that of the United States. Brother Holser tersely remarked the other day that we were to estimate a field by its inhabitants. If we do that with reference to Great Britain, the field will not be neglected by this people.

With a population of nearly forty million, you can see at a glance that they are packed in about as thick as they need be. We have in that country a half dozen cities with over half a million each. We have about forty towns of over one hundred thousand each, and seventy towns of over fifty thousand each. I would like to say a word with reference to the climate of this country, because Great Britain is so abused concerning its climate. My friends on my returning here sympathize with me on all sides for having to live in England; but I want to tell you if it were a matter of choice between living in Great Britain or living in Michigan, the choice on my part would be in favor of the other side of the water. We do not get the intense freezing cold you have here, nor do we get the burning heat, ordinarily speaking.

The average winter day of Great Britain is thirty to forty degrees above zero. We have only a few days, ordinarily, when the thermometer falls below freezing. One year ago the present winter I am quite sure we did not have over ten days when the thermometer went below twenty-eight above zero, and the coldest day we had was about twenty above zero; and of course the Englishman thinks that a terribly cold day. In the summer time the thermometer very seldom rises to eighty; that is uncommon. On an average summer day the thermometer runs from sixty to seventy-five. So we have no occasion for thin clothing, such as I used to wear when I lived in Massachusetts.

But says one, "Are not those London fogs a terror?" Well, the London fogs are not the worst things I ever saw. And here is a remarkable fact I wish to state, and I am saying these things for a purpose; for I hope there will be a goodly number of individuals before the next General Conference shall come round who will go from this field where there are so many Seventh-day Adventists, and take up the work in Great Britain, and I am saying this for the benefit of such: It is a remarkable fact that London, in spite of its fogs, which some look upon as a terror, stands in its death rate lower than any large city in this country by considerable, notwithstanding its vast population, a portion of whom

ignore entirely every sanitary regulation, if they are not forced to do otherwise. There is a great influx into that city from the Continental cities every year, hundreds and thousands of them come, with no idea—I was about to say of common decency—and yet in spite of all these circumstances, it is a remarkable fact that London has a death rate standing lower than some other cities in that same kingdom.

Some of the canvassers here have inquired of me if we have any towns yet that have not been canvassed with our publications. We have hundreds of them into which no one has yet gone, and into which scores of individuals with the spirit of the Master in their hearts ought speedily to go.

I will not dwell longer upon the territory itself, but I wish to call your attention to another thought in connection with this, and that is,—the relation which Great Britain sustains to her colonial possessions. It seems to me this ought to impress upon our minds the importance of this field. Let us glance at it a moment. Coming here to North America, we have the British possessions on the north. They talk about those possessions in England in about as large a way as the average American does about his country here; and they are looking forward to the time when England will send her sons to fill those possessions, and it will become a great country. They have the territory here, and they have several millions of people. Then passing down to the West Indies, we have several islands there that England controls. Going on to Africa, you know something about the British possessions there. There is Cape Colony on the south, the Province of Natal on the east, etc., with other possessions farther in the interior, all under British rule.

Now let us glance at India. This country, with its 260,000,000 people, is ruled by Great Britain. Her gracious majesty, Queen Victoria, is empress of India. And I do not know any better place in my remarks than right here, to say a word about that great country. The question ought to come to your heart and mine, What is going to be done for that great field with its 180,000,000 Hindus, with its more than fifty million Mohammedans,—educated people, people of keen intelligence, people that are not savages, but civilized,—millions and hundreds of millions, who as yet know nothing about the gospel of the blessed Son of God. But somebody says: "What have I got to do about that?" That commission of Jesus Christ, "Go ye into all the world, and preach the gospel to every creature," does not mean simply the man that this General Conference singles out and says to: You go to India, and you go to China, and you go to Japan. I believe the day

is coming when all believers in this truth will have just as much interest in all these questions that come up, in any of these enterprises that are proposed to be carried forward, as the individual who happens to come directly in contact with the work to be done.

There is one statement of the Saviour that has lately given me a great deal of encouragement and hope. He said that the kingdom of heaven is likened unto a man that is an householder, which went out early in the morning to hire laborers for his vineyard, and when he had agreed with the laborers for a penny a day, he sent them into the vineyard. And he went out about the third hour, and saw others standing idle in the market place, and he said to them, "Go ye also into the vineyard, and whatsoever is right, I will give you."

Now it is Christ that sends men to the ends of the earth to carry the gospel. And when he sends them, he promises, "Whatsoever is right, that shall ye receive." Why, the thought of that brings joy to my heart, since I have read it in that light. "Whatsoever is right, that shall ye receive." He does not say: Perhaps you will get it; he does not say: If circumstances come around in a proper way, then the thing which is right you will get. No. But he says, "Whatsoever is right, that *shall* ye receive.

Well, somebody says: I do not know. Then you do not believe that it is so. There was a time when I did not believe that text, and when circumstances came up that seemed to be against me, I found myself saying, I do not know about this. But where was the trouble? O, it was in this,—I was simply following my own way instead of the way of Him who bade me follow in his footsteps; and just as surely as you and I do that, just so surely the pay which you and I will get will be all right, and it will be all right because his promise is to give us whatsoever is right. Well, one says, that depends. No it does not depend on anything. The getting of whatsoever is right depends simply on my following in the footsteps of Him who has made that promise to me. Yes; but somebody else says I tried to follow him as best I could, and then a set of circumstances came that threw me into trials; and I am satisfied, and have been ever since, that if it had not been for those circumstances, I could have gone on; and done an excellent work. Well, you could not, and the Lord knew you could not, and the reason why he gave you those things was to develop that very feature in your character that will fit you for the place in his work that he designs you to fill.

The case of Joseph illustrates this. It was all right for Joseph to go down into Egypt. How do I know it was right?—Because the Lord sent him

there. "He sent a man before them, even Joseph," and he "tried him," says David, "by the word of the Lord." He sent a man before them into Egypt; that man was Joseph, and the Lord does not do a thing that is not right.

Now when we go to some of these fields to take up the work we are not going to find everything to our liking, naturally speaking. We are going to find a good many things that, right on the start, in ourselves, we would say ought to be changed. But there is one thing that I have learned in recent years, that if we have our eyes open, we can learn something more among any people, and every people, wherever we may be, and something worth learning, too.

Now I want to say just a word further on what is needed in Great Britain in the way of canvassers for our publications. We need a much stronger force than exists there at the present moment. We still plead for this. Since the last General Conference, four or five have been sent, but a good many more are needed to take up those lines of work, and other lines as well. The progress of the work has been encouraging. In 1878 Elder Loughborough first went to that field. The work went along as best it could for a time; but there was but little means to invest in the field then. The General Conference had to say to the men who went there at that time: You will have to depend largely upon your own exertions, for we have not much money to give you to carry on the work; and so they had to labor in that way.

Coming down ten years later than that time, to 1888, the whole tithe paid in that field for that year, 1888, was simply \$700. Then, to show the growth of the work since we began to take hold of it in a little different way, and since the Conference has said, We must put some money into it, the change has come. That is the secret of the change; it is not because of the men. The tithe for the four years, from 1889 to 1892, was \$9036.67. Then taking the next two years, it was nearly a thousand dollars more than it was for the four years preceding; and this last year was \$5076.96, being an average for each member of \$13.98.

Now one thought more on the workers' going to another country: You will find different circumstances from what you have been accustomed to, in a good many respects; but as you find these, do not begin to contrast them with what you have had. Do not go to any field with your mind made up not to like it. If you have any thought of that, then you would better not go at all. When you and I go into any field where the providence of God may call us, if we will take that statement of Jesus

Christ I referred to a little while ago, that "whatsoever is right, that shall ye receive," banish from our minds and hearts all complaining and all murmuring at whatever circumstances we shall be called to meet and to pass through, we shall be enabled by the grace of God to do the work that he has committed to us to do.

#### LETTERS FROM NORFOLK AND LORD HOWE'S ISLANDS

As the matter of island work has been prominently before the Conference, the following copies of letters lately received from there will be of special interest to the reader. The first is from Elder Cole, on Norfolk Island, where he lately went, with two families from Australia, intending himself to go to some other field. The second is from Brother and Sister C. D. Baron, who have lately gone to Lord Howe's Island from Sydney. This little island is near Norfolk. The letters were written to Brother W. C. White, of Sydney, who has kindly furnished copies.

It will be noticed that they are in a familiar style, and were not intended for publication.

NORFOLK ISLAND, Dec. 25, 1894.

Dear Brother White. —

A ship will soon be here on her way back to Sydney, and I must write a little to you. We had a very pleasant trip: the sea was quiet. My letters that I sent with the lumber were never delivered, so no one knew anything about our coming until our arrival. The steamer arrived here Sunday, as was expected, and the magistrate made quite a fuss about it, and made the captain stay until after midnight; but the people began right away to get ready cargo for the ship, and long before midnight all were pulling boat-loads of stuff to the ship.

The people made such a fuss with the captain that they had no time to notice us. I did not tell anyone what the brethren came for, or try to explain our movements. Brother Belden and I worked all night taking the things off the ship. We got all off by daylight, but we were very tired.

After the hurry was over, and we got the pony cart put together, my wife and I went up to the magistrate. I told him about the coming of the brethren, and their object in coming; that it was not to make money, but to help the people in any way they could. He seemed pleased that I had come to him direct, and made known to him the facts, and he said, "The island is the king's highway, and we cannot stop anyone." That lifted a load from me.

They had a public meeting, and decided to give us the walls of the old church which we had asked for. Most of the old men were set against it, but the young men, with whom we have held some young people's meetings, all voted for it. Captain Bates, a nephew of Captain Joseph Bates, spoke in favor of it. He spoke of how we had visited the sick and had tried to lift up the fallen, and he did not see but those who kept the seventh day were good Christians; and, for himself, he said he could bid us God-speed.

This speech helped us much. But after all this the preacher thought of another thing: Those walls had been consecrated to

the Church of England, and they could not let them go; but even that was of no avail. A few minutes after we landed, Brother Belden took hold of a tool to look at it, and one man said: "I know what that man is here for, he is a carpenter, I can tell by the way he handles tools; he has come to build a church for them." It has been raining, but Brother Belden has been busy fixing old clocks. I think they will make friends before long. We have found a house for Brother Belden. There are five rooms, and about five acres fenced for cultivation. There are six orange trees and other fruit trees bearing, and there is a nice piece of ground for bananas. They can have this place for two years, or more, by paying a hill of five pounds that is against it.

Brother and Sister Belden seem pleased with their new home. Sister Belden is busy visiting from house to house nursing the sick, and making them nice porridge. He is on to-day planting potatoes. Brother Anderson will speak to-morrow; I hope they will like him. That is all I can think of on this point just now. I can only write short letters, as I have very little time, and much to do.

I have been thinking of Fiji. There is a grand field for work. There was a good opening when the ship was there. Many of our books have been sold there. The field is large. What would you think of my going there? The expense would not be much, no more than going to Sydney. J. M. COLE.

LORD HOWE'S ISLAND, Dec. 30, 1894.

Dear Brother White:—

I suppose you will be looking for a letter from us to let you know how we are faring in our island home. On our arrival, quite a number of the men in their small boats came alongside the "Brnksgate," and Elder Cole introduced me to several of them, and asked them to give us all the assistance they could.

We got all our things safely ashore, and then I found the gentleman who had charge of Mrs. Langley's house, and asked him if we could have the use of the house until it was settled whether we should buy the place or not. He did not feel inclined to grant us that privilege, and I felt rather disappointed; but a Mr. Thompson took us in hand, and let us have the use of part of a house he owned. We have a comfortable and nice little kitchen to ourselves and a bedroom.

I have been casting about for some plans for a future home, and we found a very comfortable spot of about a quarter of an acre, closed in on three sides by fences, and cleared of all bushes and timber. It is the property of Mr. Thompson, from whom we are receiving thoughtfulness and little kindnesses every day; and so I asked him what he would be willing to sell or lease it for, and this morning he has decided to let us have it on a lease of five years, or under, for a shilling a year, and he will give the wire to fence the side which still lies open.

The situation is about the most protected we could get on the island, and that is a very great advantage here, as the wind often sweeps with tremendous force over the place, and many times makes sad havoc with anything exposed to its fury. We shall be midway between two sides of the island, and within five minutes' walk of either. Should the ground which will surround our house be insufficient to grow what we want, we have been offered, nearby, a small garden (a name which is here given to a piece of land under cultivation), in which to extend our operations. I am inclosing the list of what will be required to build us two rooms, and I estimate the cost to be about £70.

I have cut everything as fine as I possibly could, making the outside walls do also for a finish inside. I can also make the doors

here, instead of buying them ready made. Later on I can put up a kitchen at the rear of the first two rooms, but the material for that, I can make out of what grows on the island. I planned having a thatch-roof; but then the only water we can get for our household purposes will be what we catch off the roof, and the water that thatch-roofs gives is always colored, and not fit for domestic purposes, so will plan for iron. The wells that are dug here are nearly all brackish, and the water only fit for cattle.

We feel that we are indeed highly privileged in being allowed to labor in this part of the Lord's vineyard, and we know that God has here some who will obey him as he calls to them in his last warning message. As we look at ourselves, we can see that we are unworthy to engage in the work; but our prayer is to learn of Christ, and to reach hearts in his divine way.

The second Sunday that we were here, we opened our Sunday-school at 3 P. M. in the dining-room of the lady's house with whom we stay. There were nine scholars, and we had a nice time with them. We found them fair pupils to deal with, and last Sunday there were eleven scholars, and we felt cheered. Mrs. Baron teaches the lesson, and then I review, with the aid of impromptu blackboard, some crayons, and pictures. We believe that the remaining children on the island will eventually come to our school.

The public school located here has been closed for lack of sufficient pupils, the minimum for a school being fifteen. It is not a fact that the island cannot find that number, but two families have withdrawn their children because of some difference of opinion with their neighbors and the teacher. The parents have but little time, and some have less ability, to instruct their children. I thought and prayed over the matter, and have decided to take them in hand myself, for three hours in the morning, five days in the week. The government school-house blew down some time ago, and now lies in its wrecked condition. I went to see the late schoolmistress and her husband, the constable, to see what we could do about the school building, and they say that we can rerect the building, and that I can have the use of the things in their charge for day-school. Another advantage is that we can use it for Sunday school, and also for other meetings that we may want it for.

I did not think that we could do anything else that would so practically show the people here that we have their welfare at heart, as to try to educate the children. It will take a good deal of my time away from growing necessities, but I feel that we shall in no way be losers; for the people will help us by giving us what they can spare of whatever we may need of the stuff that they grow. We cannot look for any remuneration for our service in this line, as the people have had their children taught for nothing, and as many have all they can do to provide clothing and those articles of food which do not grow on the island.

As regards our food, we have thus far had an abundance of all we could wish for: butter, milk, eggs, potatoes, cabbages, bananas, peaches, etc.; and the only things that we shall probably have to pay for will be the butter and milk. We have the advantage of being vegetarians. If we had not done so before, we should now have to adopt that regimen, for meat is expensive here, with the exception of fowls and hogs.

We would be glad if Sabbath-schools in Paramatta or Sydney would save up copies of the *Little Friend*, and let some one send them to us every quarter, as we want to give them to the children every Sunday. We are sure they will appreciate them. We have a few on hand at present, but they will not last us very long.

We have found the days rather too short, so far, as there is so much to do. We have been of some service to our fellow-islanders

in sewing, mending, and various other ways. We hope to be ready to take hold wherever we can do so, in any way.

With best Christian love, we remain your fellow-laborers in Christ.  
CHARLES AND BEATRICE BARON.

### THE SABBATH SERMON.

ELDER M. C. WILCOX preached in the forenoon at the Tabernacle from Heb. 12:29: "Our God is a consuming fire." After stating that fire was the most complete purifying agent known, and that consuming fire was a symbol of purification, the speaker made the following points:—

1. It is God's presence and glory which purifies and consumes; and this glory manifest in his own personal presence by his Spirit, in Jesus Christ, and in his word. What is said of God's character and power is said of his word. What is spoken of as being done by God's presence is spoken of as being done by his breath and by his word. Jer. 23:29; Isa. 11:4; Hosea 6:5; Ps. 33:6, 9. In God's word is the life of God to work out the very mission on which God sends it. John 6:63; Heb. 4:12.

2. We may get a faint idea of the brightness and power of God's presence by the following texts: Isa. 30:26; Rev. 21:23; 22:5; Isa. 60:19; 24:23; 1 Tim. 6:15, 16. Although the brightness of the moon shall be as the brightness of the sun, and although "the light of the sun shall be sevenfold, as the light of seven days," their glory shall be "ashamed," or eclipsed, before the glory of God.

3. God's glory consumes only sin and the result of sin. It purifies only from that which is impure, and all impurity comes in consequence of transgression or perversion of God's laws. In the very nature of the case, iniquity cannot endure God's presence or gaze. Evil cannot dwell with him. Heb. 1:13; Ps. 5:4.

4. But it is God's will that his glory shall be everywhere; that his presence may be unveiled before his creatures. Therefore in his revelation of himself to man, God in mercy veils his glory, that sinful man may endure it and receive it, and by it be glorified. Therefore Christ, the revelation of God, came "in the likeness of sinful flesh." He was "God manifest in the flesh."

So also the glory of God's word is veiled in humanity. As Jesus was among men, so is the Holy Scripture of God among the writings of men. God's glory was in Christ, though it was veiled. To some, Jesus was only a man, but to those who believed, he was the power of God and the wisdom of God. To some, God's word is like the words of men, his Book like

all books; but to those who believe, God's word is the power of God and the wisdom of God. God's words, God's laws, are his ministers, bearing his life, his power, his glory, to all who will receive them, but working condemnation and death to all who reject them. John 6:63; Rom. 7:10. God thus revealed himself in mercy and truth, that iniquity might be purged, or consumed, that man might be cleansed, or purified, by God's glory received in his word. Titus 2:14; Acts 15:9; 1 Peter 1:22; John 17:17; 1 John 1:9; Jer. 23:29; Mal. 3:3; Zech. 13:9.

5. This is the object of God through Jesus Christ in his word. The object of Satan was to steal, kill, and destroy. Satan promises man life in himself, and his ministers have always sought to confirm man in this promise, and so confirm him in his sins. Gen. 2:17; Eze. 13:22. To him who by faith receives God's glory in his heart, the sin will be consumed, removed, destroyed. But he who, contrary to God's warning, contrary to God's pleading, retains his sin, and thus identifies himself with the sin, will be destroyed.

A double illustration of this is given in Lev. 9:24 and 10:1, 2. In the former the sins had been yielded to God, the faith had been manifest in the offerings made before him, and the fire, the glory, of God, consumed the offering, which represented the sin, a manifestation of God's mercy in forgiving and cleansing from sin. But on the other hand, the sons of Aaron who would not yield the sin, who came before the Lord identified with the sin, were destroyed by the glory of God. Another illustration is given in Exodus 19 and 24. To the sinful children of Israel the sight of God's glory was like devouring fire, and the words of God's law were to them the ministers of condemnation; but to Moses, who had received God's glory by faith into his life and character, God's presence was the glory of justification, and his words ministers of righteousness and life.

Another illustration of the power of God's glory to save the righteous who yield to him, but destroy those who come into his presence, is found in Acts 5:1-13. So when Jesus shall come in the fullness of God's glory, the wicked shall be consumed by the spirit of his mouth, and be destroyed by the brightness of his presence. 2 Thess. 2:8. But by this same presence his saints will be glorified, or, rather, God's glory is then revealed in them. 2 Thess. 1:7-9; Rom. 8:17-19.

6. The fullness of God's glory will be again revealed, when God's people will see him face to face, with no dimming veil between. Rev. 21:3; 22:3, 4.

7. God is calling men to receive this glory in their heart and life *now*, that they may endure and eternally enjoy the presence of his glory, throughout the ages to come. "The pure in heart shall see God."

### IN ASIATIC TURKEY.

*(Outline of Discourse by Elder H. P. Holser, in College Chapel, Sabbath, March 2.)*

DURING the past year Elder Holser has traveled over much of the territory which formed the scene of Paul's labors. Starting from Constantinople, the trip around the coast of Asia Minor was described. From Troas, where Paul saw the vision, and heard the call, "Come over into Macedonia, and help," it was observed that Macedonia could be seen across the water.

The island of Patru os was passed. It is a barren, rocky island. The prophet could see from that lone isle a large part of the coast of the country where the churches of Asia were located. The island now has a population of about 4000.

The island of Cyprus was visited. It once had a population of nearly two million. The butchery of the Turks almost depopulated it when it was under their dominion. It is now in possession of the British.

From Cyprus, Cilicia was visited. Landing was made at Celunia. There is no harbor. The little boats came out in great numbers to get the passengers, who were met on the pier by officers. One word expresses the condition of that people — "rags." There was one quite well-dressed passenger — an Armenian — who was subjected to an exceedingly thorough search. Brother Baharian was with Elder Holser, and the officers took their Bibles, and kept them, in spite of protests. Then they took their papers. Brother Holser tried very hard also to save his Bible. All scraps of paper were taken. Even the pockets were searched. It did little good to protest. The secret of it was, they wanted money.

Before leaving, they decided to go and see the chief officer. On the way an American asked if Brother Holser was an American. When he found where they were going, he went with them. The officer treated them very kindly, and promised that their Bibles should be returned when examined. They were compelled to leave without them, however, and Brother Holser could obtain none in which to read, so his Bible work there had to be done from memory. He was forcibly reminded of the time when our Bibles will be taken from us, which time cannot be very far away.

The home of Brother Baharian, in Cilicia, was visited. He had not been there for years. Group

after group of people came to visit him, being his old friends and neighbors, and were very glad to see him. It was noted that instead of taking the time to talk over "old times," as one might expect, Brother Baharian began to teach them the precious message which is so dear to him. The people kept coming, and throughout almost the whole day they were being told the glad message of salvation.

Tarsus, the city of Paul's birth, was visited. There is here a school established by an Armenian who has visited America. At present the school is open to all denominations. Brother Baharian was acquainted with some of the students, and stayed at the place some time, and held quite a number of Bible readings with some of the pupils.

At Adana is a bridge that, it is alleged, dates from the time of Alexander. The Presbyterians have a mission established near here for a certain class of heathen that pass for Mohammedans, but are not. They claim to be the people driven out of Canaan by the Israelites. A settlement of these people was visited. Tent-making is an industry of the place. The tents are made of goats' hair. It is woven of the hair, which is dark gray. The same material is used for carpets and for sackcloth. The people who use it can well understand the expression that the sun became "black as sackcloth of hair."

Brother Holser taught the people here. He sat upon a settee, the people upon the floor. They removed their shoes on entering the room, but retained their hats. The manner of eating and the food are peculiar. The bread is made of the whole wheat, rolled as thin as paper, and baked hard. A little water is sprinkled upon it, when it becomes flexible. It is then folded into a spoon-like shape, and is used for dipping up the liquid food; and spoon and all are eaten.

On leaving Cilicia, Elder Holser and Brother Baharian returned to the custom-house to regain their Bibles. They found them on the window-sill, just where they had been laid when they were there before. The officer took their Bibles, and went with them to the pier, and when they had stepped off the pier into the little boat, the officer handed over the Bibles. They seemed to regard those books as something dangerous.

The common people have great regard for the word of God. When God says anything, that is the end of controversy. The great need is laborers. Brother Baharian is alone. There are at least five centers where an interest is awakened, and should be followed up at once, that here upon this field where the first missionary work was done, the latter rain may be poured out, even as was the former rain.

## SABBATH-SCHOOL COUNCIL.

THE Sabbath-school Council held its ninth meeting in the Review Office Chapel, Feb. 27, 1895. It was led by Mrs. L. Flora Plummer on the subject of "Sabbath-school Conventions, their Importance, and How to Conduct." She said:—

It is upon the line of giving instruction as to the specific work in the local churches that I particularly wish to speak to-day. I believe that the more practical, the more efficient, way of educating our people in their Sabbath-school work is by meeting with them in their churches, and becoming acquainted with them in their local work. There is something about this matter of giving instruction that must be taken into consideration. We must come where the people are; we must know their difficulties; we must come where we can understand their needs, and place ourselves in the place they occupy, and make the obstacles that confront them our obstacles, and then with the wisdom that God gives, instruct them as to how they may best overcome these difficulties and surmount these obstacles.

It will not prove effectual for me to sit down at home and formulate a certain theory in regard to what is best to do, and then start out and advocate in half a dozen schools the theory which I am convinced is good. I can sit down at home and say that, after studying the matter over carefully, I am convinced that the superintendent should conduct the review exercises every time, and I might start out and teach half a dozen schools that idea. Perhaps that would be just the thing for the first school, while if some other school should follow it out, it would be a real detriment. I must understand the needs of the people, and be capable of adapting myself to those different needs, and recognize the difficulties where they exist. Perhaps I may feel that I will be progressive, and after attending this Council meeting, I will decide that Iowa shall stand in the front ranks, so far as contributions are concerned, and wherever I go, I will advocate that donations should all be given to foreign missions. Perhaps the first place I go may be an old church in the midst of a good farming country, and the people will be able to do, and everything favorable, and they may take hold of it, and it may be all well and good. But the next school I may visit may be in entirely different circumstances. They may be hardly able to furnish necessary supplies for the school, and keep up the running expenses. How foolish it would be for me to advocate it to them. I simply cite these instances to show the importance of adapting ourselves to the needs of each particular situation. That is

just what the Saviour did; he adapted his instructions to our needs.

Our people need a knowledge of how to start the work; they need to come in contact with the instructor. You can instruct them through the papers, and in various ways, but they need a knowledge and a spirit of enthusiasm. They need to be aroused and awakened to the work; but they need more than that. They need to be taught how to carry out that desire, and do better work. The instruction must be definite; it must be specific; it must be in detail, in order to be of any practical advantage. I may talk and talk about the superintendent's conducting better reviews, and looking after the school more, and about doing this, that, and the other; but if I go no further, I have not helped him really in carrying out these ideas. I must teach him how to do this.

I may talk to the secretary about writing such monotonous reports, that they should be more interesting; but if I do not tell him how, it will accomplish nothing. And I may talk to the teachers about their work, about using objects, and illustrations, and doing more personal work, etc.; but if I do not teach them how to do the work, how to use objects and illustrations, I have given them no great help.

One great field of usefulness in this work, one great good that we may accomplish, is in teaching them how to use the talent they already have. I was reading the other day in the BULLETIN one of the papers that was read in the canvasser's institute which preceded the General Conference, and in that the author was trying to tell how to deal with persons who subscribed for books, and when they were delivered, refused to take them. The writer said that probably the reason for it was that they had lost their interest, and the best way to do was to give them another canvass. Well, as I read that, I thought, What a splendid idea that is for Sabbath-school workers! We visit various schools and churches, and we find maps and blackboards, and in many schools we find that there is no one who has any talent in drawing, and of course these things are of no use to them. We take them, and show them how to use these helps. If they cannot draw, we show them how they could put the lessons for the little ones on the blackboard, and how various other things can be printed on it, and teach them how to use properly what they already have. Thus a great point would be gained. Then I go to some other school, and I find that there are young people attending the school who can draw maps and other things quite intelligently. What a field there is

then for me to teach them how to use that talent to the best advantage, and show them the legitimate use of these things. It seems to me that those who visit our churches should lay plans to use all this latent material lying around unused, suggesting some plans whereby it may be used to advantage.

Then we will study what helps may be given to the secretary. The secretary needs to be taught to go around among the different classes and from division to division, and gather together the things that you and I know nothing about, and write them up neatly, and read his report in an intelligent way. Then when we visit the school, we should look over the secretary's book, and when we come to a page that is written nicely and neatly with a pen, commend such a page, and the commendation of that page will cast a slight reflection upon the other page that is poorly done, although not in words. Instruct the secretary in regard to the quarterly reports, and the necessity of being prompt and faithful in filling out the reports and sending them in, and the effect of it will be felt throughout the State as soon as you have covered any sufficient portion of it.

When we come to teachers, I can only touch upon a few of the main points. They need help. I do not know of any class of workers that need help more than Sabbath-school teachers. They need to be instructed and assisted; they need to be instructed how to teach, and how to do personal work for their classes. We should teach them above everything else that they can help their class in their Christian experience only so far as they have had an experience themselves; teach them not to get their ideas from the superintendent or *Sabbath School Worker*, or from any lesson helps; but teach them to get their ideas from the Bible, and then they will be able to lead their class to get ideas from the same source, and in that way lead them to the Bible, and then they will study the Bible for themselves. We do not want to teach the Bible as though it were a bottle corked up, and when we took the cork out and passed it around, they could have a taste.

I believe that in giving instruction, we should give it in a guarded way. Very wrong ideas may be given in illustrations; that is, you may convey a different idea from what you wish to convey. I once heard of a teacher trying to illustrate to her class the effects of sin, and that whenever one committed sin it always left a mark; and to show the effect, she poured some ink on a piece of paper. Well, a little girl caught the idea, and said, "Whenever I commit sin, there is a great spot of ink on my heart." That was the impression she received from the illustration. Now we need to illustrate, but we

want to use illustrations in a guarded way; we need to illustrate in such a way as to carry the thought to the mind that we wish to convey.

You see, the Sabbath-school worker must be what is sometimes termed an "all-round" worker. Sometimes people think that Sabbath-school workers are a sort of one-sided people; but we see that in adapting our work to all grades, it will take a well-rounded person, and the more we progress in that direction, the better it will certainly be for our schools and the better for ourselves.

Just a word in regard to a few points that we should bear in mind when we give instruction: The same methods that are employed in giving instruction will be used by the schools in carrying it out. If the instruction is given in an authoritative way, — in the manner of, "It must be so," — if that idea is conveyed in the instruction, just in that way the superintendent and teachers will carry out the instruction given them; but if the instruction is given in a gentle way, in a suggestive way, the same carefulness will usually attend those who carry it out, and the same spirit will be manifested. If we come to them and give that instruction in the spirit of Christ, and the spirit of Christ accompanies all that we do, the same spirit will be shown by those who carry out the instruction.

It is always well to invite and answer questions, because you are sure that you are trying to talk about something that some one is interested in; but just a word of caution upon this point: You will find people who will ask you all sorts of questions; they will ask questions on conscience. That is, they may ask; "Is it best to have family prayers when there is one member of the family who is not in the truth, and is opposed to it?" and, "Should the secretary wear a face veil when reading the reports?" I have been asked these questions. It is all right to present what God has said on any of these points; but be careful not to go too far, and say what things mean. It is always safe to be on the right side, but you will find that many are most interested in questions that touch the conscience, and we need to exercise great care in answering them.

Now the necessity of avoiding a criticising spirit in any of this work. It is true that when we come to talk to the people upon any line of work, it is necessary for them to unlearn a great many things. They have their way, their preconceived ideas many times, and if that which is better is presented in a criticising spirit, it arouses a spirit of opposition to it. It does not do me any good for any one to find fault with what I am doing, if he does not tell me some way that is better; and if I am told some



way that is better, it obviates the necessity of saying anything about what I have been doing. Now if I meet a person down in the street eating a crust of moldy bread, I do not need to stand there and say, That is n't good to eat. All I need to do is just to give the person a good loaf, and the old one will be thrown away quickly enough. Just give them that which is better; leave it around where they can find it, if there is any pride about taking it from us. Prof. Lewis suggested that to me once when I was speaking on the subject, and I think that it is a good idea. Give them the best you have in a way that they will take it. Give the instruction in such a way that others will feel free to take it, and not feel criticised in it. In all this, we need the spirit of Christ to attend it; that is the remedy for everything.

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### THE WORK IN ARGENTINA.

E. W. SNYDER.

*(Address delivered before the State Agents' Convention.)*

At the suggestion of the Foreign Mission Board two canvassers besides myself were appointed to go to Argentina to pioneer the work in this field. Naturally we felt that we were going out of the world, as it were, but ever remembering the Saviour's commission to go into all the world, and teach, or make Christians, of all nations, we found him just as near to us as when we were at home. The truth seemed more precious to us, and the experiences and lessons we learned could not be valued with money, and this has been the testimony of all the workers.

We will first take a survey of the field, the nationalities, and the customs of the people, as they have a bearing on the success of the work. The area of the country is 1,212,600 square miles, the extreme length from the Bolivian border to the Straits of Magellan being 2000 miles, while the average width is about 500 miles. The country for the greater part is a level plain, the view being unobstructed by forests or hills, and only here and there a Monte of Eucalyptus trees being discernible, and marking the location of an Estancia house.

In the northern province, near the Gran Chaco, are found heavily timbered districts. The wood, as a general thing, has no value for commercial purposes, owing to its density.

The climate is equable, and on the whole healthy, there not being the extreme of heat and cold that there are in our country. The

two warmest months of the year are January and February, but in the greater portion of the country the heat is not as intense as it is here, and cases of sunstroke are very rare. The climate during the months of September, October, November, and December corresponds to that of May and June here, while that of the months of March, April, and May corresponds to the climate of the months of October and November. Our coldest months are June and July, and in midwinter the thermometer rarely falls but a little below freezing, and snow has been seen but once in twenty years. For the greater part of the year the climate is dry, and the country enjoys comparative immunity from throat and lung diseases.

The three winter months constitute the rainy season, and at this period sufficient water is furnished for the whole year.

Taking a general view of the field, we have as cosmopolitan a population as is to be found in any part of the world. Merchants have testified that in an hour they have had occasion to use four or five different languages, and this feature is noticable on the streets as well. Statistics indicate a foreign population in the city of Buenos Ayres as follows: Italian, 235,000; German, 12,000; English, 10,000; French, 23,000; with other nationalities represented in smaller numbers.

As we became acquainted with the field, we were forcibly impressed with the truth of the testimony that we were years behind in our foreign missionary work. Had we entered the field five or six years before, in a time of general prosperity of the country, doubtless tenfold more could have been done; but entering as we did at the time of a crisis, the work was up-hill from the start. Leaving England in the latter part of November, 1892, we arrived in twenty-eight days at Montevideo. Having been booked for that place, we went ashore, and on inquiry ascertained that they were in the midst of a crisis, during which the English population had left the town, leaving a population of but 2000; and to a greater or less degree other foreigners also had left. Learning that there was a duty of eight per cent on books here, while they were admitted free in Buenos Ayres, we soon decided to locate in the latter city. But our twenty-four hours' experience in Montevideo cost us \$16.50 in gold. This fact impressed us with the importance of making foreign fields a greater study before entering them. In this respect English people surpass us, they having become familiar with the commercial customs, condition of the markets of the world, and duties imposed upon imported articles.

On opening our work in Buenos Ayres, we divided up the territory, Brother Stauffer, our German canvasser, going among the colonies of Santa Fé, while Brother Nolan and myself remained in the city. After four months of labor, we had sold about two hundred books, but one of the most encouraging results was the addition of Brother Brooking to our forces, a young Englishman who embraced the truth from the reading. In his embracing the truth we saw the providence of the Lord, since, having a knowledge of Spanish, he was prepared to enter the Spanish fields that seemed an open door before us. In his taking hold, we felt repaid for all the hardships we had experienced. As a result of Brother Stauffer's work in Santa Fé, a family of twelve accepted the truth, and they in turn gave the truth to another family. Two families together constitute a church at San Cristobal.

In July, 1892, Brother Brooking entered the work in the French Colonies of Santa Fé, and drove four hundred and fifty miles northward to the Gran Chaco of Paraguay. On this tour many publications were scattered, and although he passed a country infested by bandits and Gauchos, where people were obliged to travel armed with rifles in broad daylight, he made the journey with only the assurance of God's blessing and protection, unharmed. In the extreme north of Santa Fé he visited two brethren and their families, who desire to enter the work, but for the want of school facilities they are unfitted as yet for this. In a subsequent visit through the same district, he followed up the interest awakened by the books, and as a result three families embraced the truth in Colonia Felicia, two of these being North American widows with their families, and one a French brother, who is also able to preach in Spanish and Italian.

Brother Brooking's next field was the Waldensian colonies of Uruguay, which number about five hundred families, the result of his labors here being the acceptance of the truth by two brethren. We can count some twenty-six souls who have embraced the truth within the last two years. It has been well said that those who embrace the truth, as we near the end, will develop much more rapidly than those of early days. This fact we have seen demonstrated in our experience in South America, in the missionary spirit and zeal manifested by the new adherents to the truth, and the readiness with which they embraced every point. The rapid progress of the cause in Argentina in the past gives us grounds to hope for a rapid growth in the future, from the fact that we now have over 100 keeping the Sabbath. Our greatest need for the advancement of the work in South

America is schools in which to educate the young people who have been deprived of these advantages.

(Continued on page 465.)

#### INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE second meeting of the International Religious Liberty Association convened Sunday, March 3, at 4 P. M. A hymn was sung, and Brother G. B. Wheeler offered prayer.

The Committee on Nominations, finding that the Constitution did not provide for an Executive Committee, offered the following recommendation, which was adopted:—

*We would recommend,* That Article 4 of Section 1 of the Constitution be changed so as to read "Executive Committee of nine" in place of "Editorial Committee of five."

The following names were presented, and unanimously elected:—

*President.*—Allen Moon.

*Vice-President.*—A. T. Jones.

*Recording Secretary.*—A. F. Ballenger.

*Corresponding Secretary and Treasurer.*—A. O. Tait.

*Executive Committee.*—Allen Moon, A. T. Jones, R. C. Porter, O. A. Olsen, A. O. Tait, W. W. Prescott, J. H. Morrison, R. S. Donnell.

GEO. A. IRWIN, }  
DAN. T. JONES, } *Committee.*  
A. J. BREED. }

Elder A. T. Jones presented the following resolution, and moved its adoption:—

*Resolved,* That the Executive Board be, and is hereby, instructed to publish as soon as possible and in most convenient shape, the documents necessary to a proper understanding of the principle of the right of appeal from Supreme Court decisions touching Constitutional questions.

Elder Jones explained that the principle of the right of appeal from Supreme Court decisions upon Constitutional questions is the basis upon which we will have to stand when the crisis comes. This is a principle that has largely been lost sight of, yet it is one of the fundamental principles upon which the government itself rests. It has been demonstrated, and wrought out once by the government itself. It was tested by the Dred Scott Decision, of which Abraham Lincoln held that it was the right of the people to reverse, and he stood for that principle until the country reversed it.

The government has again lost sight of the principle; and the National Reformers are exceedingly anxious that the principle shall never be seen again; but it must again be brought to light in showing the

evil of the decision that this is a "Christian nation," and the religious laws in harmony therewith.

The motion adopting this resolution was carried. Meeting adjourned.

### GENERAL CONFERENCE PROCEEDINGS

THE sixteenth meeting of the General Conference was called at 10 A. M. Sunday, March 3, 1895. In the opening exercises, R. M. Kilgore led the Conference in prayer.

After the reading and acceptance of the minutes, reports of committees were called for, and the call was responded to by the Committee on Distribution of Labor, which through its secretary, F. M. Wilcox, presented the following:—

42. That Elder G. B. Tripp, of Virginia, go to Zambesia, Interior Africa, to take charge of the mission work.

43. That J. E. Evans, of Michigan, go to Texas to labor.

44. That Elder V. H. Lucas, of Colorado, go to the New Mexico and Arizona mission field to connect in labor with Elder Matthew Larson, and that Watson Zeigler take the place on the Colorado Conference Committee made vacant by the removal of Elder V. H. Lucas.

45. That J. J. Devereaux, of Nebraska, go to Colorado to take charge of the canvassing work.

46. That Mrs. Rachel Flowers go to Guadalajara, Mexico, to assist in the work of the mission.

47. That Frank Mosebar go to the Central American mission field, to labor under the direction of the superintendent of the same.

48. That L. A. Smith, of England, return to this country to labor as the General Conference Committee may direct.

49. That Chinese mission work be opened up in Honolulu, and that the Foreign Mission Board be requested to furnish workers for the same.

50. That the Foreign Mission Board be instructed to secure a nurse for the work in Trinidad.

51. That the eastern boundary of the North Pacific Conference be extended to the Klukotat River north of the Columbia River, and to the Des Chutes River south of the Columbia, as this territory is more naturally connected with that conference than with the Upper Columbia Conference.

A. J. Breed requested that Recommendation 14, which was referred back to the Committee, be taken up and adopted. Motion was carried.

The Chair then called up the report of the Committee on Resolutions, page 440 of the BULLETIN. Moved by A. F. Harrison, and seconded by Henry Shultz, that the resolutions be considered and adopted. H. P. Holser being called upon to speak in regard to the first resolution, said that this question of religious liberty was one of the most important that had been presented by our people, and he

wished to encourage the study of our literature on this subject, that they may not only understand the subject of civil liberty, but that we may come to appreciate the liberty which we have in the gospel of Christ. He believed that this subject is leading us to a better knowledge of our position in every respect as Christians and as citizens.

The reading of the following resolutions relating to this subject was called for. M. C. Wilcox raised the question as to whether the words "message itself" would be taken in their broadest sense. H. P. Holser replied that he understood that they would. M. C. Wilcox understood that the object of these resolutions was to give special emphasis to one special line of truth, and while he was willing to accede to the essential importance of the religious liberty work, he yet thought that the term in its technical sense did not necessarily embrace the features of the Third Angel's Message, at least it would not be so understood by many who would read the resolution. He therefore moved an amendment to the resolution by substituting "which is the vital part of the message," for "but is the giving of the message itself." This motion received a second.

Allen Moon thought that the attacks upon our positions in legislatures and other places would open the discussions upon our work as a whole, and the introduction of our religious liberty principles was a forcible introduction of the whole system of truth. The proposed amendment was discussed by L. D. Santee, A. T. Jones, M. C. Wilcox, H. E. Robinson, and others, and was lost. Other amendments were proposed, but the preamble and the resolutions were finally adopted as read.

S. H. Lane inquired why the next Congress should be marked as an object of special attention. Allen Moon replied that the next House of Representatives would be very largely Republican, and many of the members had been elected upon the very issues at stake, and were pledged to their support. And from the knowledge that came to him he thought very strenuous efforts would be made to secure National Reform legislation. S. H. Lane heartily concurred in the opinion expressed, and believed the situation called for active efforts on our part.

The resolution relating to the *American Sentinel* was then taken up and adopted.

The Chair called up the report of the Committee on Credentials and Licenses, found on page 442, which was adopted without amendment.

The report of the Committee on Nominations immediately following was considered. D. H. Oberholtzer moved the adoption, which was seconded,

and the first section of the report was adopted without change or discussion.

Some inquiries were raised as to the functions of the Labor Bureau. The same being answered, the nominees were elected; and the other two sections of the report were then adopted without discussion.

A further report of the Committee on Distribution of Labor was then taken up. The Committee asked the privilege of withdrawing Recommendation 33, and that portion of Recommendation 41 which related to Elder W. T. Drummond. The request was granted.

On motion of J. H. Durland, seconded by Henry Shultz, the remainder of the report was adopted, after brief comments, without change. The report of the Committee on Credentials and Licenses, page 443, was then considered and passed, except that the names of Paul J. Deane and M. G. Kellogg were withdrawn. Further information being required with reference to the first name, and the fact that the latter had received credentials from the Australian Conference, was the cause of this action. Upon separate motions, the names of M. C. Wilcox and M. H. Brown, withdrawn by former action of the Conference, were again inserted in the report, and credentials were voted them.

Conference adjourned.

#### MISSION WORK AMONG THE JEWS.

At 2:30 on Sunday afternoon Dr. Edwin S. Niles, of Boston, addressed a good-sized audience upon his work among the Hebrews of Boston. Dr. Niles opened his address by a few words of prayer for divine guidance and assistance. Referring to a remark by one who introduced him, to the effect that as we were turning some attention to all nations and people, we were now thinking of the Jews, the speaker inquired if that was the order of God? Was it not written, "To the Jew first?" "Hath God cast off his people? God forbid." "What advantage hath the Jew? . . . Much every way. Chiefly because that unto them were committed the oracles of God."

The speaker said that we as a people are also blest because we have the oracles of God. He had been a Baptist for 250 years, or from the sixth generation; but his heart had been drawn out toward this people in Boston, where there was a Jewish population of 25,000. He went among them with the Hebrew New Testament, and was surprised at their readiness to read and to listen about Jesus as the Messiah. Week after week he visited their street.

He had gathered them together, and agreed to take their Scriptures, and from them learn what was said about the Messiah. One of the first things he came to was the decalogue, and immediately he was brought to face with one of those precepts. "You know," said the speaker, "which precept it was." He was constrained to acknowledge that he and his fathers had been mistaken in regard to the Sabbath day. And he had found much spiritual truth in the study of the ancient Bible.

In order to obtain the richness of the plan of salvation, we need to study it from its origin, or to go back to the Jewish Scriptures. "Begin at Jerusalem," said Christ. There is to be a strict fulfillment of every *yodh* and every tittle, and we are living in the day of that fulfillment. In their everyday customs and their religious lives there are to be traced many fibers that lead to Christ. Our Saviour said to his Jewish disciples: This unleavened bread of which you and your forefathers have eaten for ages is my body. This wine which is so carefully guarded by your traditions, is my blood. God has given to us this gospel of truth, and asks us to give it to the Jews. Wherever we go, we will find them, and he believes that the Lord intends in these closing days to do a great work for his downfallen people.

There have been twenty-five baptized in Boston as the result of his work; and a greater result is in the extensive circulation of the New Testament among them. There is no danger of their being led into the theological errors of the day, or being blinded to the great antichristian power that is now seeking to exalt itself above the nation. They are held by the strong ties of affinity and heredity to the faith of their fathers; but the day is soon coming when the seed sown will take root, and the Lord will do a great work for his people.

The address throughout was from a heart warm with devotion and love for the Master's work and was often touching in its pathetic allusions. In closing, the speaker introduced Brother Gilbert, who has been associated with Dr. Niles in his work.

Brother Gilbert is a Jew by birth, but has embraced the faith of Christ and the present truth. He gave a very interesting talk, accompanied by explanations of some of the traditions of his people.

David Paulson, M. D., also spoke briefly of the Hebrew work in New York City, where there are a quarter of a million Jews. "There is a readiness and often an eagerness to obtain a knowledge of Christ; and now that the waters are troubled, why should we not improve the opportunities?"