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GENERAL CONFERENCE BULLETIN.

PUBLISHED QUARTERLY.

VOL. I.

BATTLE CREEK, MICH., FEBRUARY 8, 1895.

EXTRA, No. 2.

GENERAL CONFERENCE BULLETIN,

PUBLISHED QUARTERLY BY THE

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.

Terms, 50 Cents per Year.

LIST OF DELEGATES.

The following is the list of accredited delegates to the General Conference of 1895, as received by the Recording Secretary, W. H. Edwards. Quite a large number have not yet reached the city, but additional arrivals occur daily:—

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THERE is no such thing as "foreign countries" in our work. The Third Angel's Message does not pertain to any part of the world more than to another. It is designed of God for every nation, kindred, tongue, and people and to gather out of them a people for his kingdom.—O. A. Olsen.

FAITH is depending on the word of God and doing what it says.—J. H. Durland.

TUESDAY, FEBRUARY 5.

THIRD ANGEL'S MESSAGE.—No. 3.

ELDER A. T. JONES.

WE have looked at the evidences which reveal to us the existence and active working of both the beast and his image in the United States;—both are even now grasping for supreme power, governmental power, to be used in enforcing the same thing, the mark of the beast. Our message is against that. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." It is not enough, however, for us to tell the people that the course that these others are following is wrong, unless we show to them that this is so; it is not enough for us to say it, unless we can cause them by the Scriptures to see it; and therefore the lesson we will study now is the reasons why that thing is wrong.

We will begin with Phillipians 3:20, reading the Revised Version: "Our citizenship is in heaven; from whence we look for the Saviour, the Lord Jesus Christ." This is the Lord's statement concerning every Christian: Every Christian's citizenship is in heaven. The Authorized Version is, "Our conversation is in heaven;" but that word "conversation" does not mean simply our words and the conversation which we have one with another in talking about neighborly affairs, or whatever it may be, but our *manner of life*, our *course of conduct*, our *walk*, is in heaven.

Now as our citizenship, the citizenship of every Christian, is in heaven, what has any citizen of heaven or of the heavenly government rightly to do with the political or governmental affairs of any other government or any other kingdom? In fact what has a citizen of *any* government rightly to do with the political concerns or management of any other government?

These people of whom we have been reading in the previous lessons, profess to be citizens of the heavenly kingdom, profess to be those whose citizenship, the Scripture says, is in heaven; but they are constantly involving themselves in the political workings of the governments of this earth. They

profess to have a citizenship in heaven, and yet they manipulate the affairs of the kingdom of earth! They profess to be citizens of the kingdom of God, yet they propose to regulate the affairs of the governments of men. But that is a thing that never can rightly be done.

If a citizen of Great Britain should come into the United States, still retaining his citizenship in the government of Great Britain, and should take part, or attempt to take part, in the political affairs of this government, his action in that respect would be resented by every citizen of the United States. It matters not with what party he might wish to ally himself and work; they would not have it; they would say to him, That is none of your business; you do not belong here; you are a citizen of another government; if the laws of this country do not suit you, that has nothing to do with the case. The political systems of this country suit us, and if things do not suit you, just let them alone, or else change your citizenship from the government to which you belong, and bring your citizenship here, and *then* begin to discuss the laws and how they should be made, and what they should be.

You know that that is so. You know that that is the way that a citizen of another country would be treated by all the citizens of this country, if he should undertake to manipulate, to control, or have any part in the political concerns of this country. That is not denying his right to live here; he may do that, but all do deny his right, and his very citizenship in another country denies his right to have anything to do with the citizenship of this country, or with the political affairs of this country.

As the Christian's citizenship is in heaven, that itself, the very principle of it, prohibits him from taking part in any of the political concerns of any other government, even though it be the government of the United States. And that is so; it exists in the very nature of the case. It lies in the very principle of citizenship itself.

Not to dwell too long on any one text, although each text that shall be read will tell the whole story, turn next to 2 Corinthians 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in

Christ's stead, be ye reconciled to God." This is not simply the ordained minister, for all who receive the grace of God are to minister that; they are ministers of that grace. So it is written: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Even if it were confined to the ministry, this text would not be out of place in this connection, because it is the ministry that takes the lead in all this work of the beast and his image, and is managing the whole movement, leading the people under their charge into these devious and evil ways.

So then, "we are ambassadors for Christ." An ambassador is one sent, and accredited by one government as the representative of that government to another country. Now the principle of ambassadorship prohibits him from any interference whatever with the political concerns of the government to which he is accredited. If the British ambassador to the United States that is to-night in Washington city — or the ambassador from France or any other of these countries — should express an opinion upon, or take any part in, any of the political concerns of this country, his sovereign would be immediately notified that he was no longer an accepted person here, and would be called upon to withdraw him from the position of ambassador in this country.

That has been done at least twice in my recollection. In one of Grant's administrations, — whether the first or the second, I have forgotten now, — the Russian minister to this country — Catacazy was his name — touched in some slight way upon some political issue, a mere insignificant one so far as any particular turn of politics was concerned, yet he was sent out of the country at once, recalled. In the campaign between Cleveland and Harrison the first time, you remember the British minister to this country, Sackville-West, received a letter from a Mr. Murchson, of California, who pretended — whether it was correct or not — to be a British subject; and in the letter were some questions and observations upon the then current issues of the presidential campaign. The British Minister answered the letter, and expressed an opinion. The letter was published, and a dispatch was immediately sent to the court of St.

James, demanding his recall; and he was recalled.

These are cited merely to illustrate the recognized principles of ambassadorship among nations, among men.

"We are ambassadors for Christ." These church leaders who are building up the beast and his image profess to stand in the place of, and profess to be, ambassadors for Christ; yet they not only express opinions, but they lay down laws, they manipulate campaigns, they mold politics, and shape the whole political course of the governments among the nations and people to whom they are accredited, and thus violate the first, the last, and every principle that is involved in ambassadorship.

Here then are two distinct reasons given in these two plain scriptures, the same principle expressed in two ways that demonstrate that the course of these professed citizens of the heavenly kingdom, these professed ambassadors for Christ, is absolutely wrong. And our preaching the message and the warning against the worship of the beast and his image, against the evils which are simply the result of the violation of the principles here laid down, — our opposition to that, our warning against it, must be one of *principle*, and not merely in theory, nor from policy. Unless our proclamation against it is founded upon principle, and is loyal to principle, our proclamation will amount to nothing. If we hold in theory only that it is wrong, and make the proclamation against it even in the words of Scripture, and in practice ourselves violate the principle, our proclamation will amount to nothing. So that our connection with this must be with *the principle*, and that *in principle*, and in loyalty to the principle, and that *from the heart*, — not in theory, not assenting to it merely. The principles of Jesus Christ speak to the heart. They take hold of the heart and are of value only as they have hold upon the heart. If they do not have hold upon the heart, the man who professes these principles will violate them in his actions, even though he be a Seventh-day Adventist.

"Our citizenship is in heaven," and of all people *our* "citizenship is in heaven; from whence we look for the Saviour, the Lord Jesus Christ."

Again: John 18:36: —

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.

If his kingdom were of this world, then for what kingdom would his servants fight?—For a kingdom of this world. For what kingdom would they contend? for what would they work?—For the kingdom of this world. Then the man who fights for a kingdom of this world, who contends for supremacy and power in the kingdom of this world, and works for a place in a kingdom of this world, denies his connection with the kingdom of Jesus Christ, for *His* kingdom is not of this world. But that is what these men are doing who are leading in this movement of which we have read in two preceding lessons. They seek to take possession of the kingdoms of this world, to rule the governments of this world, to fight, actually to fight, for the governments of this world; to work to put themselves in places of position and relationship to the governments of this world; and therefore they proclaim with the loudest voice they possibly can, that they are of this world and not of the kingdom of Christ at all.

Another scripture in connection with the same thing is found in Luke 22:24-26: "There was also a strife among them, which of them should be accounted the greatest." There was a strife which of them should be accounted the greatest in the kingdom which they expected to come upon this earth—the kingdom which they expected Christ to set up, and which they expected would be a kingdom of this world; and in which they would have a place. There was a strife among them as to which should be accounted the greatest, and which would have the greatest place in that expected kingdom. It was a mistaken idea, to be sure, with respect to the kingdom, but the lesson that he gave them upon it is applicable in all cases of the kind.

"And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

Factors, agents; benefactors, agents of good! That is what these church leaders now profess to be; agents of good to the country, to the people; to be working the redemption of cities, States, and nations,—thus these would now be called benefactors. "But ye shall not be so." "So" what? These exercise lordship over them, and exercise authority upon them. "Ye shall not be so." Where? Why,

ye shall not exercise authority and lordship over one another in the church, in the place where you do belong. How, then, about exercising authority and lordship over people in a place where you do not belong at all?

Another verse in connection with the one we had a moment ago, "My kingdom is not of this world":—

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints of light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Col. 1:12, 13.

What we want to study there is the contrast between this light and the darkness. "Delivered us from the power of darkness." That is not simply the power that darkness itself exerts upon us, but the idea is, delivered us from the dominion, the rulership, the government of darkness; brought us out from under the jurisdiction of the power of darkness, and "hath translated us into the kingdom of his dear Son."

Now we read in Eph. 6:10-12:—

Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against *the rulers of the darkness of this world*.

There are defined the dominion, the rulership, and the authority that rules the darkness of this world. Now we are to contend against that. And only those can contend successfully who have been delivered from the power of that darkness and translated into the kingdom of his dear Son.

In this I am not saying that the kings and other rulers of the political governments of this world are the "rulers of the darkness" referred to in the text. The text is not quoted for that. The "rulers of the darkness" here referred to, we all know to be the spiritual powers of darkness. But the text says that these spiritual powers are the rulers of the darkness of *this world*. And it therefore shows that this world is *in* that darkness, and is *of* that darkness; and shows therefore that kingdoms and governments being of this world only are *in and of* the darkness. That is what the text is quoted for.

Now read in Eph. 5:8: "Ye were sometimes darkness." When? Why, when we were subject to "the rulers of the darkness of this world," when

we were in sin. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; proving what is acceptable unto the Lord."

Governments, nations, political organizations are of this world only; they belong to this world only. And the world is under the dominion of darkness. "Darkness shall cover the earth, and gross darkness the people." Are governments and municipalities of the kingdom of God or of this world? — They belong to this world, and to this world alone. That is the side of darkness.

But he who is translated out of darkness, delivered from that darkness and translated into the kingdom of God's dear Son, is of another world; he belongs to another world; he is connected with another world; and that world indeed is the heavenly world; the city to which he belongs is the heavenly city. There is his citizenship — in the dominion and the world of light.

Then what connection has that kingdom of light with the kingdoms of darkness? What has that government which is in the light and is of the light, to do with governments that are in the darkness and of the darkness? What have those who profess, as these National Reformers do, to belong to the dominion of light, to the kingdom of light, what have these rightly to do with the affairs of darkness and the rulership and the dominions that pertain only to this world of darkness? "What fellowship hath light with darkness?" That question belongs here. And the same thought is expressed right here in connection with the text we are studying. Read now the whole connection: —

Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness, and righteousness, and truth), proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them."

How much of the world is to be embraced under the dominion of the beast and his image? All the world. What is our message? "If any man worship the beast and his image." That is our message to the world. To how much of the world is that message due and applicable? All the world. Then what has that message to do, but to do this very thing—to "have no fellowship with the unfruitful works of darkness, but rather reprove

them?" Will that message be a reproof message to every one that is engaged in the work of the beast and his image? It will.

Thus the work of the beast and his image is violative of the principle of citizenship of the kingdom of God, or any other kingdom; violative of the principle of ambassadorship of Jesus Christ, or any other ambassadorship; violative of the principle that Jesus Christ laid down for his disciples as to seeking place and authority; violative of the principle of his that separates the government of God from the governments of this earth — that separates between light and darkness. It is simply an attempt to blend light and darkness, and is always and only darkness; because it has to be the spirit of darkness that will seek to blend the government of light with the governments of darkness.

There are several other texts that I want to read. John 17:14 and onward; Christ's prayer for his disciples: "I have given them thy word; and the world hath hated them." In another place he says to them: —

If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord.

Now the 18th verse: "If the world hate you, ye know that it hated me before it hated you." Then turn to another place and you find the statement of Christ: "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil."

When the beast and his image govern the world, and here are a people that are testifying against it, testifying that its works are evil, then what will follow? — That people will be hated. But if one does not testify to the world that its works are evil, is the world going to hate him? Oh no; the world will love its own.

Now read on in the 17th chapter of John and the 14th verse: — "And the world hath hated them, because they are not of the world, even as I am not of the world." There is the standard, there is the measure of compassion that tests our relationship to this world. That is Jesus Christ. "They are not of the world, even as I am not of the world."

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. *They are not of the world, even as I am not of the world.*”

Here are these National Reform church leaders, *professing* to be not of this world. If that profession be true, they will act as Jesus Christ did when he was in this world with respect to governmental affairs on the earth. That is what we are talking about now. The beast and his image are of the world. If these church leaders are right, if they are of the truth, if they are of Christ's truth, then they are no more of the world, and no more interfering and taking part with the affairs of this world, or seeking to control in political affairs, than Jesus Christ did himself in the world.

And to what extent did he do it? He never touched it. Were there not evils in his day that ought to have been corrected? evils in city government? evils in colonial government? evils in imperial government? Why in the world did he not set about to redeem Jerusalem and Rome, by political wire-working? Why didn't he?—Because he *was not of this world*. Then as certainly as these are engaged in it, they demonstrate that they are not of Christ, nor of the truth of Christ, but are of this world. And they being of this world, yet professing the name of Christianity, seek to run Christianity in the mold and the form of this world, and that is antichrist.

Let us read a text in which we have a definite statement upon this subject. In the book of Luke, 12th chapter, 13th verse to the 21st: “One of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.” Here is a man whose parents had died, leaving an inheritance. His brother, it seems, had not dealt fairly with him, and he calls upon Jesus to speak to the brother, and have him act right in the matter. That was, in principle, asking Jesus to take the position of a magistrate or an arbitrator in affairs of this world, concerning things that pertain to the government of this world, to sit in judgment upon that case, and decide what was right, and direct accordingly. It is a case that contains the whole principle which is involved in the evidences which we read in the extracts given in the two preceding lessons. “And he said unto him, Man,

who made me a judge or a divider over you? And he said unto him,”—Not simply to him; but that was a text from which Christ would teach him and all the rest, a lesson.

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasures for himself, and is not rich toward God.

Now for the application of another point upon ambassadorship. Ambassadors are rightly sent from one government, one kingdom, to another. He is not sent there, as we found in studying the former point; to manipulate, to interfere, or have anything at all to do with the affairs of the government, or of the people of that government as they stand related to that government; he is sent to that country, to that government, to attend to the affairs of *his own* government as they may arise in that government, or in that country. That is what he is here for.

There are subjects of Great Britain in the United States, and there are in this country interests that concern Great Britain, in connection with her subjects here. She sends her ambassadors here, a personal national representative, to attend to the affairs of Great Britain, and of the subjects of Great Britain, as these things may arise within the territory of this government. And to *these things alone* is he to turn his attention and devote his time,—to the affairs of his own country, as they may arise in the country where he is.

So was Jesus Christ sent as the ambassador of God to this world. He was in the country of Judea, the government, the dominion, and the jurisdiction of Rome. He was asked to attend to the affairs, and take jurisdiction in matters that pertained to that other country. But instead of yielding to the invitation, he stuck closely to the affairs that belonged to *his own country*.

They asked him to act as a judge and a divider

in the things that belonged altogether to the government in whose territory he was, and where the man was. But he was not there to attend to these things. He was there to attend to the affairs of *the kingdom of God*, the affairs of the government which sent him. And instead of crossing the line, and interfering with the affairs that belonged properly under the jurisdiction of this world, he, as became him, was loyal to the kingdom to which he belonged, and to the king whom he represented; and accordingly he adhered strictly, and attended closely, to the affairs of that government of the kingdom of God, as they arose in that kingdom of this world.

God has people in this world. He has interests in this world. His people have interests in this world. That is true. Therefore God rightly has ambassadors in this world; but they are here to attend to the affairs of *the kingdom of God*, and the people of God, as the affairs of the kingdom of God may arise in the course of things in this world; and not at all to any affairs of the kingdoms of this world. And the ambassador for Jesus Christ that goes over the line, and undertakes to attend to the affairs of this world, abandons his own government, breaks his allegiance to his own King, and unlawfully and illegally invades the province of another government. That is why the wickedness of this thing is so great; that is why it made the beast in the first place; that is why the violation of these principles makes the image of the beast in the second place.

Now I want to ask a question: Taking only the texts which we have studied to-night, and the principles that lie in them,—not that are brought to them, but lie inevitably in them,—taking those texts alone, and if these principles of the church had been strictly adhered to, as they were by Jesus Christ in this world, would there, or could there, ever have been a papacy? Could there have been such a thing as the beast? Could there ever, then, have been such a thing as the image of the beast? —No, sir; that is evidently true. Then upon that, as the violation of those principles inevitably made the beast in the first place, the violation of those principles in the second place could not possibly do anything else than to make the image of the beast. It was not because the people, the pro-

fessed Christians, in the Roman Empire were worse than any other professed Christians that ever were, that made the papacy; it was not that: it was the violation of the best principles that ever came into the world, that made the worst thing that ever was in the world. And when God had called the world once more unto himself by the principles of Christianity, through the work of the Reformation, and set forth once more the principles of Christianity as against the beast, that made Protestantism as it was. And when these professed Protestants violate these principles, it brings the same identical thing, in the perfect image of the original thing that was made by the violation of the principles in the first place.

Then it has been demonstrated before all the world on these two occasions, that the violation of those principles revealed in the verses which we have read, can do nothing else than curse the world with the very papal beastly spirit. Then what thing is most to be avoided by every one that names the name of Christ? It is the violation of those principles; and if it comes [home even to Seventh-day Adventists themselves, the thing to be done is to wed ourselves eternally to the principles, and hold to them; because those principles violated by Seventh-day Adventists will work the workings of the papacy, as well as by Protestants or by Catholics.

So I say again, It was not because the professed Christians of the Roman Empire were worse than any other people on the earth, that made the papacy as bad as it is; it is not because the Protestant church leaders in this land are worse than anybody else, that the image of the beast has been made, and is carrying on its cruel workings; but it is because those people violated the principles that have been laid down for the good of the world, and the violation of them can do nothing else than to curse the world. And if they are violated by Seventh-day Adventists even, it will be a curse, — a curse wherever it is done.

Once more, and then we will have to close this lesson at about half way through: John 17:9: "I pray for them." That is, his disciples, whom he said to the Father, thou hast given me out of the world. "I pray for them: I pray not for the world." Then can the man whose affections and

attention, and his working and labor are upon this world, and engaged in the affairs of this world, have the benefit of that prayer?—No, sir. “I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.” Given me out of the world; taken from the world; given them to me: I pray for them; they are not of the world, even as I am not of the world. Then every man who would have the benefit of that prayer must be separated from the world, from the things of this world, from the affairs of this world, his affections off from anything that is in the world or of it, as certainly and as entirely as Jesus Christ himself; for “they are not of the world, even as I am not of the world.”

THE BOOK OF COLOSSIANS.—No. 3.

ELDER J. H. DURLAND.

DIVINE STRENGTH

IN our study this morning we will take up the third division of the first chapter, and consider the question, How may we be filled with a knowledge of his will? In John 7:17 we read: “If a man will do his will, he shall know of the doctrine.” That is, he shall know of the teaching. And the original word gives the added idea that he may know of the process of the teaching, he may know the thing taught. Let us read another text, 1 John 5:14: “And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us.” Now keep these ideas in your mind, and think of them as we go on doing his will, filled with an understanding of his will, asking and receiving according to his will. Read also Mark 3:35. “For whosoever shall do the will of God, the same is my brother, and my sister, and my mother.” By this text we learn of the close relationship that exists between those that do the will of Christ. And why not, when Christ himself delights to do the will of his Father? We may now go in advance of the portion of the epistle assigned for this lesson, and read the 9th and 10th verses of the second chapter. “For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.” Also Eph. 3:19:

“That ye might be filled with all the fullness of God.” Then, to be filled with knowledge of his will, is to be filled with himself, which is receiving Christ.

The word knowledge as used here in Col. 1:9, means more than in some other texts. The word in the original is not *gnosis*, but *epignosis*, and it means clear, exact or accurate knowledge. Some of the versions read that way, or nearly so. In the Emphatic Diaglott the passage is rendered, “That ye might be filled as to the exact knowledge of his will.” Dr. Bullinger says of the word *epignosis*, “It is more emphatic than *gnosis* because it expresses a more thorough participation on the part of the knower with the object of knowledge.” He further defines it as a knowledge that has a powerful influence on the knower. Now that is the kind of knowledge that we want to be filled with; one that will have a decided effect upon our lives.

The same word, *epignosis*, is used also in Rom. 1:28. “Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.” We sometimes talk of people not liking to retain a knowledge of God in their mind, but here the expression is that they did not like to retain God in their knowledge. God is in his word, and the retaining of the word retains God. So our study of the book of Colossians should not be simply a mental work, but the truths of the epistle should become a real part of ourselves, and be lived out in our daily lives. Perhaps I can illustrate it in this way: Suppose I were to instruct a class in physical culture, and use a text book on the subject, thus making the class very familiar with all the definitions and directions given in the book so that they can pass a very creditable examination, answering every question that could be put to them. Their theoretical knowledge of the subject would then be very good, but could I, without having given them an opportunity for actual practice, expect them to lay aside their books, and go through the exercises from the beginning without any mistakes. No, they would be entirely unfit for that. And why? Because they never have done the practical work, therefore they are not able to put their instruction

into practice. It is just so in studying the word of God. We want to be filled with the knowledge that makes us act it out in our daily lives. We want Christians to-day who are light-houses in which the word of God is the light.

Please read 1 Thess. 4 : 3 : "For this is the will of God, even your sanctification, that ye should abstain from fornication." Sanctification is from a word that means to make holy. If a thing is unclean, sanctifying it makes it clean. Let us get away from the idea of sanctification that is held among professed Christians at the present time, which means simply to say Amen, feel good, and praise the Lord. But while we shun the false, let seek for the genuine. There sanctification is defined as follows : "To deliver from a state of uncleanness, if already in that state, and put into a state corresponding to the nature of God." But this is divine nature, which gives divine strength. The Saviour said : "Sanctify them through thy word. Thy word is truth."

I will read an extract on the work of sanctification from Testimony 31, pp. 44, 45, 46 : —

Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. Not if you are exalting and glorifying self. If there is any good in you, it is wholly attributable to the mercy of a compassionate Saviour. Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, will not form a bond of union between your soul and Christ. Your connection with the church, the manner in which your brethren regard you, will be of no avail, unless you believe in Christ. It is not enough to believe *about* him; you must believe *in* him. You must rely wholly upon his saving grace.

Every one who is united to Christ will depart from all iniquity. I tell you, in the fear of God, I have been shown that many of you will fail of everlasting life because you are building your hopes of heaven on a false foundation. God is leaving you to yourselves, "to humble thee, to prove thee, and to know what is in thine heart." You have neglected the Scriptures. You despise and reject the testimonies, because they reprove your darling sins, and disturb your self-complacency. When Christ is cherished in the heart, his likeness will be revealed in the life. . . . The life of the Christian will be divested of all pretense, free from all affectation, artifice and falsehood. It is earnest, true, sublime. Christ speaks in every word. He is seen in every deed. The life is radiant with the light of an indwelling Saviour. In converse with God, and in happy contemplation of heavenly things, the soul is preparing for heaven, and laboring to gather other souls into the fold of Christ. Our Saviour is able and willing to do for us more than we can ask or even think.

In "Christian Education" the following expression is given:—

Let no one suppose that conversion is the beginning and end of the Christian life. There is a science of Christianity that must be mastered. There is to be growth in grace, that is, constant progress and improvement. The mind is to be disciplined, trained, educated; for the child of God is to do service for God in ways that are not natural, or in harmony with inborn inclination. Those who become the followers of Christ find that new motives of action are supplied, new thoughts arise, and new actions must result. p. 122.

In the Bible every vital principle is declared, every duty made plain, every obligation made evident. . . . The Bible contains the science of salvation for all those who will hear and do the words of Christ.

The Bible is its own expositor. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word.

Let us now examine 2 Peter 1 : 3, 4. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue : whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

That is for us who are present this morning. It matters not how little you may think of yourself, or how small is your capacity, God has provided just as much for you in the Christian life as for any other man or woman living. The only question is whether we will appropriate these things, and let God work them out in us. Here we are told that these exceeding great and precious promises are given unto us in order that we might become partakers of the divine nature. Thus it is a work of sanctification, which, as I said a little before, is putting men into a state corresponding to the nature of God.

In Eph. 1 : 3 occur the words: "Having made known unto us the mystery of his will." But, some will say, "A mystery is a thing I cannot understand, and no one else can understand it either. It is of no use to try to go any further." That is the way many treat the word of God at the present time. It need not be thus. A mystery is a thing that is revealed only to those initiated, but every child of God is initiated into the will of God, and so it is not hidden from them. And the apostle here expressly says that God has made known to us this mystery. What is the mystery? "Christ in you the hope of glory." That is the gospel.

But the gospel embraces all that God ever gave to the world to save man. I am quite well satisfied that in studying the Scriptures, we have many times put a veil right over our eyes. We have talked about the law and the gospel. Let us have the gospel all the way through. Then we talk about the gospel and the covenants. But the covenants are the gospel. We talk about the will of God and the gospel. I thank God this morning that the will of God is his gospel.

We read in the 9th verse that Paul desired the Colossians to be filled with the knowledge of God's will. In the following verse he mentions their increasing in the knowledge of God. How can we increase in that knowledge after we have been filled, and are consequently full? The answer is, that our capacity is increased. In Ps. 119:32, David says: "I will run the way of thy commandments, when thou shalt enlarge my heart." We can be filled with the knowledge of God every day, and can rejoice in it, and never fear that there will be a lack to-morrow.

But we are also to be filled with wisdom, which is the right use of knowledge. What does James tell us of the Lord's willingness to give wisdom to us? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Did you ever stop to think that the Lord works with every one of us every day of our lives, to get us to take what he wants to give us? He is more willing to give than we are to receive.

We read in 1 Cor. 1:30, that Christ is made unto us wisdom. To develop that a little further, I would like to read to you from the eighth chapter of Proverbs, beginning with the 22nd verse.

The Lord created me as the beginning of his way, the first of his works from the commencement. From eternity was I appointed chief, from the beginning, from the earliest times of the earth. When there was yet no depths, was I brought forth; when there was yet no springs, laden heavily with water. Before the mountains were yet sunk down, before the hills was brought forth. While as yet he had not made the land and open fields, nor the chief of the dust of the world. When he prepared the heavens, I was there; when he drew a circle over the face of the deep. . . . Then was I near him as a nursling; I was day by day (his) delights, playing before him at all times.—Vs. 22-30, *Hebrew Version*.

This language evidently refers to Christ, and accords with Col. 2:3, where the apostle says of

Christ, "In him are hid all the treasures of wisdom and knowledge." If we would have wisdom, let us take Christ. But Christ is *divine strength*.

HEALTH TOPICS.—VENTILATION.

J. H. KELLOGG, M. D.

I WANT to read a few things this morning with reference to this subject. It is one upon which we have received a great deal of information. So long ago as 1868 the following words were written:—

Many are suffering from disease because they refuse to receive into their rooms at night the pure night air. The free, pure air of heaven is one of the richest blessings we can enjoy.—*Testimonies*, Vol. 2, p. 528.

Air, the precious boon of heaven, which all may have, will bless you with its invigorating influences if you will not refuse its entrance. Welcome it, cultivate a love for it, and it will prove a precious soother of the nerves. Air must be kept in constant circulation to be kept pure. The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. It refreshes the body, and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity. It excites the appetite, and renders the digestion of food more perfect, and induces sound and sweet sleep.

The effects produced by living in close, ill-ventilated rooms are these: The system becomes weak and unhealthy, the circulation is depressed, the blood moves sluggishly through the system because it is not purified and vitalized by the pure, invigorating air of heaven. The mind becomes depressed and gloomy, while the whole system is enervated; and fevers and other acute diseases are liable to be generated. Your careful exclusion of external air and fear of free ventilation, leave you to breathe the corrupt, unwholesome air which is exhaled from the lungs of those staying in these rooms, and which is poisonous, unfit for the support of life.

I do not suppose there is a person here who has not breathed into his lungs again and again the germs of tuberculosis, or consumption. The only reason why you have not taken some such disease, is that the system has been able to destroy the germs. One seventh of all deaths are caused by consumption. Very likely some who are in this audience will die within five or six years of this disease; and why? Simply because the system is not always able to destroy the disease germs taken into the system.

Impure air is the frequent cause of disease. Above all other places, houses of worship and school buildings should be thoroughly ventilated. In the church congregation and in the crowded school room are persons affected with scrofula, consumption, and almost every other form of disease. Impurities generated by these disorders are exhaled and also thrown off through the perspiration. Unless there is most thorough ventilation, these impurities will be taken into the lungs and then into the body, and thus endanger health, and even life.—*Review*, Sept. 22, 1885.

People often breathe over and over the air that others have breathed. There are always some persons in an audience who have worse diseases than others, and thus disorders are communicated from one to another. I want to place a picture before you. Suppose you sat down to a table where the dishes were soiled; they bore evidence of not having been washed for some time; the bowls were all unclean, and the glasses were streaked, the knives and forks were soiled with the previous meal. You would not feel very much like eating, would you? Well, if we could see the impurities in the air, we would see a worse picture than this, and a far more dangerous source of disease. You dislike to take into your stomach that which is unclean, but the impurities of the air are far more dangerous to the body.

We have to fight bad air all the time. A man asked me the other day, "How is it we are not all dead, if there are so many impurities all about us?" I answered: We become inoculated, so to speak, with bad air. It is like a man using tobacco. His system becomes filled with the poison; and yet he lives on. But he is less able to resist other poisons or diseases. The system labors to adapt itself to the abuses imposed upon it. The old smoker can use enough tobacco in one day to kill a boy or even a man who is not accustomed to it. But these abuses reduce the power of resistance against disease. When the lungs are constantly receiving bad air, the system becomes so saturated with poison that it is entirely unable to resist disease.

How Ventilate?—It is not a complicated thing to ventilate a house or a church. It is an easy matter. It is necessary to have two openings; one for the air to come in at, another for it to go out at. If you have only one, the currents of air get tangled, as it were. It would be like half this congregation trying to get out and the other half trying to get in at the same door. The same thing takes place with the cold and the warm air. There can be no regular circulation where there is only one opening. Neither can there be when there are two, if they are both on the same side of the house. The wind might have a tendency to draw the air away from the room or it might drive in too much. But there should be two openings, and now let us determine where they should be.

There is only one principle that determines where the openings shall be. That is whether the fresh air is warm or cold. The old idea that the bad air settles to the floor is a mistake. It is the cold air that settles down and the warm air that rises. If the fresh air comes in warm, it goes to the top; if it comes in cold, it settles down, and the warm, bad air

rises. Where, then, shall the fresh air opening be placed? If the air is cold when admitted, it will settle toward the floor, and should therefore be admitted toward the upper part of the room; for if it came in at the floor, it would remain there, being heavier than the warm air.

Having located the cold fresh-air opening, where shall we place the exit? As the cold air becomes warm and impure, it rises, giving place to colder air. Hence the impure air is at the top, and the bad-air escape also should be located near the top.

The matter of admitting cold air must be carefully guarded. Cold air is often more dangerous than impure air. One might take pneumonia from exposure and die in a few weeks, while he might endure bad air for several years. The Lord has not overlooked that point. Let me read a few lines on that:—

A slight exposure sometimes produces serious diseases. Great care should be exercised not to sit in a draught, or in a cold room when weary, or when in perspiration. You should so accustom yourself to the air that you will not be under the necessity of having the mercury higher than sixty-five degrees.—*Testimony, Vol. 1 pp. 702, 703.*

Now this instruction with reference to sitting in a draught or in a cold room when weary, was written long before the physiologists said anything upon the subject. Sister White could not have read anything treating upon this, as it has only been within the last few years that the physiologies have said anything about it. One is more susceptible to cold when tired or perspiring.

It costs more money to warm the fresh air than it does to live on the bad air; but what is that compared with human life? It is better to burn more fuel than it is to burn up our bodies. It is much better to ventilate with warm air. The air admitted should be heated if possible. If the fresh air is to come into the room heated, where shall the opening be made? Since the heated air goes up, if we are to have the benefit of it, it must come in at the bottom. And as it remains in the room it becomes cooled, as well as impure, and the outlet should also be at the bottom.

The size of the openings must be governed, of course, by the amount of air required. If a large number of persons are to be in the room, larger openings must be made.

A house already built without arrangements for ventilation can be supplied with ventilation at a very small cost. It should not require more than \$10 to supply an ordinary house with ventilator apparatus. The shaft which conducts the bad air out should be heated. [An illustration was exhibited representing

a room with two openings. A lighted torch was placed in at one of the openings, but the flame came right back out of the same opening. Then a tall shaft was placed upon the other opening, and still the flame came out at the same opening. But a small candle was lighted just at the bottom of the shaft, and the flame was carried through the room, and the entire current went up the heated shaft.]

A very little heat is required to cause a strong draft up the ventilating shaft. A small kerosene stove, or wood stove, would do for the ventilator shaft of a church.

How to Breathe.—It is an important thing to know how to breathe the fresh air when you get it; and yet it is a very simple thing. I once told an audience that we should ask God how to breathe. They seemed to think this very strange. But God has already told us how to breathe. The child breathes as God has told us to breathe.

[A little boy was asked to go and take a short run, and then come in and show the audience how to breathe properly. He took a good run, and came in with his cheeks all aglow, and his whole chest and waist expanding, the air filling every part of the lungs. This is the only proper way to breathe. The skeleton of a chest was brought before the audience, with the spine, ribs, and breast bones arranged as in life. The movements of the ribs in proper life were shown. The breast bone moved up and out, and so did every rib, giving room for expansion of every part of the lungs.]

If you wish to know how to breathe properly, do not stand before the glass to watch yourself; but take a good run, or jump up and down forty or fifty times; and if your clothes do not obstruct the movement, it will be the proper one, the one you should have all the time, except that when quiet, the movements are less obvious.

But what about "abdominal breathing?" This term formerly meant simply *full* breathing, just such as I have described. This is what was meant in what Sister White wrote years ago about "abdominal breathing." Later years the term has become confined to breathing with the lower part of the lungs. God made the whole chest to be used, and proper breathing uses the entire lung capacity. There is properly no difference between the breathing of a man and that of a woman. The idea that men and women naturally breathe differently is a mistake.

The upper part of the chest should be used as well as the lower part. One of the first evidences of consumption is the loss of motion in the upper part of the chest. It is very important that this part

of the chest should be used, as well as all the rest of it, in breathing. If the waist is allowed to expand properly, the lungs will be filled, and you will breathe properly.

THE CANVASSING WORK IN GENERAL CONFERENCE DISTRICT NO. 1.

ELDER I. D. VAN HORN.

ITS NEEDS, AND ITS PLANS FOR THE FUTURE.

The canvassing work has become a settled business. It is an important branch of the Third Angel's Message. No argument is needed at this late day, to prove its beneficial results to the cause of the Lord. It is a power to spread the truth of God to the salvation of souls, while at the same time it is a financial support to the trained worker. It is a business that has come to stay with the message to its close. It is a school as well, by which laborers are developed for other branches of the cause. In this particular, no doubt, too many in the past have been taken for the real good of the canvassing work. Yet, for all this, it opens the way for large numbers of our people, young and old, to enter the work of the Lord.

The great Advent movement began in the East. The State of Maine first heard the Third Angel's Message. Its course has been westward, yet all along the pathway it left staunch representatives and faithful witnesses. To these it left a cheering promise that it would return again with increased zeal and with greater power. Testimonies, Vol. I, page 149:—

I saw that when the Message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time. God will then send some of his servants in power to visit places where little or nothing can now be done; and some who are now indifferent, will be aroused, and will take hold of the truth.

In the East, too, the Tract and Missionary Society first started in its grand and glorious work of distributing the printed page everywhere in the wide world. Periodicals, tracts, and books multiplied. It proved to be a strong supporting power to the publishing work. By this means our periodicals were lifted from the embarrassment of debt to a cash basis. Books lay on the shelves of our publishing houses, and the Testimonies said, "Circulate them." Out of this necessity came the canvassing work. It soon took shape and became a success. Work for many hands was in demand, and the cause of the Lord went rapidly forward.

A great work is yet to be done in this line in General Conference District No. 1. It has a vast territory to be worked over, not so much perhaps in its square miles of surface as some of the other districts may have, but in its large population. According to the census of 1890, upwards of 20,000,000; or nearly one third of the people of the United States live here. Along the Atlantic coast we have almost a continuous city; and many large cities inland. Here the canvasser can find many people in a short distance. On the point of intelligence and education the standard is as high as in any part of the world. Although so many millions live in this district, there are only about the same number of Sabbath-keepers as are in the Michigan Conference. Here, then, is our first great need of more than ten times as many judicious, well-trained canvassers as are now employed, to enter this field all ripe for the truth, where they can work continuously over the same territory till the close of the message.

Another needed thing, which is an inducement to every canvasser, exists in this field, that there is more money per capita here than in any other part of the country. True, we hear the cry of "hard times" which has become so common of late, yet business is moving on, and the people live fairly well. It is not here as it is in the West, where new homes are taken up, and the failure of crops brings disappointment, hunger, and distress. Here the people live in old, settled homes which have been occupied for many years, and most of them have a little money laid by for a rainy day.

In this district, at the capital of our nation, we have a seat of the "beast"—the Roman Catholic power in the person of Monsignor Satolli. There has been built for him a home—a palace—far superseding in architectural design and grandeur in finish, the White House—the home of the President. The great Catholic university is established here also. Near by, in the city of Baltimore, we have the home of Cardinal Gibbons, which adds a strong influence to that at Washington, with the one great object in view, which is, to become the dominant religious power of the nation. But even more can be said of New York City, lately enlarged and increased in population to the second city in the world, wielding a supporting influence and power for the papacy on the same line in this country.

But we have another power, professedly Protestant, in this district, working to the same end. It is the great National Reform movement having its seat at Pittsburg, Pa. The meaning of this movement is the same as that of the papacy; viz., the subjugation of this nation to a religious despotism. The

great mass of the people are ignorant of what the success of these powers will bring about. They should be enlightened. The canvassing work is one grand means of giving them the needed information. There should be no delay in getting our literature into the hands of the people. It would be well, and according to God's will, to have it done before the spirit of the dragon is so aroused as to make it difficult or impossible. The salvation of souls now in this time is of more value than money or property.

This one great motive, the salvation of precious souls for whom Christ died, once down deep in the heart, would put thousands out into the field to carry to them the light of the truth of God for these last days. Who shall say, then, that the canvassing work should stop? Nay, rather let it go with greater power.

I believe that plans should be laid in District 1, and in all the field, to push forward the canvass for our large subscription books. I believe, too, that it is the providence of God that is bringing into the field smaller books, laden with bright gems of light and truth, in a very attractive form, yet low in price, so that the very poorest may obtain them. Plans should be laid to get these out by the thousand. Let the gospel go to the poor and lowly of earth's sons and daughters; many may accept and become the sons and daughters of the "Lord Almighty."

I believe another move is being made in the right direction,—the canvass for, and the sale of, the *Review and Herald*, and others of our periodicals. This is being tried in some places in District No. 1, and in other places with good results. Plans to push this enterprise, especially in our large cities, will meet with good results. God will bless his work in the hands of those who will become his willing agents to spread the light of his word abroad in the earth. "Ye are the light of the world. A city that is set on a hill cannot be hid." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

OUR WORK AND EXPERIENCES IN CENTRAL EUROPE.

ELDER H. P. HOLSER.

THIS first hour is to be devoted to the consideration of our work in the Central European Mission. This is the first mission established by our people. The Sabbath was first preached in Central Europe thirty years ago by Elder Czechowski. Twenty years ago Elder Andrews was sent to that field to begin work. Ten years ago our publishing house in

Basle was completed. From the beginning our work in this field had rather a smooth history; nothing phenomenal occurring in the work. There was a gradual growth, but in the last two years, however, a slight change has taken place, a new experience has been passed through; and it is my purpose to speak of this experience.

We have learned some very important lessons on the message, and I thought that if these lessons could be learned by some here, it would be much more helpful to us than simply to give an account of some things that might interest us. We have learned that when we came to actual experience, we did not understand the message as we thought we did. I have been forcibly reminded of the illustration given by one of our Bible teachers, to the end that many believe the Scriptures until they come to a hard experience, and then throw them away at the very time when they most need them. This has been the experience of some in our field. Some thought they understood the message, but when the real test came, they were taken unawares.

The illustration referred to is this: It is a common thing when the lakes first freeze over in this country for the boys to have a skate, and when the ice is thin and dangerous, they usually carry a pole along, to save themselves if they fall into an air hole. One of the boys skating in this way fell through the ice, and instead of holding onto his pole, threw it away and began to grasp for the ice to save himself.

Our difficulty, as you have already learned, has been because of Sunday laws. In the year 1877, a Federal factory law was passed in Switzerland. Nearly all the countries in Europe have these factory laws. They are largely the outgrowth of the agitation of the Socialists for the protection of the working classes; among other provisions is a Sunday clause, requiring that no work be done on Sunday, and on various church days which may be named to the number of eight per year. These laws are made in the interests of the working classes to protect them, and it is claimed to have no reference whatever to religion. Every establishment employing five hands regularly is considered a factory. Therefore our publishing house at Basle comes under this law. In the beginning our house did not take a very decided position on this question. Some work was performed, the more noisy work being omitted on Sunday. However, this led to occasional fines.

The matter was brought before the Federal Factory Inspector by Brother B. L. Whitney, and this Inspector after investigating the case said that the object of the law was to protect the laboring classes and secure one day of rest per week, and if anybody

has a rest day per week it is this people; therefore they should not be molested for Sunday work. After this there was a respite for some time. However, no work was performed with the machinery making any noise on that day. That was the case when I went to Europe seven years ago, and it continued on in the same way in the publishing house as before. But a little more than a year ago, we were fined for doing *quiet* work on Sunday and other church holidays. When we were fined for quiet work, we began to study the matter more seriously and came to the conclusion that we had been compromising all the time by ceasing part of our work. We called the hands together and freely considered the situation. The unanimous sentiment was that we had been doing wrong and all took a decided stand to work on Sunday as on other days. However, we did not pretend to decide this question as a body, but recognized it as an individual matter, and stated to the hands: "As directors, we declare the house open. We do not require that you work on Sunday, but everyone that desires to do so, may come and work." The result was that all worked, and shortly we were visited by the police. They came in and said, "You are working to-day." We answered, "Yes, we are working, and we have a right to work," and explained to them why we were working. The result was first a fine of one dollar, then a fine of two dollars, then a third fine of \$10, then another of \$30. At this time it was thought best to appeal the case.

About this time I started for a visit to Turkey. The brethren investigated the matter somewhat more fully and they found that there was little hope in making an appeal; not being quite clear on the question anyway they decided not to appeal, and as the fines kept coming thicker and faster, they considered the question more seriously, and some of them thought they might cease work on Sunday without compromising their position. All did not reach that conclusion but many did, and their principal reason for it was this: "This is a factory law, made in the interests of the laboring classes and not in the interests of religion; so we will stop our work in the factory on Sunday and labor at home or elsewhere. Another reason was, "This is a factory law and made for the good of humanity. If we take our stand against it, it will place us in a bad light. It would be against our work instead of for its best interests." Further, "The fines will only continue and grow heavier, the property will be taken, the hands will be thrown out of employment, etc., etc." But the chief reason was that we could work anyway, the law not prohibiting our work except in the factory.

As we did not appeal, of course we were expected to pay the fine at once. As I was absent, however, and being personally held responsible, the police decided to await my return before enforcing the collection of the fine. On returning, the first question was, "Will you pay the fine? and what shall we do in the future?" That opened the whole question anew, and it was discussed quite fully. Of course we said we could not pay the fine, for that would be consenting to the justice of it. But some said, "You can pay it without consenting to it; you are condemned to pay it; if you do not pay it, it will be taken by force, and there will be additional expense; the best way is to get out of it as cheaply as you can." But we did not see that it could be worked in that way. We argued that if we should pay it, by that act we would consent to it; we cannot even pay it *unwillingly*; it would be acting very much on the same principle as some who are convinced that they should keep the Sabbath, but do not. They say that all day their heart is not in their work, but it is on the Sabbath. They would like to keep it. Can any one keep the Sabbath in this way? Certainly not. Is it not the same if we should pay the fine, protesting against it at the same time? No, we cannot yield even that much in the matter. We must know what our ground is, what our rights and duties are before God, and not yield a hair's breadth in the matter. That being the case, of course we cannot pay one cent of the fine, although it might cost us more: that is none of our business.

Then again it was argued that if we do not stop our work on Sunday, these fines will be rapidly increased (they can be increased to five hundred francs and three months' imprisonment for a single offense), hence you may be kept in prison all the time and cannot do anything, and the property will be taken: it will be a great deal better to make this little shift and avoid all this difficulty. But others said, "It is not our business to consider the consequences, that is not our part in the matter, we are here to preach the Third Angel's Message, and the Third Angel's Message is a warning against the papacy. We are to preach the gospel and in preaching the gospel we must represent the gospel principles in our lives to begin with, and if we do not do that, our preaching is in vain. It would be just as effectual as it would for a person to preach the Sabbath and not keep the Sabbath. He would not make many converts.

We reasoned further, This house was built for the spread of the message, it stands for the message, and its action will be taken as the action of our people. It was first argued that this is not an individual

matter but applies to the factory only. We as individuals can work, and thus not compromise in the matter. But on the other hand it looked to us to be more important than an individual matter, because it represented our people, and will be taken as a representative by our people, and although it should not be so in any case, our people will follow the example set there. Therefore, it is doubly important that the right course should be taken.

Furthermore, this house was built in the name of the Lord, for his work. Must we preserve this property by compromising a little? Is the Lord dependent upon such means as that? Shall we deny the very object for which it was established in order to save the property? In other words, Is the Lord able to take care of his own house? We are the Lord's servants and it is the duty of the servant to obey. It is the business of the master to know what he is about and it is not the servant's duty to shrink back from the commands of his master, especially if the master is one who understands his business and is able to take care of the consequences. So we are servants of the Lord. We know what he commands us. Now, if we do that, we have nothing to fear. We have only to fear in case we disobey. That is the only line on which there can be danger, and if the Lord permits that this house should be closed, and the property be taken in consequence of our obedience, it will be because it is for the best. The house in that way will be serving a better purpose than it will be for us to try to preserve it by disobedience. We can be sure in advance that whatever the enemy can bring upon us, the Lord, being so much more powerful, will turn it all to the advancement of the truth and bring good out of it. So we may rejoice in the fact that the message will be advanced by the difficulties that may be brought upon us.

Some felt that way, others did not, and said you should consider more seriously the fact that you may set twenty-five hands out on the street and take their bread out of their hands. If the house should be closed in a week or two, what will all these do for a living. It was not hard to answer such a question as that. Who made all the bread in the world? Isn't it the Lord? And if he makes the food for all living, cannot he care for twenty-five? And again, we must all learn sooner or later, that it is by the Word that we live and not by bread alone. We are being tested in the message for this very purpose. Perhaps before many of us realize it, we will be tried on that very point; the Lord will not allow us to come right up to the climax before being tried. We must learn to trust God. We are coming to that

point where everything will be taken from us, where the very earth beneath our feet will tremble, and quake, and flee away. And then we must stand on the solid rock, and if we have not learned that before, we will not stand then.

Another objection raised was this: It will bring you in to conflict with the authorities; it will give you a bad name; it will put you in a bad position, and what excuse can you have for coming in conflict with the authorities on such a line as this. They said the issue was not squarely in it; when there comes a law prohibiting every one from working in every place, we would not consent to it. They did not recognize that the issue was in the situation as it was then. But is it a fact that Satan will ever allow the matter to come around in such a way as to make it plain to every one that the issue is there? I do not look for it, especially among Seventh-day Adventists. He knows too much for that. He knows what we have been preaching, and he will never come with a full-fledged law that we will all be able to recognize; but he will come with his most subtle deceptions upon those who are watching for these things.

Although it was not the intention of those who made the factory law to exalt Sunday, there was a master mind behind it all, and that was to prepare something that would deceive the people, and especially us.

But to go back to that point, how will you excuse yourself before the world for taking such a stand as this? I cannot better explain this question than by quoting from Brother Waggoner, in "Present Truth." He said that we are not in conflict with the authorities in this matter. It is a conflict between the authorities and the word of God. We take our stand upon the word of God; and the authorities make laws that come in conflict with that Word; it is our place to rely upon the word of God, and let the conflict between the authorities and that Word go on. As long as we stay upon the rock, we are safe,—there is no danger from any storm.

Soon after I returned from Turkey, the authorities hearing of it, came and asked for the 320 francs,—the sum of the fines. I explained to them that I could not pay it, and gave the reasons why. Then it was turned over to the public collectors, who sent an order to pay it, giving a list of the fines. This order was returned with a refusal to pay. I soon received an order to appear before the civil court, where I again gave the reasons why I refused to pay. The court decided that the collection should be proceeded with.

Shortly after this, a notice came from the col-

lectors that on a certain day they would come to attach my goods. At this time it appeared that they could take my personal property only and could not take anything from the Association. This was a source of joy, because before this it was said by some, "It is quite easy to stand firm when you have nothing to lose;" but now this situation was relieved. On a stated day, the officer came to attach the goods. At first he said: "You had better pay this; it will save lots of trouble and expense." This was a new man and we took the occasion to give him the reasons why we could not pay it. He labored hard with me for about an hour before he would proceed to attach the goods. He then wanted to know what he should take. I told him I could not tell him. This was a case of persecution and he would have to do the whole thing himself. He looked the rooms over and asked my wife what he should take. Her answer was about the same as mine. After he had listed enough to cover fines, we went to the office and had another conversation, when he returned.

We afterwards received notice of the sale of the goods, in case they were not redeemed within twenty days. At the expiration of the time the goods were taken to the public auction rooms. We did not know when they would be sold, but had a small tract on the situation prepared to print and circulate as soon as we learned when the sale would take place. Thursday evening the authorities notified us that the goods would be sold the next Monday. That gave us only Friday in which to print our tract. But we could print only half enough, so we were obliged to run the presses on Sunday. It seems as though the Lord brought us into such a place that we would either have to abandon our plan or run on Sunday. The presses had not been running on Sunday, because the pressman did not desire to do so. However, this brought it where there was a certain pressure on the matter.

Well, these tracts were circulated in the city, about fifteen thousand of them. We put one in every house, so that when the sale took place, the people all knew what was going on. The auctioneer said to me when he took the goods, "Of course you will be down to buy these goods in." I told him, "No, I do not care to buy any more goods to be seized."

Many of these tracts were returned with marginal notes on them, and it would be rather interesting to you to read the criticisms. I have a whole stack of them returned, and among all not one favorable one. Those that felt somewhat favorable did not have the courage to express it, they kept still at

least. Some of these notes ran something like this: "It served you just right," "If I had been judge, I would have made it much heavier." "You should have had in addition to this, twenty stripes." "If you do not like it in our country, you had better go somewhere else." Again, "You have gone crazy." "You are a colossal buffalo. Present yourself to the Zoological Gardens." But we found that thinking people felt differently about the matter.

For running our presses on Sunday to print this tract, we were duly fined again, and this time 200 francs and three weeks imprisonment, and in case the fine was not paid, forty days for that. Here the question came up, What shall we do in the future, and after duly considering it, we thought it would be best to close the press room all the days in the week, and have the press work done elsewhere. It is not our duty to remain in the same place and submit ourselves to repeated persecution, but it is our privilege to flee when persecuted. The press-room is the department that caused the offense in the past, and while it would be putting us to some inconvenience to close it, it would be consistent with our principles.

As soon as this decision was made, we visited the publishing houses to get their prices for press work, and we took this occasion to talk with them about the truth, making the most of it, and in every case we found them in a very favorable state of mind. We were surprised to see how much sympathy they manifested, but in every case they tried to show us the way out by compromising a little, and cited the Jews as an example. The Jews have been persecuted in Switzerland, and they have given away about all their liberties. "You can do as they do, and keep the Sabbath." But we replied to them that we had not an India rubber conscience, that could be stretched to suit the circumstances, that we could not vary in the least, although it would be a financial loss. That is just the testimony that those people need, and I doubt if we could have given it in any other way; there was something that they could appreciate. They knew what it meant to have an office fitted up and allowed to lie idle.

This visit to the publishers convinced us that the Lord is giving a testimony to the city in that way; these men are leading men, connected with the higher officers in the city, and some of them said, "The judges are not easy on this matter." They were in a position to know better than we, and doubtless it was true.

The last publisher we visited to inquire prices of press work, at first seemed a little indifferent, but just as soon as he heard a statement of the case, it

seemed to touch his heart; we could see a change come over his countenance, and when we asked his prices, he replied: "I do not want to take advantage of the situation in the least. Tell me what it costs you to do this work, and I will do it for the same." "But no, you might be the loser, hence we prefer that you state your price." So he figured on it, and his estimate was considerably below what we could do the work for ourselves. The highest estimate that we had for printing a certain work was sixty-four francs; this man's price for the same was fifteen francs.

From this point on, we had some interesting experiences that show how the Lord works. We were inexperienced and did not know how it would come out, but the Lord has led us and gone before us and prepared us to take steps that were right, and perhaps at some future time we can talk about these.

THIRD ANGEL'S MESSAGE.—No. 4.

ELDER A. T. JONES.

OUR lesson closed last night with the example and the action of Christ, which he gave to us when solicited to cross the line defining the boundary of ambassadorship. We will begin this evening with John 20:21.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

When Christ was solicited to perform the office of a judge and a divider over men, he refused. Now he says: "As my Father hath sent me, even so send I you." And we read in another verse telling what the situation of the Christian is in the world. 1 John 4:17: "As he is, so are we in this world." These verses, however, are only saying, in another way, the same truth which we studied last night: "They are not of the world, even as I am not of the world." And from the experience which we have heard this evening from Brother Holser and Switzerland, would it seem to be going too far to take all these scriptures as they read, and accept the principle that is involved in them as it there lies? As stated in the present week's *Review and Herald*, our publishing house was founded in Switzerland for the reason that there was supposed to be the most liberty; and that there we would have the most opportunity to do our work for the longest time. Also in the United States; it has been considered that this was the home of liberty. That is true, it was. But now the United States and Switzerland are the two countries where there is more persecution, and where more of these evils go on; than in Russia itself. Does not

that of itself, from the experiences we have heard to-night, demonstrate sufficiently, as a lesson to us, that when we have any connection with these as they appear to us, and lean in any respect upon them, we are leaning on a broken reed; and that the sooner we find that our *only* refuge, our *only* confidence, is in God, and our *only* allegiance is to his kingdom, to his laws, and to the principles which are there given, the better off we will be?

This principle, stated in another way, is, not how near we can conform or connect ourselves with earthly governments and kingdoms; but it truly is how far we can keep away. We are not to see how near we can go without compromising; but how far we can be away *to be perfectly safe*. That is the principle. The ten commandments are prohibitions; one of them says, "Thou shalt not kill;" and in saying that, the commandment does not describe to us the line which tells how near we can go to killing a man without doing it: but in telling us that we shall not kill a man, it tells us that we shall not think a thought which, if carried out to its utmost possible limit, could hurt a man at all. In saying, "Thou shalt not commit adultery," he does not tell us just how near we can go to that without doing it; but he tells us that we cannot think on that subject without doing it.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without cause [the Revised Version leaves out "without cause"] shall be in danger of the judgment: and whosoever shall say to his brother, Vain fellow, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

A man who goes so far as to think of another that he is a fool, and decides the question that he is a fool, and then passes the sentence in words, "Thou fool," has committed murder; and the only thing that waits for him is hell fire.

But what is the Saviour talking about? He is teaching them what it means when it says, "Thou shalt not kill." And when God said, "Thou shalt not kill," he forbade the thinking of a thought, or the speaking of a word, which, if carried out to its utmost possible limit, could lead to killing or to doing harm.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already.

Has done it. What? All he did was to look and think. That is all. But he has committed adultery; so that in forbidding to commit adultery,

he forbids a look or a thought which, if followed up, could possibly lead to it.

The law of God is intended to control the actions, by controlling the very *spring of the thoughts*. That is the principle upon which the Bible deals with mankind. And in this principle that we are studying,—the separation of religion and the State,—God expects us to take our position upon a principle, which it is *impossible* to push, by any possible means, to a union of Church and State, or of religion and the State. If we take a position upon that subject, which, if followed, could possibly lead to a union of Church and State, then we are wrong—we have not the true principle. If we accept a point, or make a statement, which, if carried out to its utmost possible bearing, could lead to a union of Church and State, then that thing is teaching a union of Church and State. And if we, therefore, would be exempt from it, if we would keep clear of it, in such a way that our words, our teaching, our proclamation to the world, shall be the testimony of God against the beast and his image, and the testimony of the truth as it is in Jesus, we are to find a position, and hold it, which it is impossible, by any sort of dealing, to cause to *lean* toward a union of Church and State.

Now we have found, and you agreed last night, and every one must agree, that if the principles which lie in these texts which we read last night, had been followed always by all who name the name of Christ, it would have been impossible for there ever to have been a papacy in the world; and if the principles involved in these texts had been followed by Protestantism from the day that Luther sounded the trumpet of God until now, and should continue so, it would be impossible for there ever to be such a thing as the image of the beast.

Well then, we all know that the violation of the principle lying in the texts which we read last night, made the papacy; it makes the image of the papacy; and it is impossible for the violation of the principle ever to make anything else. The first step over the line involves all that ever has come, from the first step that was taken in the development of the papacy until now.

There is another verse that we might read in this connection. Mark 12: 29, 30. When asked which is the first commandment in the law,—

Jesus answered him, The first of all the commandments is, Hear O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

That takes *all of the man, all the time*, to be devoted to God. How much then is there left with which to

serve Cæsar? "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." A little *money* from the Christian—the levied tribute—belongs to Cæsar. The Christian himself belongs to God. How much of the Christian is God's, by the Christian's recognized right? Of course all men are God's by creation and by purchase; but the Christian recognizes God's right to him, and it takes a complete surrender to God to be a Christian. To get into that position, a man has to be born again, or else he cannot see the kingdom of God, and that kingdom is not of this world. Then as certainly as obedience to the commandments of God calls for all the man to be surrendered to God, so certainly there is none of the man left for the service of Cæsar.

Look a moment at the verse we have just read. "With *all* thy mind." When that law is fulfilled in me, I want to know how much of my mind I am going to have left for running politics, for wire-pulling in municipal affairs, for working to elect this man or that man, or to see who will nominate me for office, or to see what position I can have in the city or in the State?

"Thou shalt love the Lord thy God . . . with all thy mind." But if I divide my mind, and put part of it on these things, and give the rest to the Lord,—what about the double-minded man? "Unstable in all his ways;" "let not that man think he shall receive anything of the Lord." "No man can serve two masters;" ye cannot serve God and this world; ye cannot serve God and Cæsar.

As before suggested, this is not saying that the tribute is not to be rendered to Cæsar; Christ has commanded that, but that is but a little money which itself is coined and stamped by Cæsar; but our service, ourselves, all there is of us, belong to God. Christians are *subject* to the powers that be, but they *serve* only God. And even this subjection to the powers that be upon the earth, is out of conscience toward God. It says so. God must have all the heart.

Now I am talking still on the subject of the beast and his image, and all these movements that have been set before us in the first two lessons, which show the standing of the beast and his image as they are in the United States. We are studying the reasons why these things are wrong which these persons are doing; why it is that the churches interfering in the political workings of the cities, and through that of the country, and through this proposing to control the nation,—we are considering why it is, and studying why it is wrong. For, as I stated before, it is not enough for us to

tell people that it is wrong; we must show to them that it is wrong, and show them by the Word that it is wrong, that they may know from God which is the right, and *by that* which is the wrong.

Now there is another consideration that we shall study in this connection. In the Scriptures, you know that the church is called the body of Christ, and Christ is the head of the church. We need not take time to turn and read those scriptures; there are so many of them, and you are all familiar with them. Then with the church being the body of Christ, and he the head, is not the church, practically and indeed literally, Christ in the world. But Christ taught, the Scriptures teach, a separation of Church and State; Christ says, "I am not of this world."

This blackboard happens to be standing here, so I will use it, taking the figure we had last night as between the darkness and the light. This world is darkness, the rulers of the darkness of this world. "Ye were sometime darkness, but now are ye light in the Lord: walk as children of light." Now let that blackboard represent the dark world without this white mark upon it. When Christ came into the world, the light shone into the world. From Galilee there was the word of the prophet: "The people which sat in darkness saw a great light." Let that white line on the blackboard represent the line between the darkness and the light. On this side is the light. Here is where Christ is; there is still the dark world, the world of darkness. Now he says his kingdom is not of this world. The kingdom of God is the kingdom of light and of glory. He is the King there, and "the kingdom of God is within you."

Now on which side of that line is the church?—Wherever Christ is. For we found that he is the church; the church is himself in the world. So then here in the light is the church, here is Christ; over there in the darkness are the States, the governments, that are altogether of this world. No government that ever was on the earth will enter heaven. Now Christ is separated from them; he refused, absolutely refused, to exercise the office of judging or dividing, to do the thing that pertains, and by right, to these.

Another thing: He had "all of these kingdoms of the world" offered to him once, anyway. Why didn't he accept that offer, and thus become the head, by gift, of all the governments and kingdoms of this world, and then manipulate them, and by political means "regenerate society," "redeem cities," reform the mayors, governors, presidents, kings, and emperors, and thus "save" the world? Why not? That would have only confirmed the world in eternal ruin.

Christ did not accept them. He could not do so.

He was offered the governorship, the possession, of all the kingdoms of the world once. He would not have it. But lo, here we find these church leaders in our day actually grasping for it, and working to obtain it. If all Christians from the day of Christ until now had acted in that respect in regard to the kingdoms of the world, in their measure as Christ did in his, could there have been a papacy? No. Could there have been an image? Impossible. Then where is the place for Christians to stand on that question? Where he stood, refusing to have anything to do with the kingdoms of this world.

Now there is one other consideration we must notice to-night, and that is that these church leaders, these National Reformers, are doing all this to "regenerate the city," to "redeem the State," to "save the nation in the interests of society for the prosperity of kingdoms, and nations, and the advancement in civilization; and this in turn is to rebound to the prosperity, the glory, and the exaltation of the church." And they say, If this clear-cut line that separates between the Church and the State shall be maintained, what will become of civilization? Then how is the church to influence the world? They argue that the church certainly is in the world to do good to the world in some way. Here are these cities, states, kingdoms, and nations, that are corrupt, and the church must have some influence upon them; and if she is to be completely separated from them, how is she to influence them, in any way for good? These are the queries that they raise, and the arguments which they make.

Well, the answer to all that is, that by totally separating from them is the *only* way in which she can ever possibly influence them for good. The church will influence the world, it will influence kingdoms, it will influence nations, and the peoples thereof, *when*, and *only* when, it is faithfully the church of Christ; and is not of the world even as he is not of the world. When she is not this, she will influence them,— that is true,— but *only to their undoing*.

Now I lay it down as a principle that *the aim of Christianity is not to civilize anybody*. Christianity aims alone at *Christianizing* men. And it is better, a thousand times, to have *one* Christian savage, than to have a *whole nation* of savage Christians. This appears paradoxical, I admit. Therefore allow me to explain; for it is correct. The great boast of the papacy is that she is the civilizer of nations— even the mother and the ground and the stay of civilization. Let a papal missionary go into a tribe or nation of

savages. He may get the king or the chiefs to accept the Catholic teaching. He may indeed succeed in getting them to put on clothes, and in turning them to the building of houses, fencing fields, and tilling the ground; thus turning them to a civilized instead of the savage way of living. He may even get them to forego warfare— except for "the faith." In this sense they are civilized. And upon this she calls them all Christians. They are taught to consider themselves Christians. Other heathen and other savages look upon them as Christians and count them so. And so here she has "a Christian nation." But as a matter of fact, in essential disposition they are unchanged; in heart they are still savages, and upon occasion, especially in behalf of "the faith," will show themselves absolutely savage. There is abundance of evidence of this; for never was there on the earth more savage savagery, even among savages, than there was for ages in the Roman empire in the height of the dominion of the papacy. It is impossible for men to be more savage than were those champions of orthodoxy. And that is what I mean by the phrase, "savage Christians."

Now on the other hand, let a Christian minister or a Christian individual go into a nation of savages, as they run wild in the forests, and present the gospel of Jesus Christ in the love of God. Let one of those savages be converted to Jesus Christ. He may still wear his savage clothing, or lack of clothing; he may not know anything about building a fence, or building a house, or anything of this kind, that is signified in the term civilization; but *he is a Christian*. The savage is taken out of his heart. Yet as the world goes; as men look at things; and as relates to civilization, he would pass only as a savage. But he is a Christian, and in being Christianized, in the very nature of things, he is civilized, and as certainly as he continues to live the outward forms of civilization will all appear in due time. That is what I mean by the phrase "Christian savage." And that is what I mean when I say that *that one* Christian savage is worth more than a whole nation of these savage Christians.

If civilization were the aim and the object of Christianity, then there was no place for Christianity in the world where it started, and at the time it started. I want you to think of that. Were not the Jews civilized?

But if it be counted that the Jews were not up to the proper standard of civilization to suit these National Reformers, then let us turn to Greece and Rome. What was the position of Greece and Rome at that time with regard to civilization?— They had such a standing in civilization and all that pertains

to civilization as that to-day civilized nations are but copyists of the civilization, the art, the splendor, the laws, and forms of government, of the Greeks and the Romans. And for that reason I say that if civilization is the subject of Christianity, if that is, in any sense, the aim of Christianity and of Christian work, then there was no place for Christianity in the place and at the time when it started in the world; for there was a stage of civilization that the world has never since reached. But what were the people? They were heathen. And the gospel was sent to those civilized heathen as much as to any savage heathen that was upon the earth. And if there could be any difference, these civilized heathen needed the gospel more than did the savage heathen.

Now, as a matter of fact, the gospel will have a great deal to do with civilizing people, *provided* that no effort is made *by means of the gospel* to civilize people. That is to say: If the gospel, which is put in the world solely to *Christianize* men, is used only to *civilize* men, you will not even civilize them; whereas, if that which is put into the world solely to *Christianize* men, shall be used *solely for the purpose* of *Christianizing* men, it will both *Christianize* men, and, *as a consequence*, it will civilize them.

It is the same old story all the time. If you take the things that God has given for the supremest purpose that could be mentioned or thought of, and use them for another purpose, you will miss the purpose for which you use it; while if you will use them solely for the purpose for which God gave them, *then* you find that purpose accomplished, and you get all the blessed fruits of that and also all those other things in addition. The Bible is full of illustrations of this principle, but it is all summed up in this word: "Seek ye *first* the kingdom of God and his righteousness; and all these things shall be added unto you."

Therefore Christians are not to aim at civilizing men, but solely at *Christianizing* them; and then the civilizing will take care of itself. Christians are not to seek to civilize men in order to *Christianize* them. The Christian seeks to *Christianize* people in order to *save* them. And I say again, these National Reformers, in working for what they call the advancement of civilization, in the interests of civilization, trying to have the State connect with the church, are simply working for the ruin of civilization that is already here. This effort will end only in turning the elements of civility, even as far as they are, into the most savage deviltry, in the image of the beast.

Then we are never to allow ourselves to be deceived by any such argument as that. Point out the fact,

and show by holding steadfast to the straight up and down line, heaven high, between the Church and the State, that the church of Jesus Christ,—Jesus Christ working in the world by all the members of his body, which is the church, for the *Christianizing* of men, for their *salvation*.

Teach all, that with the church devoting *all* her powers, *all* her mind, and all her strength, to *that one thing*, she will influence the world and nations and kingdoms—I was going to say, infinitely more than she will the other way, but she will not influence them at all the other way for good. In this way she will influence them only for good; whereas, to go a hair's breadth awry from that, only turns the influence which would be for good, into nothing but that which is bad.

The one is Christ, the other is antichrist. The work of the church, the aim of Christianity, is not civilization; but *SALVATION through faith in our Lord Jesus alone*.

THE COUNCIL MEETING.

The meeting of the council on Tuesday afternoon was devoted to the interest of education. Prof. W. W. Prescott, the Educational Secretary of the society, addressed the meeting. Of this excellent address we can unfortunately only give brief notes.

It was not the intention of the speaker to state the reasons for obtaining an education, nor to examine technically the principles underlying education. He wished rather to direct attention to the duties and privileges set before us as individuals in respect to the matter of education.

The chapter from "Christian Education," page 141, entitled, "The Education Most Essential for Gospel Workers," was read, showing that God can and does use consecrated labor upon the part of those who have not enjoyed educational advantages. It was the part of the Pharisees to scoff at the simplicity of Christ's language while they themselves confused their hearers by their learned discourses, and "the people knew less of the meaning of the Scriptures than before they had listened." "There were many souls starving for the Bread of Life. Jesus fed them with pure, simple truth." Again it was read: "The speaker who has not a thorough education may sometimes fall into errors of grammar or pronunciation; he may not employ the most eloquent expressions or the most beautiful imagery, but if he has himself eaten of the Bread of Life; if he has drunk of the Fountain of Life, he can feed the hungry soul; he can give of the Water of Life to him that is athirst. His defects will be forgiven and

forgotten." And again: "The more closely man is connected with the source of all knowledge and wisdom, the more he can be advantaged intellectually as well as spiritually through his relation to God. The knowledge of God is the essential education, and this knowledge every true worker will make it his constant study to obtain."

From this basis the speaker proceeded to point out that the essential thing in the qualifications for labor in God's cause is that spirit of consecration and devotion which leads every one to humbly make the most of the talents and opportunities which God has given him. God does not accept us on the ground of our qualifications but rather upon a consideration of our faithfulness.

The thought that we are called to represent Jesus Christ on earth in the great work of saving men is an overwhelming one. We are called upon to preach the gospel of salvation; for this message embraces the broadest possible presentation of the gospel. The gospel of Christ is being cast aside by the prominent churches of to-day, and a political crusade taken up in its place. It is true that many who do not have this truth, preach the gospel more fully than some who have heard it. But it is still true that the preaching of the gospel for this time rests pre-eminently with those who carry the Third Angel's Message.

The foundation of all true education is the knowledge of God. This we obtain by a study of his Word. There are many helps to Bible study. The different denominations have their Commentaries. One prefers Doctor So-and-So; another follows someone else. But in this regard we are the most highly favored of all people. In the teachings of the Spirit, we have the Lord's own comments upon his own word. There are no other writings that demand our study as do the Bible and the words of prophecy. We should form a habit of studying and reading the Bible continuously. If at first we do not feel interested, persevere prayerfully until light breaks in, for it will surely follow. Do not neglect any portion of the Scripture. God knows how to teach his people, and the Bible was given for that express purpose. We have of late put much study upon the New Testament. But we should by no means neglect the Old; and it is only by reading over and over those sacred words that their real beauty appears.

The study of the Bible gives a basis for all scientific study. Especially should history be studied in the light of the Scriptures, because it is only from their point of view that the greatest figures of earthly history can be rightly understood. History bears a

vital relation to the work of God. By his providence it is connected inseparably with the development and progress of his cause. Opposed to that cause is the great enemy of righteousness manifested in the "Man of Sin," in the mystery of iniquity. But we can only have a clear perception of those things when we view them as God views them. The discourse was listened to with interest.

WEDNESDAY, FEBRUARY 6.

THE BOOK OF COLOSSIANS.—NO. 4.

ELDER J. H. DURLAND.

DIVINE STRENGTH.—CONCLUDED.

You may open your Bibles this morning to the 9th verse of the first chapter, and we will take up the last part of the verse: "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Notice the word "understanding," and let us turn to the 11th chapter of Isaiah, and find its starting point. "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Verses 2, 3. Now read also 1 John 2:20, 27:—

But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

We have two anointings mentioned. We read that the Spirit of the Lord rested upon Christ, and John tells us that we have an unction from the Holy One, and through it know all things. Can we then expect that that Spirit will do as much for us as it did for Christ? Yes, if we will let it. 1 Cor. 2:10. "But God hath revealed them to us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." In our last study we learned that we became partakers of God's nature. In doing this, we put ourselves into a position where the Spirit of God can show us God's mind as it is revealed in his word. Thus we are taught the deep things of God. In the Syriac Version the passage is rendered, "For the Spirit exploreteth all things, even the profound things of God." Brethren, we need to be enlightened; we need to go down below the surface, for we must have

a deeper, a more thorough-going knowledge of spiritual things.

I will read from "Christian Education," pp. 80, 81:—

The Bible has been placed in the background, while the sayings^s of great men, so-called, have been taken in its stead.

When we come to a passage of Scripture that we cannot understand, how often we think we would like to know what some great man, Dr. Clarke, for instance, has said about it. Or perhaps we are anxious to get the opinions of some of the leading men in our denomination. So we go first to this minister, and then to another, and a third. When we come to compare the opinions of these men, perhaps we find them all different, and we say, "It seems as though our brethren ought to be nearer together than that." Now it is not necessary to go to men, and ask them such things. It is our privilege to go to God, the source of all knowledge and wisdom. Let us study the Word more for ourselves, and not ask so many to tell us what it means. All that we can ever expect from studying the Bible together, is that through our mutual efforts, the Spirit of the Lord will open up the Word, and we will get below the surface and gather up the pearls and take them to ourselves.

Let us read further:—

May the Lord forgive us the slight we have put upon his Word. Though inestimable treasures are in the Bible, and it is like a mine full of precious ore, it is not valued, it is not searched, and its riches are undiscovered. . . . Why is it that the word of God is uninteresting to many professed Christians?

Notice the answer:—

Spiritual things are spiritually discerned, and the reason of your lack of interest is that you lack the Spirit of God.

Yes, that is the trouble. It is not that you need some man to explain it to you, but you need the Spirit of God. "When the heart is brought into harmony with the Word, a new life will spring up within you, a new light will shine upon every line of the Word, and it will become the voice of God to your soul." There has been quite a change among us as a people during the last few years in regard to the study of the Scriptures, but we can change still more. Has it not been true in your own experience, that when you have gone to the Lord for help to understand the Scriptures, instead of depending on some man to tell it to you, the Word has opened up before you, and you have been surprised to see how much there was in it? But we have been afraid that we should be led to take some position that others would not agree with. Brethren, let us not worry about that. Let us read God's word

as a letter written to us individually, and accept what it gives to us.

We read further from "Christian Education":—

Jesus is the light that lighteth every man that cometh into the world. He is the light of the world, and he bids us come unto him, and learn of him. Jesus was the great teacher. He could have made disclosures on the sciences that would have placed the discoveries of the greatest men in the background, as utter littleness; but this was not his mission or his work. He had come to seek and to save that which was lost, and he could not permit himself to be turned from his one object.

Following the thought of our text in Colossians, when we have the spiritual understanding, we are able to do what? "Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Then, being enlightened by the Spirit, what fruits will we bear? The fruits of the Spirit. And what are they? "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

"Strengthened with all might." The word here translated *might* is translated *power* in Acts 1:8. "But ye shall receive power after that the Holy Ghost is come upon you." It occurs again in Phil. 3:10. "That I may know him, and the power of his resurrection." The Greek word *dunamis* means not merely power capable of action, but power in action. Can we not from that draw out something for us? Have we not been looking for power, that when a time should come that it was needed, we would have a whole store-house full of it, and could all at once do wonders? But this kind of power cannot be housed up. This power, which is the power of the Holy Spirit, is activity. Where it is, there is life. This, then, is the might, the power, with which we are to be strengthened.

"Unto all patience." Do we need patience? Is it needed in the ministry? in the laity? in business? in our families? "Be patient unto the coming of the Lord." "Here is the patience of the saints." "Let patience have her perfect work." Paul tells us in the fifth chapter of Romans that "tribulation worketh patience." Does it? Sometimes. Generally impatience, says one. And is it not just as natural for a minister after he has exhorted others to be patient to manifest impatience himself as soon as something goes wrong? I do not suppose any of us are so mild in our dispositions that we never meet with anything that does not stir us. I believe it was Mr. Spurgeon who made the remark that "the man whose backbone was so stiff that he could not bend it, was sure to get his head bumped; but the man who had no backbone, never could stand at all." It is a good thing for a man to

have a spirit to undertake a thing and carry it through in spite of obstacles. The man who is willing to be pushed in this way and that, will never amount to anything. It is not patience to have no mind at all. Patience is being controlled by the Spirit of God, and so glorifying God in all that we do. When we lose our temper, it is no use to try in our own strength to reform, and say to ourselves, I will never do that again. We will, as surely as we are tempted. Rather let the Spirit of God enlighten the mind, that this "power in action" may come in, and control our words and actions.

What do we understand by long-suffering? To suffer long, is it? Yes, and it is a good thing to have. The absence of it is the very cause of church trials. I firmly believe that many more people are disfellowshipped from the church because some give way to their personal feelings and prejudices and act hastily, than are disfellowshipped properly and consistently. Think over this. Let your minds go back to past experiences. You can see some of those things now as you could not see them at the time. Ask yourself if this is not so. While there was a wrong, it was exaggerated, and the member disfellowshipped because of somebody's impatience.

Now let us read Col. 1:12: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Here we are told that the Father has made us meet, that is qualified, to be partakers of the inheritance; and Paul tells us in Eph. 1:11, that we have obtained an inheritance. In whom do we have it? In Christ.

Verse 13: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Notice especially the tense. We are not told that God *will* do this, but he *has*. Let us make this personal, and ask ourselves, "Is it the case with me to-day?"

Verse 14: "In whom we have redemption through his blood, even the forgiveness of sins." What is redemption? Buying back. Can we do anything to redeem ourselves? No. We are in bonds and darkness. Light and freedom we get only through Christ. Redemption begins where the fall began. Innocency was the first thing lost, and with it went everything else. Christ restores it to us in his life, and with it all things. In him we have all things, and can do all things. Phil. 4:13. This is *divine strength*.

In him human weakness is lost in divine strength; our foolishness becomes the wisdom of God; our sinfulness becomes the righteousness of God.

THE COUNCIL MEETING.

THIS meeting was again devoted to the interests of the canvassing work. An essay, prepared by Elder A. J. Breed, of District 5, was read by the secretary of the Convention, E. R. Palmer, and will probably appear in these columns. It reviewed the situation in the district, and contained comments and suggestions pertaining to the general and local work. The paper was well received, and was worthy of consideration.

Following this, Elder R. M. Kilgore, of District 2, gave an *extempore* account of the canvassing work in the South. He heartily endorsed the sentiments of the article just read, and said it expressed better than he could do, the condition of things in the South as relating to the canvassing work.

In some respects the South presents unique aspects in regard to the circulation of reading matter. It is generally known that among the colored people and a certain class of white people, illiteracy prevails to a larger extent than in the North. But it is a pleasure to report that this obstacle is being gradually removed. Observation and statistics show that education is on the increase in the South. From 1880 to 1890 the decrease of illiterates among negroes was nearly four per cent., and among the white people, nearly eight per cent. Since 1890 we have no official statistics, but the work of education is going even more rapidly forward.

Elder Kilgore spoke encouragingly of the success of the canvassing work in his district, and threw out some pertinent hints in regard to the proper relations of head canvassers to the workers. He would encourage the circulation of small books written in pure, simple language,

In glancing over the field there is much to encourage us. The time when there was not a single Sabbath keeper in District 2 was but a few years ago. Now there are churches or companies in every State in the South. During the past year three active ministers of the gospel have embraced the truth.

After Elder Kilgore had spoken, Elder Olsen addressed the meeting. He said in substance:—

God is now testing his people to see who can be depended upon in hard places. We are being watched, and proved, and tested. Some canvassers have expressed the thought that they as canvassers were classed as the least of the agencies in God's work. There are no class distinctions among God's workers. Each one, if faithful, will receive the approval, Well done. It is nothing against the canvassing work that it is sometimes made a stepping stone to the ministry. Each should do faithfully

the work committed to him. The great burden should be to do the work in hand faithfully. Every branch of work is important. Each bears its part.

F. L. Mead said: I have been much interested in the points brought out in the readings and remarks. Our work is a pioneer work. It is a work of progression and aggression. For this reason it has been and will be beset by many difficulties. The hard financial depression has had its effect upon the canvassing work. The remedy for the present state of things is not in dropping it and turning to some other line. Rather, the difficulties will best be met by taking a firmer hold upon those methods and means from which we have departed, and which in the past have brought success to us. While fewer books have gone out in the last few years, I am satisfied that more good per volume has been done than by the books sold in years past. Our canvassers have left a better influence.

Elder H. P. Holser spoke of their experience in selling books in Central Europe: We have been holding to the old principle that it is best to carry one book, a high priced one, and put all the energy on that. But there is another class of canvassers who have had best success in selling small books. While hard times may come, they don't come as a rule in all parts of the field at once. When there is a depression, we ought to put our shoulder to the wheel and lift the harder. Our canvassers in Switzerland have to pay \$30 per year license in order to sell books. When the license is taken out for six months, \$20 is charged. Canvassing work is one of the best schools to fit us for labor in any department of the message. It is an excellent discipline of the mind.

Elder C. McReynolds spoke of the necessity of following up the interest awakened by the canvassing work. Examples were cited showing the work done in Kansas.

Elder H. E. Robinson spoke of the work of selling our periodicals as it had been carried on in the Atlantic Conference. A good work has been done, especially in selling the *Review*. Lists had been worked up by some canvassers, reaching in several instances to 300 copies. While it is a matter of experiment with us, we still believe that much good will result from the carrying out of the plan.

Good men who agree in principles may not at first agree in their deductions. But all that is needed to produce harmony, even in carrying out principles, are forbearance, teachable minds, and the aid of the Holy Spirit. "He will guide you into all truth."

HEALTH TOPICS.—RESPIRATION AND DIGESTION.

J. H. KELLOGG, M. D.

[The lecture reported below was accompanied by experiments and illustrations which brought out many interesting remarks that cannot be well reported without the illustrations. Hence this report is briefer than we might wish.—ED.]

We were talking yesterday about breathing. Perhaps you may be interested in a device which I have had constructed to illustrate the process of respiration, and have brought down to show you.

[A glass jar was exhibited, being made to represent the human chest, and having a rubber diaphragm at the bottom. Within were two rubber bags to represent the lungs, and a little globe, part of glass and part of rubber, to represent the heart. A tube from the top conducted air into the rubber lungs. When the diaphragm was pulled down, the lungs would fill with air, and the heart would also expand. This illustrated the influence of respiration upon the action of the heart. Full breathing expands the heart, and aids the circulation of blood. The apparatus also showed the action of the oxygen, or pure air, upon the blood. A dark blue fluid was poured into a cup at the side of the glass chest, which communicated with the heart by means of a tube. Fluid representing pure air was inserted through a tube into the heart. As the large diaphragm was worked, the blue fluid (bad blood) flowed into the heart, and as it flowed out into a cup on the other side, it was turned into a bright red. This beautiful illustration showed how proper breathing aids the circulation of the blood, and purifies it.]

Digestion.—We will talk a little while now about digestion. Digestion is the process by which food materials are rendered soluble and converted into the tissues of which our bodies are composed. The process begins in the mouth and ends in the tissues. The digestive organs of various animals are formed according to the kinds of food upon which the animals subsist. The barnyard fowl, for instance, has no teeth, since its food is swallowed whole, is moistened in the crop, and is ground in the gizzard. Human beings have no organ which corresponds to the gizzard, hence, if we do not grind our food in the mouth, it is never ground at all.

[To illustrate how the process of digestion is begun in the mouth, a number of chemical tests were made. Starch is the food element that is digested by the saliva. Two tubes containing starch water, one of them with saliva, the other without, thus represent-

ing masticated and unmasticated food, were shown; and a drop or two of iodine solution was put into each. The one containing the saliva soon showed that the starch had been digested, or turned to sugar, while the blue color of the other showed that the starch was not changed.] This shows the necessity of chewing the food well. If starch foods are not well masticated, so that the digestion begins in the mouth, they are not digested in the stomach at all, but rather impede that process until the food reaches the intestines. The movements of the jaws in chewing excites the flow of saliva. Fishes have no saliva glands. If a man eats his food like a fish, it will not get much benefit from the saliva, as the saliva does not flow. The flow of saliva can be increased by eating hard, dry foods, as crackers, and the like.

[A test was made upon starch into which a little oxalic acid had been introduced.] This is the kind of acid which pie-plant contains. It was found that this acid entirely prevented the digestion of the starch. Vinegar acted in the same way. This illustrates why it is better not to eat vegetables and fruits at the same time, if the digestion is weak. The acids of the fruits, if strong, may prevent the digestion of the vegetables. This is the reason the Lord told us years ago that vegetables and fruits should not be eaten at the same meal. He simply gave the fact, and did not tell us why. Science reveals the reason why. Less than one drop of oxalic acid in the stomach would be sufficient to prevent digestion of the starch foods. Likewise one-fourth of a tea-spoonful of vinegar will prevent the proper digestion of the starch of an ordinary dinner.

The saliva acts upon the food in the mouth, if it has an opportunity, and then in the stomach. The gastric juice acts upon the food while it is in the stomach; the bile from the liver next does its work; then the fluid from the pancreas; and lastly the intestinal juices. All kinds of food can be digested in the intestines. Cane sugar can be digested here only.

THE CANVASSING WORK.

ELDER J. N. LOUGHBOROUGH.

(Read before the Council, Feb. 3.)

SINCE 1849, when Elder James White published 300 copies of the little sheet called *The Present Truth*, along down to the present time, the Lord, through the teachings of his Spirit, has called the attention of his church to the importance of getting reading matter before the people around us. In 1865, when Seventh-day Adventist literature was simply the

Review, Instructor monthly, and a few small pamphlets and tracts, and when the sales from our one small office in Battle Creek did not amount to more than \$1500 per year, this testimony was given to encourage getting the reading before the people, "There are many honest souls who would be brought where they would embrace the truth by this means alone." — *Vol. 1, p. 551.*

In 1867 Brother Matteson had just started, here in America, the publication of tracts and pamphlets in the Scandinavian language. Then this encouraging testimony was given:—

The proper circulation and distribution of our publications is one of the most important branches of the work.— *Vol. 1, p. 687.*

Comparing the efforts that our people were then making with what was being done by other denominations in their work, it was said:—

Liberality is carried out in the sale and donations of Bibles and tracts. Seventh-day Adventists should be as far ahead of these in the book matter, as in other things. God help us.— *Vol. 1, p. 690.*

In 1871, when the sale from the *Review* office had increased to about seven thousand dollars a year, it was said to us:—

There has never been a more important period in the history of Seventh-day Adventists than at the present time. Instead of the publishing work diminishing, the demand for our publications is greatly increasing. There will be more to do instead of less.— *Vol. 3, p. 92.*

The publications which go forth from the office, bear the signet of the Eternal. They are being scattered all through the land, and are deciding the destiny of souls. Men are now greatly needed who can translate and prepare our publications in other languages, to reach all tongues, and that the message of warning may go to all nations, and that they may be tested by the light of the truth, that men and women as they see the light, may turn from the transgression to the obedience of the law of God.— *Vol. 3, p. 207.*

In the year 1879 the sales from the shelves of the two offices, in Oakland and Battle Creek, amounted to the sum of \$31,780.60. This, to those who had seen the publishing work start from almost nothing, looked like "a big thing," but with the opening of the next year the Testimonies began to speak of a new line of work. Then, for the first time, we began to read of securing *canvassers* for our books. In that instruction we note these words:—

Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. In all parts of the field *canvassers* should be selected. Not from the floating element in society, not from men and women who are good for nothing else, and who have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability. Such are needed to make a success as colporters, canvassers, and agents.— *Vol. 4, p. 389.*

If there is one work that is more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. *Vol. 4, p. 390.*

Two years after this, in Nov. 1881, a brother in Battle Creek was going from one to another of our ministers, and reasoning with us that, if "Thoughts on Daniel," and "Thoughts on the Revelation" were combined in one book and illustrated, canvassers could be secured, and could sell it as other publishers were selling their books. It looks strange to us now that we were so slow to believe what the Lord had said two years before about the success of the canvassing work.

When it was seen that books *could* be sold by Adventist canvassers, many presented themselves who were in no way qualified for the business, and then came these words:—

Canvassers are wanted to labor in the missionary field. Persons of uncouth manners are not fitted for the work. . . . The work of the colporter is elevated, and will prove a success, if he is honest, earnest, and patient, steadily pursuing the work he has undertaken. His heart must be in the work, he must rise early, and work industriously, putting to proper use the faculties God has given him. Difficulties must be met. If confronted with unceasing perseverance, they will be overcome. Much is gained by courtesy. The workers may be continually forming a symmetrical character. Great characters are formed by little acts and efforts. — *Vol. 4, p. 603.*

Testimony 32 was published in the year 1885, a year in which our canvassers soled 63,000 worth of books. In that Testimony I note these words:—

The canvassing work is God's means of reaching many that would not otherwise be impressed with the truth. The work is a good one, the object high and elevating; and there should be a corresponding dignity of deportment. . . . The canvassing work is more important than many have regarded it, and as much care and wisdom must be used in selecting the workers as in selecting men for the ministry. . . . Lift up the standard; and let the self-denying, the lovers of God and humanity, join the army of workers. Let them come not expecting ease, but to be brave and of good courage under rebuffs and hardships. Let those come who can give a good report of our publications, because they themselves appreciate their value.— *pp. 161, 162.*

We notice in the instruction for successful canvassing that one of the essential qualifications mentioned is "honesty." It has seemed to me that strict honesty would lead them to say, when they had sold books, of the portion of the proceeds belonging to the society, "This is not my money, and I have no more right to use it without permission than to take any other money intrusted to me for safe keeping and use that for my own purposes.

Some canvassers have not been able to meet their expenses from their commissions on their sales of books, and in their necessity have taken the liberty

to use that portion of the sales money which belonged to the Tract Society and the publishers. The Testimonies have spoken on the point of proper remuneration of faithful canvassers. From a letter from Sister White, dated Aug. 3, 1894, I quote:—

If one undertakes the canvassing work, and is not able to sustain himself and family, it is the *duty* of his brethren, so far as lies in their power, to help him out of his difficulty, and disinterestedly open ways whereby this brother may labor according to his ability and obtain means honestly to sustain his family.

Mark, this does not say the canvasser should be kept under pay at unsuccessful canvassing; but it does seem to establish a principle, that the diligent and faithful canvasser should not be left to bear misfortune alone. I trust that the wisdom of this Institute may devise some mode of relief by which these difficulties in the canvassing work may be bridged over, and the faithful canvasser be made to feel that he is not to suffer alone.

We will notice another feature in the promise that success will attend canvassers. It says he "should rise early, and work industriously." Now I have made some careful observations in the cases of some canvassers who have complained of "hard fields," and "lack of success." It has seemed to me that, other conditions being equal, in most cases the success of the canvasser has been in proportion to the time employed in actual canvassing. I call to mind a case where a man complained of his territory, which, however, was considered by the tract society officers as *good* territory. He wanted to go to another field which he named. He was permitted to go. Looking over his reports in the first-named field, he did not average three hours per day in the canvassing work. He took the other field, and it was reported how "much better success" he was having there. On comparing his reports in the two fields, we found that in the new field he was putting in some seven or eight hours per day, and that the increased success was just in proportion to the actual time devoted to canvassing work.

Another case was of a man who made complaints of how "discouraging" it was to canvass, and meet with so "little success." I looked over his reports for a time, and found that in this time in which he was complaining of having such "poor success" he did not average over six and eight hours per week in actual canvassing. Could he succeed in any other business and devote no more time per week than that? Is eight hours per week of work being industrious? In "Testimony" 31 we had cautions in regard to such canvassers, in these words, "Indolence marks the lives of too many at the present day. They turn their shoulder from the wheel just when

they should persevere and bring all their powers into active service." Page 130. Of those who have the true spirit of the work, we read, "The love of Jesus in the soul will lead the canvasser to feel it a privilege to labor to diffuse light. Those who are doing this work from right motives are doing an important work of ministering. They will manifest no feeble, undecided character. Many who engage in the canvassing work are weak, nerveless, spiritless, easily discouraged. They lack *push*. They have not the positive traits of character which give men power to do something. "Testimony," 32, pp. 159, 160.

OUR WORK AND EXPERIENCES IN CENTRAL EUROPE.—No. 2.

ELDER H. P. HOLSER.

I HAVE been requested to continue the account of our work in Switzerland. When the question of Sunday work came up, some said it was not time for us to take a stand on that question; that we were not yet well enough acquainted in Europe for this, our constituency was too small; we should go slow until we had more members and were better acquainted and had circulated more literature, then it would do for us to join issue with the authorities on this important question. To this it was replied, It is always time to obey when we are convinced that a certain thing is our duty. If we believe that we should work on Sunday, then it is time to obey, and as to our numbers, that cuts no figure whatever. If a man be all alone in a nation, and is convinced that something is duty, he should perform that without stopping to reason about its effect. The fact that God requires it is sufficient to show that he is able, for one man with God on his side is a majority against the whole world. Furthermore, as for making our work known in the country, the quickest and best way is for us to obey the Lord; that will bring us into favorable notice the soonest, and in the way in which we wish to become acquainted. That is the only thing that will give us a sure footing in the nation.

Last evening I closed with the account of our visiting the publishers in the city of Basle. During this visit, all of them expressed the feeling that we should appeal our case, for the police court could not do otherwise than condemn us, as this was a Federal Law, and the only way to secure relief was to let the case come before the Federal Court. Every one believed that justice would be given us. They said, Furthermore, it is unfair for you to leave

the matter here, it does not give our authorities a chance to express themselves favorably.

After considering the matter further, it was decided to appeal. First, for the purpose of spreading the truth; second, for settling the question that has been raised. Whether this was the best step to take, I am not prepared to say, but the event has proved that it has spread the truth. If we made a mistake, the Lord in his mercy has helped us. As soon as this question was decided, another question arose, "Will you employ an advocate, a lawyer?" We said, "Yes, we will employ a lawyer, and we will employ the very best one; we want a lawyer who knows the situation thoroughly, an advocate who understands the hearts of men. There is but one advocate of this kind,—Jesus Christ the righteous."

There is a lawyer in the city of Basel who has attended to our legal affairs. We have often talked with him about our position and work, but he never could see that our question was a religious one, always contending that Sunday laws are not religious, but purely civil. In talking with him about the question of appealing, and some of the formalities in this step, some thought it might be best to let him manage it for us. We finally said to him, "Doctor, how could you properly present our case if you did not believe in it?" He said, "If I were to take it up, I would procure your works, study them, and work myself into it until I really believed it myself." That reminds me of another lawyer in Switzerland who said, "Give me twenty francs and I will write an article against myself." There is only one advocate that can plead cases in the Third Angel's Message, and we trusted in Him.

The appeal had to be presented in writing; we could not appear in person. This appeal was printed and fifty thousand copies were circulated in the French and German languages. We placed it first in the hands of the editors, who gave it a review in their journals. Then it was placed in the hands of every citizen as far as possible. At the same time all of our churches were visited and brief studies on the situation held,—on our relation to the State, and our duties at the present hour.

On the same trip we visited also the editors and talked with them about the question. One of the first called on was a leading publishing firm in Zurich. I had before met one of the managers. Upon entering his office, without introducing the matter, he said, "I have noticed you are having an interesting time at Basle. I have observed your case with much interest and have thought much about it. It is a very interesting question for us printers. I

am glad to see the stand that you have taken." We had a very pleasant interview, but we did not think of proposing to him that he insert an article in his paper. He was the editor of the official organ of the Printer's Union in Switzerland. We did not suppose that he would care to discuss our question in his journal, but before the interview closed he asked, "Cannot you furnish us a brief statement of your case, an account of your people, their numerical standing, and the principles you represent? I would like to have it for our journal." Of course we were not slow in presenting this to him, and without using our words, he worked it over and presented a most excellent article, taking a decided stand on the side of right and justice. This went to all the publishers in Switzerland.

We visited other editors and were favorably received. Some of them were decidedly in favor of the position that we took, saying that they were always ready to battle for liberty. We also had experiences which illustrated how such matters will spread the truth. Brother McKee, who was with me, brought the address of a lady in Zurich, whose two daughters had embraced the truth in New York. Upon calling on this lady, she at once began to express her regrets about her daughters. She was very much distressed because they had embraced the truth, and said, "That may do in America, but one can never live in Zurich and keep the Sabbath." She had never heard of any there trying to keep the Sabbath; did not know that there were any in Switzerland, except in Basle. She had recently seen a notice in the paper about some difficulty they were having there. The fact is that we have had a church in Zurich for eight years, the city has been canvassed repeatedly; thousands and thousands of tracts have been placed there, yet this woman knew nothing about S. D. Adventists, but as soon as this question came up, it attracted her attention at once, and I believe this is a good illustration of how these things will attract the attention of millions who have never heard the truth.

In St. Gallen, where we have a church, I also visited the editors. Some of them were quite favorable, but in almost every case they could not see that there was a religious issue in this Sunday law movement. All claimed that it was but a political arrangement. I had a conversation of about one hour with one of the editors, who had formerly been a pastor, but thought I had not convinced him that it was a religious question. Later an article of some length appeared in his paper, and I was happily surprised to see by it that he had turned completely about, taking the position that

Sunday laws were religious, and against liberty of conscience.

Also at Schaffhausen, I visited, in addition to the editors, some of the state officials, one of which would correspond to our Congressman, whom I had met before, a man of extensive experience both in Europe and South America. He expressed himself as decidedly in favor of liberty, and wondered how it was that the authorities of Basle could treat us as they did. Said he: "If this matter comes up in the National Council [Congress], I will take a decided stand in favor of liberty of conscience."

From here, in company with Brother McKee, I went to the city of Berne, the capital of Switzerland, to visit not only the editors, but also some of the state officials, as we knew the matter would come to their attention and we desired to talk with them about it. We first called on one of the directors of a leading railway system, who is also a congressman, and after this upon the minister of justice. We were favorably received in both cases. The minister of justice said that this would concern more directly the chief of the Department of Industry, and recommended us to call upon him. We did so, and had a very pleasant interview, discussing the question at issue. We went to these men not in the sense of asking anything of them, but to talk to them about the truth and to help them if possible to see the truth in the issue before us.

The chief of the Department of Industry said, "I am decidedly in favor of liberty of conscience, and will do all in my power to see that you enjoy it. There are, however, certain limits to liberties of conscience. For example, if your conscience told you that you must every month set somebody's house on fire, we would have to interfere with you. We replied that this would not be a question of conscience at all, it would be a crime, and they would take us in hand for the crime. This will illustrate to you how men in high positions like that, have not a just sense of what liberty of conscience is; and we, with limited learning, but with the truth of God, can enlighten even such men.

After this we asked an audience of the President of Switzerland. This was granted. The first question was, How shall we introduce ourselves? What excuse shall we give for taking his time. To introduce ourselves, I took along the appointment which I had received from the General Conference as their business agent in Central Europe. This is quite a lengthy document, having first the appointment, then the signatures and seals of the officers of the General Conference, this being legalized by a Notary Public of this county. Then his signature was again legal-

ized by the Secretary of the State of Michigan, this was further legalized by the Secretary of State of the United States, and lastly, by the Swiss minister at Washington. Thus there was a whole line of seals and signatures. I handed this to him to show who I was and what I represented. He took it and glanced through it until he came at last to the signature of the Swiss minister at Washington, when he said, "Why, this is my signature." He was seven years ago the minister at Washington and signed that document; this made a friendly introduction.

As we presented the matter to him, he said, "I have already heard of you. A short time ago I was in Basle, and met while there your Mr. Kronsberg, who told me of your experience. Mr. Kronsberg has charge of our bindery, but is not one of our people. When young, he was a playmate of Mr. Frey's. And thus just at this juncture they chanced to meet, and the President learned of our situation by this means, and also this document happened to be signed by him, and it all worked together to favor the interview; the Lord directs in all such matters; he sees the end from the beginning, and prepares the way for us, and we do not know how many things he is now preparing for us in the future, and if we are faithful and trust him, he will bring all to have an influence at the right time and right place.

Although he had been in America many years as an officer in our last war, and minister at Washington, he had never heard of Seventh-day Adventists. That interview with Mr. Kronsberg in Basle was the first he had heard of us as a people. As stated, my interview was pleasant with him, and he made some suggestions as to what course we had better pursue to secure justice. He advised that it be presented to Congress, as the law-making body only could give relief in the matter. It is just the reverse of what it is here in America. Here the Supreme Court decision is final and can declare the laws of Congress unconstitutional; but in Switzerland this is not so, the Supreme Court can never question the constitutionality of federal laws. Congress only can do that. Of course, if it makes a law, it believes it constitutional or it would not make it, so there is not much hope of getting relief from it.

After this visit to Berne, we went to the French churches, visiting the editors at the same time, and found in many instances that the people were much stirred up by the occurrence in Basle. Now an illustration: In the Jura mountains, in one of the beautiful valleys, we have a small church. The husband of one of our sisters here is a professor in the school. In several visits we have tried to talk with him about the truth, but he was always indifferent.

However, on this occasion, as soon as we came in, he commenced at once to talk about the situation and the truth, and for a whole hour he continued to talk about the matter.

He was all stirred up about it, and related an experience he had had in the school. Just about that time one of our families had been fined for not sending their little girl to the public school on the Sabbath. This matter was presented in a meeting of the teachers and professors. The teacher who presented the case was a Jewess. As soon as she presented it, the gentleman referred to, arose and reproved her before the teachers. Said he, "That little girl staid at home because she keeps the Sabbath. You are a Jewess and instead of accusing that little girl for this conduct, you, yourself, ought to have remained at home and kept the Sabbath." Thus outsiders bear testimony to the truth where we have no access.

At this place, another gentleman, an outsider, said, "If the Supreme Court decides against these people, I will be the first one to circulate a petition to have that law changed." In Switzerland all laws are submitted to popular vote, and in case a petition is circulated to have a law changed, or repealed, if fifty thousand signatures are obtained, it must be submitted to a popular vote. That is what he meant by circulating a petition.

While on this visit, the appeal was already in the hands of the Supreme Court. We tried to find out when it would come off, but our lawyer at Basle said we could not know this. Thinking that he knew better than we, we dropped the matter, not expecting to be present at the hearing; but the Lord had a way, and where man could not help us, he helped us. While on this visit among the churches, I received word from one of our brethren in Lausanne, where the Supreme Court Palace is located, saying that on the 10th of October our case would be heard. It happened he was acquainted with a Secretary of the Court (we did not know that before), and he learned of him when our case would come on the docket.

Our appeal was not read in full. It was referred to one of the seven judges of the court. He studied the case and presented it with the opinion that it be rejected. Hereupon the president of the Court called upon each one of the judges for his opinion. Two of them were in our favor, one of them decidedly so. He saw plainly that there was a religious issue in it, that it was a question of conscience, that Sunday laws were contrary to the Swiss Constitution, but said he, "We are helpless in the matter; the only help for these people is to bring it before the law-making

body," and he recommended that that be done.

While in London I heard that a gentleman connected with the publishing house which does our printing in London, on returning from a visit to Switzerland, asked what had happened to our people, for he heard of our situation there repeatedly. We know of some who have been reached by this agitation who had not before known of the truth. There is one case of a teacher who has charge of a boy's school in Germany, on the border of Holland. One of his former pupils sent him a clipping from a journal in Belgium, which presented our case. Hereupon, this professor sent to us a half-dozen pamphlets which he had written upon the Sabbath question, strongly advocating the Sabbath. Before this, we had never heard of him nor he of us. Since, we have had quite an interesting correspondence with this gentleman.

Another, a professor of a school in Eastern Prussia, on the border of Russia, also learned of the matter, and has become interested in our case. I also received a letter from a gentleman in England, who sent a pamphlet which he had written on the Sabbath, advocating the Sabbath, but had not before heard of us. In addition to his letter, he sent also \$5 to help in agitating the question in Switzerland. How much further these journals have spread a knowledge of the truth, we know not, but it is attracting the attention as nothing else that has occurred. Everywhere in Switzerland people know of it, their attention is called to the truth, and those who have a real desire to know the truth, will know where to learn more.

One occurrence that has been of special interest in our experience is a meeting of the Evangelical Alliance in Basle, at the time that our appeal was before the Supreme Court. The Evangelical Alliance has quite a record in Europe for its efforts in behalf of liberty of conscience. It has worked for liberty of conscience, not only among the Protestants, but also among the Catholics in the far East, and it was thought by many that it would certainly take up our case, for not long ago they took up the case of the Salvation Army, and worked very diligently to secure their liberty in Switzerland. One member of the Alliance, quite a leading theologian in Switzerland, wrote to this meeting in Basle, asking the Alliance if they could not do something in our case. His letter was presented to the meeting, and discussed informally, and referred to one member for his opinion, and he reported adversely, his chief point being this, — that we were the great enemies of Sunday; therefore they could do nothing for us.

(To be continued.)

THE STATE AGENTS' CONVENTION.

THE eighth meeting of the State Agents' Convention was called promptly at eight A. M., Feb. 6. The blessing of God which was earnestly sought at the opening of the meeting, was manifested in a gratifying manner. Brother N. Z. Town presented a paper on "The Progress and Needs of the Work in Great Britain."

Through the labors of Brother Ellery Robinson and a visit from Brother E. M. Morrison in the spring of 1891, the canvassing work in Great Britain was placed on a solid basis. The principles and methods are much the same as those followed in the United States. Hard times have cut down the subscription book sales to some extent during the past two years, but there has been a great increase in the sale of *Present Truth*, "Steps to Christ," and of tracts.

The larger part of the territory in the British Isles is as yet untouched by the canvasser. "Bible Readings" has been sold among the Protestants of Northern Ireland, and there are canvassers located in thirteen of the English counties, but during the past year there has been only one regular canvasser to each of the forty millions in that field. The area of that whole conclave of islands is less than Missouri and Illinois, but the population is equal to all the United States, excluding General Conference District No. 1 and North Carolina. Nearly all are English-speaking people. At the present time the northern counties of England and nearly the whole of Scotland, which have been hardly touched, present a very promising field for work. Would it not be wisdom to send men from drouth-stricken districts to this field of labor? Since the call for laborers is so great, and all fields are wanting more men, Brother Town made the modest request that only fifty be selected for the British field. The spring being the most favorable time to go to that climate, he advised that they be sent as soon as possible after the General Conference.

At the close of the reading, many questions were asked concerning the conditions of work in Great Britain which called forth many interesting suggestions, and some vital principles. We should hold before us the fact that "the field is the world." Adaptability is the secret of success in going to a new field, and, above all things, one should avoid making invidious comparisons. We should enter into, and enjoy the condition of, things as we find them in any country to which we may be sent.

The General Agent expressed his gratitude that the meeting had taken such a pleasant turn in favor of supplying laborers for needy fields.

THE MEETINGS.

ONE may by a careful reading of the reports catch the spirit of the meetings; at least, they may discern it. But all will feel that there is a wide difference between being here and reading about it. To those who do not have the privilege of attending these grand meetings, we want to say that the Lord is here. His blessing is felt in every meeting. Those who have the work of teaching have sought the aid of the Spirit, and light is beaming from the sacred Word. There is no undue excitement. Why should there be? We have contemplated our present position for years. God has not brought us to this place at a bound,—but step by step. And, as Elder Olsen remarked before the Council, we are now in a place where we cannot afford to make mistakes. Calm judgment, deep study, prayerful pondering of our steps should characterize our work.

God never moves rashly or departs from that word which is everlasting. God never becomes flurried, or hurried. Time is short; but he who measures time and sets its bounds controls the work, and he will see that one does not run out before the other.

There is an evident lack among us of an intimate knowledge of the Scriptures. Our study has been too superficial. As we go down, the veins seem to become richer. And it is often remarked that "this is going deeper than ever." There is manifest a prevailing desire for a deep personal work in Christian experience. Such desires, if retained and acted upon, will secure God's rich blessing. And so, while we are already enjoying the divine favor, we confidently expect that greater blessings are yet in store, and that this meeting, as it is the most important ever held, will also be the best, because the most blest.

EDITORIAL NOTES.

ELDER DURLAND gave utterance to some good sentiments about the use of the various readings and versions of Bible passages. The practice of using them is subject to two extremes. One is the rejection of such readings. They have their uses as giving the different forms which the same idea assumes in the minds of different men. These different forms of the same idea will frequently assist us in forming an intelligent and correct idea of a text. On the other hand, the practice of substituting other reading for the accepted version may be carried to such an extent as to undermine confidence in the Bible as God has in his providence given it to us. It may be safely claimed that no

version of the Scriptures extant is so well entitled to our unlimited confidence as the Authorized Version and Revised Version of the English Bible. Harm may be done by constant or too frequent use of other translations by imparting to the one who uses them and to his hearers the impression that the Bible we have is unreliable. The result would be to lead to the conclusion that none but the learned, who are able to read various languages, are qualified to read or teach the Scriptures. This is the great bugbear of the church of Rome. Her priests hold that it is unsafe to place the Bible in the hands of the common people.

THERE are many features and circumstances of such a meeting as this which the BULLETIN represents that do not get into the reports, and are yet of themselves precious; and they would be interesting to our readers. The BULLETIN would earnestly request delegates to furnish it with the knowledge of such features of the meeting in order that the absent readers may as far as possible enjoy the privileges we share together here.

ROOM is gladly given in this and the next BULLETIN to the remarks of Elder Holser in reference to the emergencies that have arisen in Switzerland, all the more so because here the enemy is at present crowding in his forces to crush the truth. Let us pray for those who now have to stand the brunt of the battle. Switzerland is an old battle-field between truth and oppression.

THE studies conducted by Elder Durland on the Epistle to the Colossians each forenoon are given as class studies in an informal manner. Questions and answers are quite freely exchanged between teacher and class, though not to the extent to impede the study. This mode of study brings the teacher nearer his auditors, and by way of variety, if for no other reason, it adds to the interest of the exercises. The nature of the exercises do not readily admit of an exact report of all that is said, and we must leave our readers to put in mentally the questions, replies, and remarks that are interspersed.

PROF. W. W. PRESCOTT has been incapacitated for filling his part of the program for three evenings by a severe cold. We all hope he may soon be able to resume his chosen topic. For two evenings Elder Holser spoke in his place, and on last evening Elder F. J. Hutchins, of Central America, occupied the hour.