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GENERAL CONFERENCE BULLETIN.

PUBLISHED QUARTERLY.

VOL. I.

BATTLE CREEK, MICH., FEBRUARY 13, 1895.

EXTRA, No. 4.

GENERAL CONFERENCE BULLETIN,

PUBLISHED QUARTERLY BY THE

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.

Terms, 50 Cents per Year.

THE PROGRESS OF THE MEETINGS.

THOUSANDS of hearts are turned toward the place where the servants of Christ are now assembled in sacred convocation. Thousands of prayers are ascending to God for his blessing to rest upon the devotions, instructions, and councils that fill up the daily program. And as the BULLETIN goes out to these interested ones, it desires to bear to them a faithful impression, not only of what is being said and done, but of what is being felt as well.

This it will be difficult to do unless paper and reader both partake of the same spirit that characterizes the meetings. Through the grace of God this is to a degree at least quite possible. It will be easy to discern from a perusal of our pages the character of the teaching that is being imparted; and we would gladly catch the spirit of this teaching and convey it to all our readers.

The instruction given daily and in each meeting is of the most timely nature. Our whereabouts in the history of this world, and the relation we should sustain toward it, are being made very clear. The grace of God in Christ, and the infinite bonds of love and sympathy that unite us to him are being set forth; our relation to each other, and our duties to ourselves are topics that daily come before us.

All these things are having their effect upon those who listen, and there is coming into our meetings a deeper spirit of consecration to God; a confidence in the truth and work for our times; a love for the brethren and for mankind beyond what we have felt before.

These impressions do not manifest themselves in any marked demonstrations, but it is rather a yielding of heart under the warming influence of rays of divine light and truth. As frost yields to the sun,

as darkness flees before the light, so the gracious influence of sacred truth melts and softens the heart.

At this stage of the meetings there are grounds for hope and confidence that this meeting will accomplish its purposes; that prayers in its behalf will be answered; and that it will bear fruit of great and lasting good to the cause we love.

THE SYMMETRY OF THE TRUTH.

No one who listens to the discourses and lessons day by day can fail to notice the earnestness which each speaker puts into his work. Each one appears to be impressed that his own theme is worthy of an entire institute by itself, and we agree it is. The fact is that there is no more intensity put into these subjects than by right pertains to them, nor as much, for it is not possible for us to grasp their full significance. But it requires all of them and other lines of equally intense importance to constitute the system that we denominate present truth. In this combined form each line of truth retains its full force of strength and intensity. What a power there is vested in present truth. How it should thrill our beings as with the energies of a score of divine impulses. He who is impelled by one or two only, is likely to have a better appreciation of the real power of the ones he is moved by. But where is the man that feels the solemn and thrilling power of all these things? What a motive for human action and devotion!

A THOUGHT came to me the other day while reading Gen. 1. In verses 3, 6, 9, 11, 14, 20, 22, 24, 26, 28, we have the ten commandments of the natural world. God said, "Let there be." "He commanded and it stood fast." Nature is an expression of God's thoughts and character. Each of those precepts spoke into existence an object which originated in the divine mind. Nature is perfect in those ten precepts, and they comprehend the natural code as does the decalogue embrace all moral law. — *W. W. Prescott.*

FRIDAY, FEBRUARY 8.

THE THIRD ANGEL'S MESSAGE.—No. 7.

ELDER A. T. JONES.

THE lesson to-night will be directly connected with the lesson that closed on page 33 of the BULLETIN, that is, the close of the second lesson, the one on the position and aims of the papacy; and that you may get the connection clearly, I will read a few lines from the last of it, taking again the sentence that was quoted from the letter from Rome, that what we do know is, that a world is in its death agony, and that we are entering upon the night which must inevitably precede the dawn; and that in preparation for this agony of death of the world, the papacy is casting off the old slough, putting on new form in every conceivable way, in order to fulfill her mission in these times that are to come, as was read.

[Here was read on page 33, from the quotation, "What we do know is that a world is in its death agony" to the end of that lesson.]

Now we will study that a little while in the Scriptures. And these scriptures, like all others that we are quoting and studying here, are scriptures with which we are perfectly familiar; scriptures which we all have often quoted, and of which we expect the fulfillment. And the first one is in Rev. 13:8:—

All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

That shows that the papacy is to have control of this whole world and all that is in it, and of everybody that is in it, except only those whose names are written in the book of life of the Lamb,—those who belong to the kingdom of God, and are separated from this world. So that, as an actual fact, the papacy does—that scripture shows it, too—have possession in the times when these things shall culminate, of all those of this world, because Christ's disciples are not of this world. There stands the word—not that God wants it so, but it will be so in spite of all that he wants to the contrary,—that all whose names are not in the book of life, and retained there, will worship the beast. They will do it; it matters not what they have their minds made up to do or not to do; that thing they will do. They cannot help doing it; because, not having their names in the book of life of the Lamb, they will be of this world entirely, and therefore will be

of the papacy entirely, because whatsoever is of this world is of the papacy in the times in which we live. This shows that the power of the world is brought once more into her hand.

Now a verse in the 7th chapter of Daniel. This power will be used by her for the only purpose for which she ever used any power in the world, or for which she ever shall use it,—to compel all to do her bidding. All that she ever used any power for was to force upon everybody her dictates. All that she wants with power now is to do that; and everything that she is doing anywhere on the earth is devoted to that one point of getting back her power over the world. The evidences of this that have been given in the lessons we have already had, are before all, and I need not cite any of these.

And so it is written, 21st and 22d verses:—

I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

That is at the coming of Christ, of course. So that when it is written that "all that dwell upon the earth shall worship him," it is also written of the same time that this power which she shall have gained, and is now gaining over the world and in the world, is used for the purpose of compelling all to do her bidding—to compel all to worship the beast. And those who will not do that, she makes war against, till the day that they enter into the kingdom of glory at the coming of the Lord.

Another verse or two: Rev. 17:1, 2.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters.

Now before reading the second verse, I wish to call a little more attention to the first verse. The angel that reveals this judgment, and explains it and the time in which it comes, is one of the angels that has the seven last plagues to be poured out. This shows that the revelation of this judgment is in the time immediately preceding the plagues, for it is one of the angels to whom was given one of the vials of the plagues to be poured out. So that when the time comes that the plagues are imminent, and are as it were hanging over the world, then this chapter will be understood, then it will shine forth by the revelation of Jesus Christ, the revelation of the angel which he sends.

This, being one of the angels having the vials, he does not say, Come here, and I will show thee *the woman*; he does not say, Come here, and I will show

thee the great whore; but "Come hither; I will show thee THE JUDGMENT of the great whore."

Then again: As it is one of the seven angels that have the seven last plagues, who reveals this; that shows that the revelation will be in the time when the plagues are just hanging over the world, and are ready to fall. And as the revelation is *the judgment* of her, and not the revelation of herself, that shows that the revelation, and this chapter which describes it and the times which are connected with it,—that *there* and *then* will be the time of the revelation of these things that the angel has to tell.

Now I am not starting on a study of the seventeenth chapter of Revelation, nor undertaking to explain that chapter. I am reading this simply to get the time when the thing is to be; and now for the second verse:—

The judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

When? When does this angel appear?—Just before *the judgment of her* falls. Who is he?—One of the seven that have the plagues. So that, by this double count, this is plainly just before the judgment of her. When is it, then, that the kings of the earth are referred to in this verse?—At the same time, assuredly. At that time what will be the condition of the kings of the earth,—not *some* of them, but *them*—as respects this great harlot?—O, They have all held illicit connection with her. And the inhabitants of the earth at that time have all been made drunk by her. Then that tells the same thing that the other verse does; that "all that dwell upon the earth shall worship him, whose names are not written in the book of life."

Well, after the angel goes on describing this *judgment* of her, or rather the events that immediately precede the judgment, then another angel joins. Rev. 18:1:—

After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations—

How many of them?—All. When?—In this time when one of the seven angels with the seven plagues appears, and tells of the judgment of Babylon.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her.

How many of them?—All of them.

And the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven.

Do not forget that; it is a voice from heaven saying it.

Saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.

What has he remembered her iniquities for? What does that mean, that God hath remembered her iniquities? Back in Egypt it was said of the Lord, "I have remembered my covenant with Abraham, Isaac, and Jacob; I have remembered the promises I made to your fathers. And I will deliver you with a stretched-out arm and with *great* judgments. Ex. 6:5, 6. When he "remembered" that the thing *was done* that had been promised formerly. "God hath remembered her iniquities." And this shows that this remembrance of her iniquities means the visiting of the judgment upon her iniquities.

Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

This is still the description which the angel gave when he said, "Come hither; I will shew unto thee the judgment of the great whore."

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

Thus when Babylon triumphs, she is destroyed "in one hour,"—the shortest period of time that is measured in the Bible, aside from the resurrection moment, which is the "twinkling of an eye." So that when this judgment does fall, it falls in that way; and *before it falls*, these warnings are given, and God gives us signs by which we may know and mark the way up to the time when that is the thing, and *the one thing*, that comes next.

Now before our eyes, in the daily papers, in the situation even as we have examined it in the previous lessons, the papacy is *now* carrying on the very movement that is here marked out, and is succeeding at every step. In former lessons we have merely touched evidence as relates to the United States. Brother Robinson gave me a copy of *Present Truth* a day or two ago, and there, on the first page, are quo-

tations from Catholic papers of London, touching the nations of Europe that are counted as not being exactly Catholic, and how that these are falling more and more, and one by one, back into the hands of the papacy.

In the *American Sentinel* two or three weeks ago, you had the evidence, taken from Catholic papers, as to Germany and Switzerland. The Catholic Church holds the balance of power in Germany,—a Catholic for Chancellor of the German Empire; and the Catholic Church party in the *Reichstag* holding the balance of power, so that the government cannot do anything it wants to, without their will and permission; and they hold for the repeal of all the laws that have been enacted against the papacy, or else nothing goes. And they are getting what they want as the days go by.

Switzerland has a Catholic for a President, and of him the *London Universe* says that he "is as papal as a Swiss guard." It is not strange therefore that the experiences which we have heard from brethren in Switzerland should be manifesting themselves against the truth of God and against the Lord.

The other day I saw a German paper in which the editor and proprietor spoke of a trip he had taken through Europe, and, passing through Holland, he saw the parade of Catholics in celebrating the recovery of Holland to the Catholic Church.

In England, for the papacy to get control, only one thing remains of all the things that were done in making England a Protestant country, and establishing the succession of sovereigns,—all that remains is just that one requirement, that the sovereign shall be a Protestant. The oath to sustain the Protestant succession is gone. And the one remaining point that requires a Protestant succession has become so weakened that the papacy herself is in expectation that even this will soon be so modified that it may be at a moment set aside, and she have control once more. About a year ago, the pope, in receiving a band of pilgrims from England, and giving them his blessing, said to them that there were many signs in favor of England's once more returning to the Church.

These are simply—well, they are more than signs of what is going on; they are the actual facts in the proceedings themselves of what is going on. We can not count them as signs; they are the thing itself.

In these extracts from the Catholic papers that were printed in the *Present Truth*, the United States was mentioned among the countries where the papacy is having its greatest success; and directly in the line of these evidences that we have presented already in the lessons, is the fact that the

United States is to be used, as the pope says, in molding all the other nations, and that this country is to shape the destiny of the other nations; and the destiny of the other nations is always intended to be simply the return of the world to the papacy, and to do her will, and to promote her interests in the earth.

So then we stand in the presence, and a long way forward, too, in the presence, of the events that are bringing the fulfillment of these prophecies, to the point when all nations indeed shall be actually joined once more to her. And when she shall have succeeded in all this movement that is being carried on, when these things are fulfilled, THEN her judgment falls. When that point is reached, when that time comes, in which she stands at the place where she can congratulate herself that all these nations are joined to her once more, and she has lifted herself to the supremacy out of the turmoils and the agonies, the anarchy and the violence of every kind, to the supremacy, as she did once before,—when this is fulfilled, that is the last thing that we shall see before her judgment falls.

A few years ago we preached the coming of the Lord; as we do yet. We preached everywhere the coming of the Lord, the soon coming of the Lord, even in the generation that is upon the earth, and that generation a long way forward in its life. Yet at the same time we told all the people to whom we preached that the Lord was coming, that he *could not come* until the United States government had recognized the Christian religion, and had set up Sunday instead of the Sabbath. We told them, in other words, that he could not come until this government had made the image of the beast. Then, after having told them that the Lord is coming, and coming soon, and that the generation is far spent in which he will come, we had to tell them that *this thing* had to come *before he* could come; and then we turned to point out to them the steps that were taken, and the progress that had been made, toward that recognition of religion in the United States, and the setting up of Sunday instead of the Sabbath. These things we told them were the signs by which they might mark the way up to that thing that should be done; and as soon as it should be done, then we would know the coming of the Lord was to be looked forward to as never before.

Now that has been done. We cannot in truth tell the people that the United States is *going to* recognize the Christian religion. We cannot tell the people any more that the United States government is *going to* put away the Sabbath of the Lord from the fourth commandment, and put Sunday in its place. No

man can do that, and speak truly. Every one that speaks the truth on that, has to say *that has been done*; and point the people simply to the official record in the proceedings of the government that shows it, and there it stands. Therefore, as this is truly so, this text applies as never before, "*Now is our salvation nearer than when we believed.*"

We also told the people that when that thing should succeed, the papacy would rise in triumph, at the expense of the Protestants who were doing that, and without their expectations, and put herself in the place, and would receive strength, and influence, and power from it to mold the world once more to her hand.

Well, we cannot say any more that the papacy is *going to do that*. The only thing we can now say is, *She is doing it*; and point the people now to *the facts* which show that *she is doing it*, and that that is her one grand scheme for the whole world, to be worked through this power which she already has upon the United States.

But the success of that scheme, the completion of that plan of hers, is simply the fulfillment of this prophecy that we have read, that all the nations would be joined to her; all would be worshiping her; the inhabitants of the earth connected with her; all the world under her hand; all worshiping her; and the power of all the world in her hands to pour out in wrath against those who fear God. The Scripture sets forth in prophecy precisely the thing that every one of us sees, and cannot help seeing, that the papacy is doing. And the very point that the prophecy sets out, is the very point at which the papacy aims, and toward which she is working, and which, when she reaches it, will see the prophecy fulfilled, "I sit a queen, and am no widow, and shall see no sorrow." And when that plan of the papacy is completed, and the prophecy and the papacy meet at that point, then, says the Word, "In one hour" from that point her judgment comes; "She shall be utterly burned with fire: for strong is the Lord God who judgeth her."

Where, then, are we, but in the very days when the judgment of the great whore in the plagues of God are hanging over the world? There is where we certainly stand.

Then see this: As at the first we were obliged to point the people to the signs that marked the coming of the image of the beast, and as we are now beyond that, and can cite those things no more; so now we are in the time when event after event simply marks the steps which we are to take in passing to the coming of the Lord; and a good many of those steps are taken, and we are beyond them.

And in this time what word has the Lord put there to be given to the world? "Come out of her, my people." What for? Why, "that ye be not partakers of her sins, and that ye receive not of her plagues."

The success of this movement of the papacy that is being carried on, *is its ruin*; her success is her ruin; her triumph is her destruction, in an hour. Then whoever would not be ruined, must separate from her, leave her entirely. And whosoever would not see his fellowmen endangered and ruined must, in the fear of God and the love of souls, say to them, "Escape for your life; for ruin is about to fall."

Her ruin will be how widespread? How much does it embrace? How much is under her control? How many are worshiping her? How far does her wrath extend? And how many are made drunk with the wine of the wrath of her fornication? *All the world*. Then when the judgment falls upon her, how widespread will be the judgment? *Worldwide*. When the ruin falls, how complete is the ruin? Utterly. It is said that he cometh up out of the bottomless pit, and "goeth into perdition." "Perdition" means *utter destruction*; she goes into utter destruction.

Then, as certainly as her influence is worldwide; as certainly as all nations are joined to her, and the inhabitants of the earth are drunk with the wine of the wrath of her fornication; and as certainly as that all that dwell upon the earth are worshiping him, whose names are not written in the book of life of the Lamb; so certainly all this shows that every one will fall in the ruin, and will be ruined by the ruin, whose name is not in the book of life.

Then, also as certainly as we stand here, so certainly God has given a message to us in the midst of these events, and that message is to warn the world that it is indeed "in its death agony;" that out of that death agony the papacy triumphs; that her triumph is her certain ruin; and that whoever will escape must "*come out of her.*"

Now I think we have time to bring a word here that will illustrate this thing so forcibly that all can see it. There was a Babylon of old. God caused the prophet to write out her judgment. In the 50th and 51st chapters of Jeremiah, there is written out, in prophecy, the judgment of Babylon. I am not going to read a description of it; all can read it at your leisure, because there is a great deal in it for us even now; but we will read the last verses of the 51st chapter, beginning with the 59th verse:—

The word which Jeremiah, the prophet, commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah [margin, on behalf of Zedekiah] the king of Judah into

Babylon in the fourth year of his reign. And this Seraiah was a quiet prince. So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary.

Look at Rev. 18: 21, in connection with this, in the judgment of Babylon, the description of it:—

A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

Is there any correspondence between these two stones?—Assuredly there is. Then that sinking of old Babylon pointed to the sinking of Babylon now; the judgment of Babylon in old time pointed to the judgment of Babylon in this time.

Now we notice Jeremiah 51: 45: "My people, go ye out of the midst of her." God's people were in that Babylon; he had a people there. He did not want them to be there when the judgment of Babylon fell and caused her ruin; therefore he said, "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord."

What is the word now? As the angel is about to cast that mighty stone into the sea, and say, "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all," the call is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . For strong is the Lord God who judgeth her."

Reading again in Jeremiah of the old Babylon:—

And lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come *one year*, and *after that in another year* shall come a rumor, and violence in the land, ruler against ruler.

The people in Babylon were to have two rumors as the sign for leaving Babylon. Two rumors of what?—Two rumors of her fall, two rumors of her destruction. A rumor was to come one year that the armies of the Medes and Persians were on the way! But were they to be afraid that the ruin would be then, and was every one to go as quickly as he possibly could?—No; he could go if he chose; but the ruin was to be in another year. So when the first rumor was to come, then was "*the preparation*" to "get

ready" to go; so that when the second rumor should come, then they had to go, or her ruin would be their ruin.

Accordingly, the Medo-Persian army started from Ecbatana in the spring of A. D. 539,—the year before Babylon fell,—and went partly on the way, and then stopped and stayed until the next spring. When the army started, of course the first rumor spread rapidly to Babylon. That was the first sign that everybody there should *prepare* to get away just as soon as they could. They could in a sense take their time for the actual going; but they must *prepare*, and *be ready* at the *second* rumor; for when the second rumor came they *must* go or perish. When the next spring came, the "other year," the armies started again on the way to Babylon. Then came the second rumor of Babylon's ruin; and *the ruin came* with the second rumor, and whoever would escape the ruin had to flee when the rumor came.

Now look at modern Babylon and the two rumors of her fall. In 1844 there came the first rumor of the fall of Babylon. Rev. 14: 6-8:—

I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, *Babylon is fallen, is fallen*, that great city, because she made all nations drink of the wine of the wrath of her fornication.

There was a rumor of the fall of Babylon; that was the *first* rumor. Now read Rev. 18: 1-4:—

I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried *mightily with a strong voice*, saying, *Babylon the great is fallen, is fallen*, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

When that second rumor comes, the rumor ceases only with the judgment which is her ruin. Are we in the time of the second rumor of the fall of the second Babylon? Oh, we are; we certainly are. Then as certainly as that second rumor of the Medo-Persian army in ancient Babylon meant her certain ruin, as certainly as that is true, so certainly we are in the midst of the second rumor now; and whoever will escape that ruin must go. "Come out of her, my people."

And therefore, as certainly as we to whom that message has been given have any care for the souls of men, any fear of God, or any love for the message which Jesus Christ has given us, what is there alone

for us to do but to tell the people what is going on; what Babylon *has* done; what she is doing; how ruin hangs right over her? Tell them the ruin is there, the second rumor has come; she is to sink to rise no more, nor be found any more at all; but God does not want any man to sink with her; he would have every soul turn away from her, and turn to him for the life and salvation there is in him; therefore he calls, "Come out of her my people, that ye receive not of her plagues.

There is where we are; there is the rumor abroad, — Oh, *is it abroad?* That is the question. Is it *abroad?* Have you been sounding it abroad? How long have we been in the time of the loud cry? More than two years. Have you been sounding that rumor these two years, brethren? Have you all been giving the message which has been given you to sound, urging the people to escape from the ruin that is impending, and that they must flee to God if they would escape the ruin?

Well, then, shall we not go from this Conference to sound that rumor with the loudest voice that God can give? Is there anything else to do? How can there be anything else to do? And of all things, how can there be anything else thought of by those to whom God has given the message, and upon whom he has laid the responsibility of sounding that rumor? "Come out of her, my people."

CANVASSING IN DISTRICT FIVE.

ELDER A. J. BREED.

DISTRICT 5 is composed of the following States and Territories: Arkansas, Missouri, Kansas, Oklahoma, Texas, Colorado, New Mexico, and Wyoming. In the most of this territory the canvassing work can be successfully carried on the entire time during the year. The people are anxious to learn, and have but few books, and much of the territory has never been canvassed for our publications.

Oklahoma is a new field, and but little has as yet been done. The efforts put forth so far have been productive of much good, and those engaged in the work find it a good field.

In many places among the mountains, and across the broad prairies, as well as the cities; there are many honest souls who long for something better than the present state of hard times can give. Many being out of employment, will read; and now is the most favorable opportunity to introduce the truth among them, that we shall ever have. While many are out of employment, yet it has not been

such a detriment to the canvassing work as many have supposed; for it is an established fact that while men have been idle to quite an extent, they have turned their attention to reading, and the same Spirit that has been leading those who have charge of the work to lay broader plans, has been turning the attention of the people to publications containing present truth, and many are inquiring, What do these things mean?

If the canvassing work is made to prosper during the state of things that now exists, there must be earnest, faithful, consecrated men and women to engage in it, and faithful time must be put in while in the field. If our "publications are to be scattered as the leaves of autumn," presidents of Conferences, with executive committees, must become canvassers, not that they shall enter the field to solicit orders, but their interests and influence must be felt in the canvassing work. Ministers visiting churches, and going from place to place should ever bear in mind that the canvassing work is God's chosen means of reaching many who would not otherwise be impressed with the truth. It should be kept before the minds of the young, they should have their attention turned toward it, that they may learn to have deep respect for every department of the work belonging to the message. In this way the ranks of canvassers may be kept full. They can be filled by those who have been educated for the work, and perhaps have spent some time in canvassing for the smaller publications, so there may be no lack of laborers in any department of the work.

There is a call for new books, but the Third Angel's Message is all brought out in the publications we now have, as far as it is developed, such as "Great Controversy," "Patriarchs and Prophets," "Bible Readings" "Thoughts on Daniel and the Revelation," and "Two Republics." There is also a call for smaller publications, bound in cheaper binding, which will no doubt be an excellent thing, as it will give opportunity for many to engage in the canvassing work, who would not be able to handle the larger publications. We would not think it best for those who have made a success in handling our larger publications to drop them for the smaller works, but they should be encouraged to use them as helps; there is a class who can successfully handle the smaller publications that cannot make a success with the larger books; such should be encouraged to take hold of the smaller publications.

We see no reason why success may not attend the efforts to circulate periodicals by canvassing as has been done with the large publications, and when it

is fully demonstrated that it can be done successfully, many will be engaged in canvassing for these, that now have no part in the work. The canvass for periodicals may be engaged in even if the territory has been canvassed for the large publications.

A few of the special needs of the canvassing work in District 5, may be named as follows: (1.) The true spirit of the message to come upon the laborers, which will give a burden for souls that now know nothing of the truth. (2.) Earnest, faithful, consecrated men and women to engage in the work. (3.) A live, active State agent to look after the work, spending a part of his time in canvassing for the different publications, that he may be fully prepared to instruct and educate all who wish to enter the work. (4.) To follow the principles brought out in the Testimonies in selecting canvassers. (5.) Cheap books to meet a class who have not had the advantages of an education. When these principles are followed, we see no reason why we may not expect success to follow the efforts put forth.

SUNDAY, FEBRUARY 10.

THE BOOK OF COLOSSIANS.—No. 7.

ELDER J. H. DURLAND.

COMPLETE IN CHRIST.

THIS morning we enter upon the study of the second chapter, which we shall divide into two divisions. To the first of these, verses 1-15, we will give the name, Complete in Christ, which is really the subject of the chapter,—in fact of the whole book. The second division, which takes in the rest of the chapter, we will for convenience call, Eating and Drinking. The first division may be considered under three heads: (1) The treasures that are in Christ, and how obtained. (2) Our union with Him. (3) The extent of this completeness.

“In whom are hid all the treasures of wisdom and knowledge.” Col. 2 : 3. What did Paul tell the Colossians he had prayed for? “That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.” Col. 1 : 9. The prayer was that the Colossians might be filled with the very things of which Christ is the treasure house. The same thought is brought

out in Eph. 1 : 17. “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.” You will notice that it is not something that we can work out ourselves, but every text tells us of wisdom that God gives us. It is a constant thing, coming all the time like a flowing stream. We read in Eph. 1 : 8, “Wherein he hath abounded toward us in all wisdom and prudence.” That means, that it is God’s will that we have this wisdom in abundance; or as another translation renders it, “to overflowing.” “Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Cor. 1 : 30.

This thought is expanded in Eph. 3 : 17-19. “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.” This treasure which we have in Christ is not put up in a vault or safe. It is a dominion, a kingdom. “In whom also we have obtained an inheritance.” Eph. 1 : 11. When we accept of Christ we receive with him this inheritance, and our life after that is spent in exploring it. Our daily work is becoming acquainted with the height, depth, and breadth of all that he has given us. That is the Christian life. It is something that we experience and keep experiencing. The Christian’s experience will always be new. We will find wonderful things in the word of God, and the best way to make them known to others, is through the new experience that they give us. We need not talk so much to other people about what they ought to do, but we can tell them what the Lord is doing for us. Then we can say with David, “O taste and see that the Lord is good.”

Keeping these thoughts in mind, let us read Ps. 32 : 8 : “I will instruct thee and teach thee in the way which thou shalt go : I will guide thee with mine eye.” To instruct is to impart knowledge. Who is it that wants to be our teacher? Christ. And do we want to be taught? If, then, he wants to teach us, and we want to be taught, surely there is nothing in the way of our getting knowledge. Yet the result depends largely upon

how we relate ourselves to the work. Years ago, when I was teaching school, a young man came to me, and wanted to receive instruction. He had a certain amount of work which he wished to do in a given time. With this we began the work. It went well for a time, but I soon found out that he was trying to teach me. He thought he knew more than I about the studies. Do you think that I could be of any help to him while he was working in this way? No. It became necessary for me to make things very difficult for him, and then press him hard to master them. When this was done he soon found out that he knew very little, and in fact he rather went to the other extreme and began to think that he never would be able to know anything. But this brought him in a condition where I could begin to teach him. Many of us come to the Lord that way. We want to teach him. Instead of drawing out of the treasure house, we want to fill it up. So the Lord has to bring us into tight places till we begin to see that we do n't know anything and can't do anything. At this point he can begin to instruct us. While we remain at the foot of the cross, he is filling us every day with knowledge and wisdom. So the word of God is opened up to us, and we get a better view of Christ and his wonderful love.

We read in Proverbs 3:5,6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Over and over again we read in the Scriptures that the Lord will give us wisdom and knowledge, and will lead, guide, and direct us every day of our lives.

As ye have therefore received Jesus Christ the Lord, so walk ye in him: rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving." Col. 2:6,7. We received him by faith. "But faith cometh by hearing." So, then, we see the need of instruction and knowledge. "The just shall live by faith." "Being justified by faith we have peace with God." Faith is what connects us with God. But faith is a thing that we have not of ourselves. It is the gift of God. If a man has no faith, no goodness, no strength, and no knowledge and wisdom in himself, about how much is there to him? There is nothing; and he is as

though he were dead. Do men naturally look at themselves that way? No. They will more likely compare themselves with somebody else, and think how much better they are. It is also natural for them to want the Lord to remember how much they have surrendered in order to serve him. Instead of looking to the treasure house, men look to themselves, and think there is a *little* faith, and a *little* goodness in themselves. Paul says: "For I through the law am dead to the law, that I might live unto God." Gal. 2:19. Or, as some render this passage: "I through the law, when I fully understood its meaning, became dead to the law." But men want life, they don't want to die; that is the trouble. Paul continues: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." When the law is spoken to the sinner in the demonstration of the Spirit, and he is aroused to see its meaning, he sees himself under the death sentence. "The wages of sin is death." There is no remedy, for the penalty of the broken law must be met. But there are two ways to die. One is to meet the penalty of sin ourselves and thereby die. When the law is understood, it seems to slay the sinner, because it holds him to meet the penalty of the transgression. The other way is to die in Christ who met these sins of ours. To accept this death is to count ourselves as to have died, and no longer reckon ourselves as alive. In the last verse of the chapter we read: "I do not frustrate (another rendering is, "reduce to nothing") the grace of God: for if righteousness come by the law (or by doing, for that is virtually the idea here), then Christ is dead in vain." That is, Christ would have died without there being any reason for his death, if the work which he came here to accomplish could have been accomplished through the law. It means that if there is anything in us by which we can do the smallest fraction of that which Christ came to do for us, it makes his coming in vain.

In Eph. 1:19, 20, Paul speaks of the "exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." It requires resurrection power to believe, and that is the reason why we cannot have faith of ourselves. Paul

says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." That same power is in the gospel to-day; and it is that which brings men to believe. Faith comes by hearing, not by doing. It was the word preached that brought faith to the Galatians, and the same word brings faith to every one of us.

"Rooted and built up in him." What does that word *rooted* suggest. A good foundation? True, but it means more. All that a house needs is a firm place on which to stand; but a tree must go below the surface both to get firm support, and to obtain nourishment that it may grow. So we must be rooted in Christ that we may stand firm, and maintain constant growth in the spiritual life.

"For with the heart man believeth unto righteousness." Romans 10:10. So then faith means heart work. It is the life principle. Let us have it in our lives.

THE COUNCIL MEETING.

REMARKS BY ELDER O. A. OLSEN.

I THOUGHT I would place before the meeting this afternoon something of the working of the Foreign Mission Board. I want our brethren to understand this matter as fully as possible. No matter where we may be, no matter what our special work may be, we are all interested in the field at large. We are always glad to hear of people accepting the truth, and it does not make any difference where it is, and sometimes it seems that the more remote it may be, the more we are rejoiced over it. It gladdens us to know that the truth is going to nations, peoples, kindreds, and tongues. The sending out of sixty-five workers in one year to twenty-three different countries means much work and anxiety connected with it.

At the present time the Foreign Mission Board numbers seventeen members, but it is rather difficult to get all the members together at one time, but at all important meetings we generally have a large majority.

I am glad to state that none of the workers sent abroad have made a failure of their work. Of

course every one has not had the same degree of success. Circumstances vary, conditions are different. But the work has been advancing, and for this I am exceedingly thankful; and among all the recommendations that have been made either by the General Conference direct or by its Board, it is also a matter of much interest that there have been so few that have not been carried out. And in all cases where the appointment has not been carried out there has been some special reasons for it. Now I believe with all firmness that God leads in the work and that it is our duty and privilege to know the mind of the Spirit of God. We have had some very marked experiences in this line, and it has given us as a Board great encouragement to see the providence of God leading so definitely in the matter. The Board has to study not only the field to be supplied but the field from which supplies are to be received.

Some may think that the General Conference Committee and the Foreign Mission Board do not understand the field in all parts of the world. Well, we may not know all about the details, but we sometimes know considerable, and you have thought so when we picked upon the very worker that you appreciated the most. You can readily see that in sending men to distant lands where they will have to bear weighty responsibilities, we have to look for the very best men and women, those who have been able to stand some trials and have shown themselves persons that can be depended upon in a hard place, persons that manifest good judgment, large-mindedness, those that are practical as well as devoted. Of course they must be devoted and consecrated to the work. But many who are devoted are not always practical and prepared for certain lines of work. Hence the first duty of the Board is to study the field which needs workers, and the field which can supply the workers.

In conducting correspondence concerning men to fill these places, we first write to the president of the Conference before writing to the individual himself, and many times we have sent the letter to the individual through the president of the Conference, so that he may be fully advised of what was being done, and if there was any special reason or question involved why the letter should not go to the individual, it did not go there but returned to us.

In that way, several letters have been returned to us, and probably the individual involved never knew anything about it. I consider that the proper way, because the president of every Conference has the direct charge of the workers and the field over which he is placed.

The promise is, "Seek and ye shall find," and so we have to seek. But sometimes we correspond with individuals that appear to have a fitness for the work as far as we know them, and we find that they have no burden for the place to which we are calling them. But I would never send a man to do a work who had no burden for it. I have no reasons for believing that the first time we cast our eyes upon an individual, we shall be able to decide that he is the one to go to a certain place, whether or no. I see nothing in all the word of the Lord that should indicate that.

Now I will give you an illustration of this point, and those interested will pardon me for using their names. Many of our brethren remember that four years ago we were making efforts to find a man to go to South Africa, and you remember how we labored in the General Conference, and those that were on the Committee on Distribution of Labor worked very hard, and how we finally decided on a certain brother, and it appeared to them that he was the man. We prayed over it and studied over it, and yet all the while he said, "I see no light in it." He said he was willing to go, but he could see no light in it; he had no burden for it. Well, the Conference voted and left it there, but he did not go. Yet he got himself ready, packed up his stuff and started, but he did not go. He got as far as Michigan, and at the time that the Committee was in council at Harbor Springs, we had several seasons of prayer over the situation. We could not for a moment endure the thought of sending him, without his feeling that God was in the call. And although we were anxious to have him go, and he was willing to go and on the way, yet we would not consent to having him go further without clear evidence that God was in the move.

We were drawing near the close of our institute, and one evening Elder Porter was with the Committee, and we had a very earnest season of prayer. The Lord's blessing was there, and I really felt

while we were praying that God was giving light, and I had the evidence that when we should arise from prayer the matter would be clear. But when we arose, I asked Brother Porter if the way was clear, and he said, "Just as dark as ever." I was very much taken back, for I felt so sure that God was hearing prayer, and was giving light. Then I was mistaken? No, I was not; the Lord heard prayer, and gave light, and very definite light too, right on that very occasion. While we were sitting there, it came to me just like a flash, saying, "That man sitting on the other side of the tent has a burden to go to Africa." That was A. T. Robinson; and I could hardly hold myself still until Brother Porter got out of the tent, and then I said to Elder Robinson, "Have n't you a burden to go to Africa?" It came on him so suddenly he hardly knew what to say. But he finally said, "I cannot deny that I have?" His mind had been wrought upon with regard to that very thing, and yet he had not said a word to any of us.

He related then how that, two weeks before, he was very sorely tried during the meeting, and he went to the grove to seek the Lord, and it came to him that he had not made an entire surrender, and he thought of some things, and he told the Lord that he would give all to him; and the Lord said, "Will you go to Africa if they call you?" He said he was stunned at first; he had never thought of going to Africa; we had our appointment for Africa, and finally he said, "I will, Lord." Then he had such light, and such a sense of his acceptance with God as never before. Well, now you see how the Lord was directing all that, and all there was for us was to find the man that God had selected. I might mention many other circumstances almost equally as marked, but I will not take the time.

We have a person under appointment now to go to another field. We had corresponded with as many as twenty persons, and then wrote to him. In response to our first letter, he said, "Now I understand some things that I have not been able to understand for months. Things have taken a certain shape with me, and I did not know what it meant, but it is all as clear as day now."

Another subject that might properly come in here is that of finances. With every new enter-

prise the question arises, Have we the ability financially to undertake that work? But nothing would be more inconsistent for this people at this time than to begin to contract and narrow up our work. We must not do it. God says the gold and silver are his, and God is not circumscribed for means. Israel did not need to build a bridge across the sea to cross it. When God said go forward, it was, Go Forward! So let us go forward and God can open the way, even though it be a Red Sea or an overflowing Jordan.

You know that from our very beginning we have done a great deal of moving. No other denomination has done so much moving around as Seventh-day Adventists; we have done more traveling than any other denomination comparatively. In the last days the chariots were to go like lightning, and that was to carry the heralds of the Message with rapidity.

If a conference should take on the one-man idea, they would have only the one or two good points that he has, and be defective in all the others. It is not the Lord's idea that individuals should be bound up with man but with God. But some have said, If they change us so often, we can never get a grip on the work. There is nothing more dangerous than to become "gripped" to some particular work. If we get a grip on some one enterprise with the idea that its success depends on us the sooner that we let go, the better it will be for the work. Some have urged that because the people have become attached to a certain worker, he can as a consequence do much more good than a new man could. They would not like a new man. But their salvation is being connected with God and not with man. When the Lord comes, he desires to see his own image in his people, and not the image of the man who has worked for them.

On the other hand, when a man is moved to some other field, it is not because he is a failure in the place where he was, and it was desired to get rid of him. Brethren, do not think that wicked thought. It is wrong. But it is a fact that the General Conference Committee studies the fields and the men, and tries to learn where the different ones can work to the best advantage. When we find a man who cannot work successfully in one field, we endeavor to place him under different circumstances,

where he can work successfully, and it often happens that the Lord greatly blesses such in the new field. And it helps to develop men to change them from one field to another. We have been reproved in the past for not having done more in developing the workers. We should place them in one position and in another position, and thus develop qualifications for advanced work. This is a question that I want this Conference to consider very carefully. In a time when our work is developing so rapidly, it is of the utmost importance that we meet the mind of God in developing men for the work.

Some have thought when they were changed from one field to another that it was humiliating to them, and others have thought that they were promoted. Both of these thoughts are of Satan, and neither must be indulged in. We are all servants of God, and both thoughts stand decidedly in the way of those brethren becoming what God would have them to be. Had Joseph taken such a view of his captivity, he would never have been placed at the head of that family, and those affairs. He would never have been placed at the head of all Egypt, but the Lord was in all that experience. They took him away from his home and sent him down there to Egypt. Cruel? Joseph does not take it that way. He says, "I will be a man of God, let come what will; I will do my best. I will be faithful. I will trust." And he just took hold, and God blessed him most marvelously. Well, finally he was plunged into prison. That was cruel, was it not? But you see how the providence of God brings prosperity out of adversity. So wherever we are placed, if we have confidence in God, he will bring it out all right, no matter what the circumstances may be. The Lord tries us, to find out on whom he can depend, who can be trusted, and when I think of those things, I pray God, "Make me a man that you can depend upon." I want to be where God can trust me. If I can only be where God can trust me, then I care nothing about the rest of it.

We may have convictions that we ought to do a certain thing, and that is all right. I have had convictions that I ought to do so and so, but I have never found a time or an occasion when I should break out and take the bits in my mouth and go.

I have great respect for a man's convictions, for I believe that every individual ought to have convictions from the Spirit of God with reference to his work and his duty, but if we seek the Lord and strive to know his will, others will know it as well as ourselves.

HEALTH TOPICS. — FLESH-EATING.

J. H. KELLOGG, M. D.

God gave to man in Eden fruits and grains or seeds, for food. These foods contain all the essential food elements. In Gen. 1:29, 30, the Jewish version says: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, on which is the fruit of a tree yielding seed; to you it shall be for food. And to every beast of the earth, and to every fowl of the heaven, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for food." The word "food" is used instead of "meat." Chapter 2:9. "And the Lord God caused to grow out of the ground every tree that is pleasant to the sight, and good for food." The scripture does not say that God produced a single animal for food. It does not say that a single animal was suitable or wholesome for food. Man's diet was not to be of flesh. The trees and plants produced the food for man, and also for the beasts. "To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for food."

In the ninth chapter of Genesis we have a record of the change where flesh-eating was allowed. "And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth." There seems to have come in a change about this time. Originally animals were not afraid of man. They were in subjection to him, but had no fear of him. A state of peace existed between man and the beasts. Now the fear of and the dread of him was to be upon every beast.

When the ark was prepared, God gave Noah directions to take food for himself and his family

into the ark, but he did not tell him to take a lot of animals in, so he could have plenty of beef steak and mutton chop. He used for himself and for the animals the food that had been given at the first by the Lord for man and beast.

After the flood there was a different state of things. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. 9:3. Now there must be one of two reasons why the Lord changed the diet of man; either God made a mistake in the first place in prescribing his diet; or else the surrounding circumstances and conditions after the flood were such that God had a special purpose in allowing man to eat flesh food. We shall see presently why it was.

God told man that he might eat the flesh of the animals; but at the same time, he told the animals that they might eat man. And from that time onward there was war between man and the lower animals. God permits many things that are not the best for man, simply because of the condition in which he has placed himself. He allowed David and Solomon and others to have more than one wife; but that was not the best way, nor according to his original purpose. The fact that God took the pains to prescribe a diet for man is evidence that what he there gave is the best food for man.

After the flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator, and to follow the inclinations of his own heart. And he permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood, the race began to rapidly decrease in size and in length of years. "Spiritual Gifts," Vol. IV, p. 121.

Here is the reason that God permitted man to eat animal food—to shorten their lives. Now if any of us are too strong, are likely to live too long, and desire to shorten our lives, we know how to do it. God gave them permission to eat animal food to shorten their sinful lives. Meat-eating shortens life. It not only shortened the life of man and caused him to decrease in strength and size; but it caused the animals to decrease in size and strength. Before the flood, the animals were of mammoth size, as shown by fossil remains. When the human race began to *deteriorate*, if the animals that followed man's example in eating flesh had not also decreased

in size and strength, they would doubtless have destroyed men from the earth.

Let us read a little with reference to the effect of meat-eating:—

We are composed of what we eat, and if we subsist largely upon the flesh of dead animals, we shall partake of their nature.—“*Testimonies*,” Vol. 2, p. 61.

Are there any of us who have inherited so few evil tendencies that we can afford to pursue a course that will tend to make us more like the lower animals?

If ever there was a time when diet should be the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and it has a tendency to deaden the moral powers.—“*Testimonies*,” Vol. 2, p. 352.

This is just as applicable to older persons as to children, unless there are some who have more moral power than they need. Has any one here more moral strength than he can use in the service of God? If so, then meat-eating is a good prescription by which those moral powers can be lessened.

The use of the flesh of animals tends to cause a grossness of body and benumbs the finer sensibilities of the mind.—Vol. 2, p. 63.

The more largely flesh composes the diet of teachers and pupils, the less susceptible will be the mind to comprehend spiritual things. The animal propensities are strengthened and the fine sensibilities of the mind are blunted.—*Youth's Instructor*, May 31, 1894.

Again and again I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh-eating we are in harmony with the light that God is pleased to give us.—“*Christian Temperance*,” p. 119.

Instead of working steadily toward this end, some who twenty years ago did not eat meat, now eat it regularly every day. This is working the wrong way. It is going backward. In doing this we are not in harmony with the light that God gives us. Is it not time to go forward? Is it not time to begin now? Is it not time to act in harmony with the light the Lord has given us? The only excuse for not doing so, is a depraved appetite.

Tea, coffee, and flesh meats produce an immediate effect. Under the influence of these poisons, the nervous system is excited and in some cases, for the time being, the intellect seems to be invigorated and the imagination to be more vivid. Because these

stimulants produce for the time being such agreeable results, many conclude that they really need them, and continue their use. But there is always a reaction. The nervous system, having been unduly excited, borrows power for present use from its future resources of strength. Then this temporary invigoration of the system is followed by depression. In proportion as these stimulants temporarily invigorate the system, will be the letting down of the power of the excited organs after the stimulus has lost its force.—“*Testimonies*,” Vol. 3, p. 487.

If a man eats largely of meats, he is hungry in three or four hours, and wants another meal; but if he eats fruits and grains, he can wait very well until the proper time to eat. He has something that will stand by him, as the lumberman says. The meat stimulates him for a little time, and then he soon feels the need of food again.

Those who subsist largely upon flesh cannot avoid eating the meat of animals which are to a greater or less degree diseased. The process of fitting animals for market produces in them disease; and fitted in as healthful manner as they can be, they become heated and diseased by driving before they reach the market. The fluids and flesh of these diseased animals are received directly into the blood, and pass into the circulation of the human body, becoming fluids and flesh of the same. Thus humors are introduced into the system. And if the person already has impure blood, it is greatly aggravated by the eating of the flesh of these animals. The liability to take disease is increased ten-fold by meat-eating.—Vol. 2, p. 64.

Are there any of us who do not have impure blood? Are there any whose blood is not more or less contaminated? The liability to take disease is increased ten-fold by meat-eating.

Could you know just the nature of the meat you eat, could you see the animals when living from which the flesh is taken when dead, you would turn with loathing from your flesh meats. The very animals whose flesh you eat are frequently so diseased, that, if left alone, they would die of themselves; but while the breath of life is in them, they are killed and brought to market. You take directly into your system, humors and poison of the worst kind, and yet you realize it not.—“*Testimonies*,” Vol. 2, p. 404, 405.

After they have reduced their physical strength by reduced quantity and a poor quality of food, some conclude that their former way of living is the best. The system must be nourished. Yet we do not hesitate to say that flesh meat is not necessary to health and strength. If used, it is because depraved appetite craves it.—“*Testimonies*,” Vol. 1, p. 63.

Is it not better to heed this instruction repeated in so many places than to try to make excuses to justify ourselves in taking the lives and eating the flesh of animals? Would not this be much better than to use the few expressions where meat-eating is allowed in particular cases, especially as the Lord has given us so much better food?

Notice this instruction: "Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven." ("Testimonies," Vol. 2, p. 352.) This is a very plain and powerful statement. It would be well to think about this, and act in harmony with it.

I suppose that those who think they have to have meat in order to give them strength, do not know that in a pound of peas or beans there is three times as much nourishment, and more too, than there is in a pound of beefsteak. This is the fact. Peas and beans and grains contain the same kind of nourishment that is in the beefsteak, and do not contain the poisons and the tendencies to disease to which meat is subject. Neither do they stimulate the animal propensities.

Some kinds of vegetables have considerable nourishment, particularly potatoes; and are wholesome food. However, it would require fourteen pounds of potatoes, if eaten alone, to afford a working man nutriment enough for a single day.

The Lord recognizes the value of the use of vegetables. In "Testimonies," Vol. 2, p. 486. we have this:—

Some fall into the error that because they discard meat, they have no need to supply its place with the best fruits and vegetables, prepared in their most natural state, free from grease and spices. If they would only skillfully arrange the bounties with which the Creator has surrounded them, parents and children with a clear conscience unitedly engaging in the work, they would enjoy simple food, and would then be able to speak understandingly of health reform. Those who have not been converted to health reform, and have never fully adopted it, are not judges of its benefits. Those who digress occasionally to gratify the taste in eating a fattened turkey or other flesh meats, pervert their appetites, and are not the ones to judge of the benefits of the system of health reform. They are controlled by taste and not by principle.—"Testimonies," Vol. 2, pp. 586, 587.

How much has been said upon the right way! Ought we not to be willing to go in the right way when it is so plainly pointed out? Instead of going on in the wrong way, shall we not rather choose the better way, even the best way?

PROF. R. B. TAGGART said:— "We have used meat heretofore at intervals of once in three weeks, perhaps, but after hearing these discourses shall do so no more. I have thought it might be wrong; now I know it is."

THIRD ANGEL'S MESSAGE.—No. 8.

ELDER A. T. JONES.

OUR study to-night will be merely a continuation of the lesson of Friday night: What Babylon is, how much it embraces, and what it is to come out of her. We may not get through all of this in this lesson; but from the evidences we had Friday night, it is plain enough that there is nothing else to do but to inform the world of the ruin that hangs over it, and to sound aloud the call that God has given to save people from the ruin. The thing for us to do is to lift up the cry, to sound aloud the warning and the call, and the Lord will see to it that the people are convinced that that is the thing to do. Whether they *will do it* or not, is for them to decide afterward. But the Lord will see to it that they shall know that that is the thing to do.

Therefore I stated last night, especially when we read for the first time the words: "I heard another voice from heaven, saying, Come out of her, my people," that it is the voice that comes from heaven that calls the people out. And therefore, those human instruments who will make the call by the word of mouth, will have to be so connected with God, that in that call the people will hear the voice from heaven. We must be so connected with God that when that word is sounded, "Come out of her, my people," the Spirit of God will say to them, That is the thing to do. Those who will give the warning must be so connected with God that when the voice shall present the words of God which show the situation as it is at present, the Spirit of God will impress those who hear with the actual conviction that that is the truth; that we are in the time; and that the thing to do is to come out of her.

But I say still that whether they will do it or not, is for them to decide. God never takes up a man and drags him out. An illustration of what I am saying is in the instance where Peter and John were in jail in Jerusalem, and the angel of the Lord let them out, and in the morning they were brought before the Sanhedrim. Acts 4:13. When the Sanhedrim "saw the boldness of Peter and John, and perceived that they were unlearned and igno-

rant men, they marvelled; and they *took knowledge of them*, that they had been with Jesus."

In the words and by the presence of these two disciples of Christ, those priests and rulers were convinced of Christ's mission, and that these men were in the right. "And they took knowledge of them, that they had been with Jesus." Yet, instead of surrendering to the conviction, they hardened themselves against it, and commanded the disciples to be sent away. Then "they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly *threaten them*, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had *further threatened* them, they let them go, finding nothing how they might punish them."

They were willing to punish them, but they did not find just how under the circumstances; but the point is that they were doing all this threatening, and had this desire to punish them, *against their own convictions* that the disciples were right. And that is where God intends his people to stand now. We have a message to the world now, just as important as that of the disciples then. And our position is not the right one until we find such a connection with God that when we do speak the truth, wherever we go, and tell the people the message that he has now given us to tell, the Spirit of God will be there to witness to the people that that is so, and say to them, That is right, and that man is speaking the truth. All that we can do is to tell the message to the people. We cannot bring them out, and God will not bring them out by force. He wins men by telling them that is right, and making his goodness pass before them. And this God will do when the human instrument by which he works stands so related to him that his Spirit can speak in the words, in order that in the human

words the people shall hear the "voice *from heaven*."

I am satisfied that every one,—and I am not satisfied as a mere persuasion, but I know it is a fact,—every one who will yield to the truth of God as the Lord reveals it to-day, and as he will reveal it to every man, will be brought by the truth into just the place where the Spirit of God can work with him in this way all the time.

Now we know that for more than two years we have been in the time in which God said, "Arise, shine; for thy light is come." That is the truth, and we all know that we are there. But we cannot raise ourselves. We cannot get up; it is the truth of God that must *raise* us. The power of God must have a place, and that will raise us. We have to "arise" before we can "shine;" that is settled. We cannot shine down where we are; we are not in the right place; we must be *up*, we must *arise*, in order to shine; because up there is where the light is. We are down too close to the earth,—Seventh-day Adventists, all of us, are too close to the earth; we are too far down, too close to the darkness; we cannot shine as God wants us to shine. And therefore he says, "*Arise, shine*."

But I say again, it is no use for us to try to raise ourselves, and I also say again that as certainly as any Seventh-day Adventist here in this Conference or anywhere on the earth will surrender his whole will and body, mind and heart—everything—to God, taking his truth for what it is, God will see to it that that truth shall raise him to where he will shine.

Therefore let us honestly, right here, enter upon the study of this thing in the place where we are, and the work there is to do, in such a way as to see what God has to give us of his truth, which will raise us to the place where he can do what he pleases with us, and where; when he uses us, and speaks by us, the people will know the power of God is there, and will hear the voice from heaven? Unless that be so, we cannot give this message; that is all.

It is no use for us to undertake to tell the people, "Come out of her, my people," when there is no power in our words that will bring them out; no power connected with us that will cause the

thing to be done. It would be simply speaking into the air. But we are in a time that is too vastly important for us to be talking into the air. God wants us to talk to men in such a way that in the words that we shall speak, he shall speak to the heart.

We are not sufficient of ourselves to do this. There is the record: "Our sufficiency is of God." We can rest with all our weight upon that statement, "Our sufficiency is of God," and allow him to bring us into the place where we can just lay our whole weight right upon the confidence that that sufficiency is there, to manifest itself in our work. "Our sufficiency is of God." That simply says to us that God will *make us sufficient*; he will furnish our sufficiency.

Let us look, then, a little further at how much is embraced in Babylon. In other lessons you remember we read certain texts which from this side, as it were, showed that all the world is going to honor the beast, the papacy, and do her bidding — all accept those whose names are written in the book of life. But there are some further texts on this subject that we can read. Turn to Rev. 17: 8, particularly the last part of the verse; I shall read all the verse however:—

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and *they that dwell on the earth shall wonder*, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

They shall wonder when they behold the beast that was, and is not, and yet is. Now there are going to be some people that will not wonder at that a particle. All the world will be wondering at it, surprised at it, astonished at it, and considering it in wonder; but there is going to be a set of people who will not be in any way concerned about that, and these are going to be the ones whose names are in the book of life; they are the ones who do not worship the beast and his image. I read that verse particularly to connect with the thought of the other evening, that "all that dwell upon the earth shall worship him, whose names are not written in the book of life;" all kingdoms of the earth committed fornication with Babylon; the inhabitants of the earth are made drunk with the wine of the wrath of her fornication; and this

showing also that all the world is connected with her, and out of this wonder she will, and indeed by means of it, raise herself to the place where the scripture shall be fulfilled.

Let us just here ask a question: Taking this just as these scriptures speak it, "All the kingdoms of the world" are joined to Babylon in fornication, in illicit connection; the inhabitants of the earth are made drunk with the wine of her fornication; what is it then, what alone must it be, to come out of Babylon?—nothing short of coming out of the world itself.

There is another word here, too. Turn to Rev. 18, and we will read and see how much there is connected with it. We read up to the 10th verse Friday night; now begin with the 11th verse:—

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

Now I am going to read this slowly, and when it is ended, I want you to see how much of the traffic of mankind she does not control.

The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all sweet wood [that would be fine, fancy, costly, decorative woods], and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

That is controlled by Babylon. How much then, of the traffic of the world is left?—None. Then when the time comes for the general boycott to be set up, it is going to be easy enough for her to say a man shall not buy or sell, because all the traffic of the world is under her hand. Nobody can buy or sell who does not do as she says. But when she controls all of this, and God says, "Come out of her," it is plain that obedience to that call will carry us right to the place where his will is accomplished in a complete separation from her. The very fact that our names are in the book of life, and our refusing to do the bidding of Rome, brings us out absolutely and sets us in such a place that we shall have no sort of connection with her, not so much as for anything to eat.

Let us study this a little further. When our allegiance to the truth of God, our giving ourselves to God, leads to that place where we are absolutely separated from anything on the earth to eat or

drink, how in the world are we going to live? Ah, there is the promise: "Bread shall be given him; his water shall be sure." Well, then, as in our allegiance to God we will be *forced* to absolute separation of every kind from the world and all that is in it; is it not *now* high time when we ourselves *by our own choice* shall be utterly separated *in heart* and *affection* from the world and all that is in it?

Further; here are *the kingdoms of earth* that are connected with her too, and they are going to be used by her to execute her will upon the people of God. Then, when that thing is done, it will force a separation from all connection with them or any dependence upon them for anything. But when that time comes, how in the world will we get along? How will we be protected, what shall we do, when mobs attack us and people commit outrages upon us? What in the world shall we ever do for protection? How can we live in the world then? Would it be safe to be so separated from the governments of earth that we could not prosecute any who offer violence to us? that we could not hold the law with its penalties as a menace over the heads of those who would stone our churches, or tear down our tents, or do us harm in other ways? Well, that time is going to come, anyway, when we shall be outlawed, and all these kingdoms under the power of the beast will be simply tools for executing her wrath upon us. Not only is this time *going* to come; but it is *now at hand*.

But when the very shaping of things by Babylon shall *force* us into that position, what shall we do? How shall we ever live? Well, from our side of the issue, what is it that is to bring us there? It is only allegiance to God that will ever put us there. Very well, then, will allegiance to God help us *when we get there*? Will allegiance to God furnish us the protection that we shall need when that time comes?—You all say, yes. Well, if allegiance to God should *in heart* bring a man to that place *now*, do you think it would be too much of a risk for him just to break loose and put his trust altogether in God *right now*? Do you think any one would be going too far *just now* to put his allegiance upon God, and his trust in him for protection, just as fully *as though there was no government on the earth at all*.

Everybody whose name is in the book of life is going to be *forced* there by the very powers of earth themselves. Then why should not we let the word of God and his power *lift* us there now? I would rather have the work of God and his power *put* me in a place, than to have the course of evil and the powers of the earth *force* me into it, by the very force of circumstances. I would far rather cheerfully choose wholly the Lord and his way at once, than to linger and linger with my affections and trust and dependence upon the powers of earth, perfectly willing to have it *this way* longer, but because I cannot have it so and get into heaven, I will finally allow myself to be broken loose and take the consequences—and go to heaven. No, sir; I would far rather "cut loose" from the world and everything in it or about it, and put my trust steadfastly upon God, just as though there was nobody in this universe but God.

I believe there is a text that covers this whole ground. Turn to Jer. 17:5:—

Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

If my heart leans for support in any confidence toward something or somebody that is not God, where is my heart? Surely it is departing from the Lord. Now look at the next verse:—

For he shall be like the heath in the desert, and shall not see when good cometh.

Brethren, we want to be able to see when good cometh. But what will hinder a man's seeing when good comes?—Trusting in man, making flesh his arm. Looking to any man, to any invention of men, to any combination of men, will do that. "Maketh flesh his arm." Depending upon any organization of flesh, any combination of flesh, and making that my arm, will keep me from seeing when good comes? Why?—Because my heart is leaning on somebody besides God. I may try to satisfy my conscience that I can use that as an instrument of God to hold me up; but the Lord does not put it that way. He makes a clear distinction between God and man, and between trusting in the Lord and trusting in the arm of flesh. I would rather lean altogether upon God, and have *him* use flesh if he wants to, to hold me up, than to lean upon the flesh to be held up, and expect

God to do it that way; for when we lean upon the flesh, on the organization of flesh, and the power of this world and of man, and expect to give God the credit for it,—the truth that is we will give the combination or whatever it is we are leaning on, the first place. But God must have the first place. And therefore when we lean altogether upon him, he can use whatever instrument he pleases to hold us up, or to do whatever he chooses with us. But the one important thing in it is that he that trusts in man, and makes flesh his arm, *shall not see when good comes*. And that is an awful risk to run in our time.

He shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

And that scene of desolation—a salt land and not inhabited—will be about the place where Babylon finds herself at last.

But ah! look at the other side: “Blessed is the man that *trusteth in the Lord*.” In the Lord through man? No. In the Lord through the arm of flesh? No, sir. In the Lord himself; and whose hope the Lord is.

For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit.

There is going to come a dreadful drought. But God has fixed it so that a man need not be afraid of the year of drought, nor careful at that time. He has been careful before the drouth comes; his trust is in God; and when the drouth comes, his trust is in God still. But note the difference. The one who trusts in man and makes flesh his arm, shall not see when *good* cometh; and this man that trusts in the Lord shall not see when *heat* cometh. This is the better way. Let us take it. When calamities come, they will not affect this man; he will not care for them at all.

Now let us turn to the 16th chapter of Revelation, and read another thought that seems to me to be expressive of how much Babylon covers. Rev. 16: 13, 14; I am not reading this for the point of *time* when the verse applies; I am reading it simply to get the limit of Babylon's dominion, how much is covered by her, how much is under her dominion:—

I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty.

16th verse: “And he gathered them.”

19th verse: after the seventh plague, when the end comes: “The great city.” What great city?—Babylon, all the way through.

The great city was divided *into three parts*, and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

So then, the great city, Babylon, is divided into three parts. Now do those three unclean spirits that come out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet, have any thing to do with these three parts into which the great city is divided? I believe they have; I believe that they definitely point to that. I believe that the dragon, the beast, and the false prophet express these three parts into which she is divided when the time of her ruin comes. And we all know what the dragon, the beast, and the false prophet are, and the three unclean spirits working miracles coming out of their mouths, going forth to the whole world to gather them. Therefore, from this it is also clear that Babylon controls the world, the whole world. Then what does it mean to come out of Babylon?

Another situation: 2 Tim. 3:—

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy—and through the whole catagory there of nineteen sins,—“Having a form of godliness, but denying the power thereof.”

Now what made Babylon the mother?—I mean what produced her first?—The Church leaning upon the arm of another; separated from her own husband, turning to another, leaning upon the arm of another than her rightful Lord—that is what made Babylon. The Church, pretending to be the Church of Christ, joining herself to another lord, makes the adulteress, the harlot. And thus came Babylon the great. And as she is the one that has led in all that wicked course and set the wicked example for all the rest to follow, she is described as “the mother of harlots.”

Then when God in the Reformation would have healed Babylon, and she would not be healed, Christianity started in the world independent of her again. But when the professed Protestant churches have followed her ways and turned away from *their* rightful Lord, and put their trust, their hope, upon earthly governments, earthly kingdoms, and joined themselves to these,—they are the daughters; then there is Babylon and the daughters, the beast and the false prophet. So that you see the profession of religion without the power of God, the profession of godliness without the power of it, and those professing it, seeking and depending upon the kingdoms and nations of the earth for the power that they know they lack themselves,—*all* this is fitly described as the combination of the form of godliness without the power. Babylon, the mother and daughters, embraces the world in the last days; and Babylon, the mother and daughters, is the form of godliness without the power.

Therefore it is plain that the third chapter of second Timothy does describe Babylon? The third chapter of second Timothy is in that place a description of Babylon, just as much as Rev. 18 is in that place a description of it. And when the passage from 2 Tim. 3 closes by saying, "Having a form of godliness, but denying the power thereof: *from such turn away*," that cry, "From such turn away" is in that place the call out of Babylon just as "Come out of her my people" is in its place the call out of Babylon.

The form of godliness without the power is the bane of any profession of religion. And now it is the bane of all of them in the world. And the success of this grand scheme to bring about the union of all denominations, and the unity of the faith, which is being diligently worked from the pope of Rome up to many professed Protestants is only to put the seal of completeness upon it.

Down in Ohio last August, at the camp-meeting of another denomination, the leading minister of the camp, preaching the Sunday sermon to thousands of people, on the millennium, and the hope and the prospect of its coming, giving as one of the great signs of the millennium the patent fact that "Protestants and Catholics are all wheeling into line;" and hundreds of the people responded, Amen.

Now that is an actual fact; not only a fact as to that meeting, but that sort of scheme that has been framed in the minds of those who are going more and more into Babylon, is a fact; and the scheme will be worked by them in all its parts to bring the millennium, and the kingdom of God at last, by preparing the way for the king. And thus when the Saviour comes, he will find the whole combination of the kingdoms and churches of the earth gathered together into one body, professing to be Christianity, yet with none of the power of Christianity; and promising themselves and the world the grand, glorious millennium that has been for so long looked for over all the earth; and the speedy coming of the kingdom of God. We know well enough also that then *their king* really will come, presenting himself as Christ, and will be received as Christ. There will be some though who will be disconnected from that whole system,—those who have obeyed the call, "Come out of her, my people," those whose names are written in the book of life. These will not receive the king of Babylon to reign over them. And then, as was proposed by the National Reformers away back in 1886 even, that scripture will be used against these: "These, mine enemies, that would not that I should reign over them, bring hither, and slay them before my face." That brings logically enough the death penalty, as in the 13th chapter of Revelation, upon all who will not worship beast and image. The whole combination under the dominion of the earth and the dominion of evil spirits,—the dragon, the beast, and the false prophet,—Satan and all the instruments of Satan in all the earth, in combination,—will be set up as one grand system of Christianity, when it is all one grand system of deviltry.

What, then, could show a more universal reign of the form of godliness, not only without the power, but denying the power? For this form of godliness will deny that Jesus Christ is come in the flesh. Every spirit that confesseth that Jesus Christ *is* come in the flesh, that is the Spirit of God. Every spirit that confesseth not that Jesus Christ *is* come,—not that he *did* come, but now *is* come in my flesh,—Christ in you the hope of glory, Christ abiding within, God reigning in the kingdom of God that is within you,—that is what this signifies. Every spirit that confesseth

not that Jesus Christ *is* come in the flesh is not of God. And this is that spirit of antichrist. And ye have overcome them, little children, because greater is he that *is in you, in you, in you,* than he that is in the world. Who is it that is in the world? Oh, it is the god of this world; it is Satan. Greater is he—Christ—that is in you, than he that is in the world.

Therefore all this shows as plainly as A B C that in the last days the whole system of the world and worldliness, will be combined into this one grand system of the form of godliness, without the power, and denying the power also; and growing worse and worse. And the cry, "From such turn away," is simply another form of the cry, "Come out of her my people." And wherever this cry is heard, it means simply, Come out of the world, separate from the world, and from the things that are in the world, in heart and in mind, as completely as though the world had already vanished away. "Come out of her, my people."

MEXICO.

ELDER D. T. JONES.

I HAVE been requested to occupy the first hour to-night in speaking on Mexico. I am very glad to have the opportunity to say a few words about that country at this time.

Mexico lies very near our own country. It would seem that we would be very familiar with it, very familiar with its situation, its products, its people, its religions, its language, and all that pertains to it. It would seem that, being a part of our own continent, it would be a place of special interest to us; but so far as my observation goes, the people of the United States, as a rule, know very little about Mexico. We know much more about the countries of Europe, and even about some countries of Asia and Africa, than we know about Mexico. Perhaps one reason for this is the lack of communication between the two republics. Perhaps another reason is that the languages of the two countries are entirely different and that publications have not been interchanged to any great extent between the two countries. Even on the border, we find people who have lived within a few miles of the Rio Grande that know nothing about what is transpiring on the other side of the river.

Mexico is pre-eminently a mission field. Perhaps

there is no country in all the world that needs the gospel, the regenerating power of the gospel, more than Mexico needs it at the present time. Perhaps there are very few countries in the world that are more destitute of the real principles of the religion of Jesus Christ than are the people of Mexico. I was thinking it might be of interest to you to have a review of the history of Mexico, not referring especially to our own work in that country, nor to the missionary work of other denominations there; but referring more especially to the country in its political and religious aspects, noting the causes that have led to the present condition of things, that by understanding these, we may be better able to form correct opinions as to the need that exists for missionary work, and further than understanding the needs, we may know better how to go to work to send the gospel to the people of that country. You will all remember that Mexico was the first country on the western continent to be settled and governed by Europeans. It was first discovered in the year 1518, and the next year after its discovery, the Spaniards began the work of conquest, which was finished in a little more than two years, so that in 1521 Mexico became a Spanish province.

When the Spaniards discovered Mexico, it was not a country inhabited by a few roving tribes of savages, but it was a country with a vast population united in one great government, with an emperor and a privy council, and a regularly organized system of courts of justice. The art of writing was well understood and there were many books in existence. They had some knowledge of the sciences. Most of the works of the Aztecs that might give an intelligent idea of what the people were, what they believed, and the progress they had made in civilization, were destroyed by the conquerors because they contained certain evidences of idolatry, for the people were idolaters. But some things still remain which show that they were advanced in civilization and had some knowledge of the sciences. To illustrate this, they had some knowledge of astronomy. They had their year divided into eighteen months of twenty days each, to which they added an intercallary month of five days, and every year added a certain number of days which made their year more nearly correct than the year of any civilized country in the world at that time.

They had their factories, and manufactured pottery, cloth, and many articles out of silver, brass, and stone. They had also their permanent cities, churches, and dwellings. They had also their system of religion, with their temples and an elaborate system of services. Some rites in their religion were very similar to the rites of the

Christian religion. They practiced baptism, and the ceremony they used in baptizing was very similar to that used by Christians, and the objects that they expected to be gained through the rite of baptism were very similar to those which the Christians look forward to when they administer the same rite. Another rite in their religion corresponds to the Lord's supper. They took the flour of maize (or corn) and made it into a dough by mixing it with blood. After this was baked they ate it, saying as they did so that they were eating the body and blood of their god.

Marriage was celebrated with as much solemnity as marriages are celebrated in Christian countries at the present time, and the penalties for different offences against the State and the Church, such as theft, murder, and adultery, were as severe as the penalties against the same offences are at the present time. But there was one thing connected with their religion which seems to lower it far below anything which is now found in the world, and that was their system of human sacrifices. They had a tradition that assisted the Spaniards very much in the conquest of the country, which was to the effect that in the distant past a white man had come to their coast in a very large boat, that he had reigned in the country for several years, that he taught them the knowledge of the true God, and that he went away across the sea as he came, telling them that he would return at some future time and would continue to endeavor to teach them the true religion, and the knowledge of the true God. This tradition had been handed down from generation to generation, and they were expecting the return of the white man. They expected that his return would usher in a golden age. When the Spaniards arrived on the coast, the question at once came up, Is this the white man that has returned? Is this the white man that has come back to teach us the knowledge of the true God? And when they saw the white man's religious services (for they had their priests with them) many of them thought that the white man had returned.

The Spaniards heard of the tradition and made the fullest use of it for their selfish purposes, but there was everything in the history of the conquest to show that the Spaniards were anything but gods or people sent from God. They regarded the people as nothing better than beasts. While they carried the ensigns of religion, they lost no opportunity to oppress and rob the people and to reduce them to servitude for their own aggrandizement. After the conquest was completed, the Spaniards who had carried the image of the Virgin Mary with them and attributed to it their success in the conquest, desired

to introduce this virgin as the patron saint of the country, but found the Indians very much averse to accepting as their palm saint this virgin who was held up by the priests as the god that helped the Spaniards in their conquest.

The Aztecs, although they had been a warlike people among themselves, were really a docile people. They were not a people to resist the encroachments of such a nation as the Spaniards represented, but allowed themselves to be terrorized, and cowed into submitting to everything that the Spaniards put upon them, even their religion. The whole country, including the people, was divided up among the leading Spaniards that had engaged in the conquest. Then began the work of building their cities, their bridges, their roads, their cathedrals, which exist at the present time; so that in a few years there sprang up a material civilization in many respects in advance of what it is to-day, for these old buildings are the pride of the country now. The cathedrals, the bridges, the roads, the cities, and the walls are standing there to-day very much as they did three hundred years ago, with the exception of the ravages of age. So we see that while the present territory of the United States was simply a howling wilderness, Mexico had become in a certain sense a civilized country, with the appurtenances of civilization as they existed at that time in Spain and other countries of Europe. Almost a hundred years before the Dutch had built their mud fort on Manhattan Island, Mexico had its cathedrals, its palaces, its grand residences, and its printing presses.

From this it would seem that Mexico should be far in advance of the United States at the present time. It has many natural advantages; it has the advantage of climate; it has a prolific soil; it has very rich mines of gold and silver, especially of silver; and it also produces all the tropical and semi-tropical fruits in great abundance, as well as corn, wheat, and other grains. Had Mexico been ruled as the United States has been, had it had the opportunities that the United States has had in many ways, it might have been in advance of the United States at the present time. But we find Mexico far behind in improvements, education, and enterprise; there is a lack of a general dissemination of the knowledge of the arts and sciences; and although there are intelligent people there who are capable of the highest culture and of doing all that any other people in any other country of the world can do, yet their powers are largely dormant.

Now what is the reason for all this? Why is Mexico so far behind to-day when it was so far in advance three hundred years ago? We can look

over the country and read its history, and the answer that comes back to us is that it has been blighted by Catholicism. Catholicism has crushed all the energies out of the country; it has banished everything that is good, and to-day, while their cities are filled with churches, while there is a continual clangor of bells from morn till night to indicate the different feasts, the different masses, yet there is an utter lack of anything that is spiritual in the religion of the people of that country.

It was my privilege when I was traveling in Mexico a year ago last December to visit the city of Guadaloupe on the day of a feast, and there were acres of people gathered there. I very much wish that all the people that are here to-night could visit this place on one of the feast-days of these people in Mexico, to convince you that they are in great need of the gospel. There were gambling booths in all the streets, and all the entire opening in front of the church was filled with gambling booths, where all the games of chance were carried on—gambling of all descriptions. Then a little further out in the outskirts, they had their cock fights, their bull fights, and all those things going on there in connection with their feast that they were celebrating. But there were many pious men and women there, bowed upon their knees, with their hands extended in their devotion, many of them having a candle in one hand, or a candle in both hands, and there they would stay for hours, some of them, before the altar.

As I was going out of the court, I met some pilgrims coming in. They were walking on their knees. They had walked perhaps for miles. I have no idea, but I know they had come so far that they were perfectly exhausted; they seemed unable to take one step after another. There was one man each side of them to keep them from falling down on the ground from sheer exhaustion. As the streets were paved with rough cobble stones, some of the people spread their shawls and blankets in front of them to protect their knees. Thus they thought that they were doing an act that would be very meritorious and that would secure for them a blessing, and salvation at last.

Mexico was domineered over by Catholicism without any opposition for about 350 years. You all remember that in 1821 Mexico became an independent nation, and when it did so it adopted a constitution called the Constitution of the Three Guarantees. The three guarantees were the guaranty of religious liberty and union. The guaranty of religion was that the Catholic religion should be the only religion that

should be tolerated in the country. So it went on in that way for thirty years longer, and finally from the different struggles they had passed through, some of the better class of men began to see that the church was a curse to Mexico; they began to see that in order for them to have even civil liberty, the church must be dethroned, because the church had ruled the viceroys, the presidents, the dictators, and the judges of the people. They had simply become the tools of the church. So the people aroused and said, We will declare ourselves not only free from Spain, but we will declare ourselves free from the rule of the Catholic hierarchy. They passed a law of reversion in 1857. These laws were of such nature as to declare their independence of the Catholic church. As these laws are practically the voice of the government of Mexico, it might be interesting to know just what they are. I give a synopsis of them as follows:—

Congress cannot pass laws establishing or prohibiting any religion.

The free exercise of religious services. The State will not give official recognition to any religious festivals, save the Sabbath as a day of rest.

Religious services are to be held only within the place of worship. Clerical vestments are forbidden in the streets.

Religious processions are forbidden.

The use of churchbells is restricted to calling the people to religious work.

The State does not recognize monastic orders nor permit their establishment.

The association of Sisters of Charity is suppressed in the republic, and Jesuits are expelled and may not return.

Matrimony is a civil contract and to be duly registered. The religious service may be added.

Cemeteries are under civil inspection and open for the burial of all classes and creeds.

No one can sign away his liberty by contract or religious vow.

These are some of the principal laws that bear upon the subject of religion, so that in Mexico to-day there are no church orders except the order of the priesthood; monks and sisters of charity have all been disbanded and are not permitted there at all. I have not seen a sister of charity in Mexico in all the time that I have been there. The church has secured about two thirds of all the property in Mexico. This was confiscated, except the houses of worship, and at the present time we find soldiers quartered in the old cathedrals, and museums and libraries and all these kinds of things in the old churches. This is a much better use than they were put to one hundred years ago.

[The hour having expired the speaker postponed until a future occasion an account of the work in which he with others is engaged in the city of Guadalajara.]

MONDAY, FEBRUARY 11.

THE BOOK OF COLOSSIANS.—No. 8.

 ELDER J. H. DURLAND.

UNION WITH CHRIST.

WE have reached a point in the epistle where it may be well for us to stop a moment, and consider what we are studying. We are apt to get our minds fixed upon the thought that Paul was trying to turn everybody from Judaism to Christianity, and that the people to whom he was writing were all Jews. So we infer that the customs that he brings in and speaks against, are Jewish customs. But it does not matter whether they were Jewish or heathen, if they do not belong to the gospel of Christ, the apostle treats them in the same way. Paul made no especial attack against the Jews. The fact is, he was writing to the Gentiles, or heathen. That makes it all the more applicable to us. The book of Hebrews is more difficult to study because we understand so little of the customs of the people to whom it was directly addressed. This leads often to wrong interpretation of certain passages, by which they lose their real force. But this book was written to a people who, like us, could not claim anything from being the descendants of Abraham.

Every one who has not accepted Christ is bound by some tradition or habit. He may say, "I will give up myself and all I have"; yet there is still something to which he is clinging. What we want to do is to cut loose from all these things, and get a heart connection with the Saviour. It is not enough to have an arm, hand, or finger union; we want the vital union of heart to heart.

Turn to John 15 and notice the figure by which Christ teaches the union between himself and his followers. "I am the vine, ye are the branches." Verse 5. Can you tell where the branch ends, and the vine begins? No. The branch is simply an extension of the vine. Such is the union between Christ and the believer. When you see a branch, you know it belongs to a grape vine. So when people see you, they should know that you are of Christ.

The branch that is connected with the true Vine is further distinguished by bearing fruit. When connected with Christ, we are bound to bear fruit. But the man who looks to ordinances for fruit, is like a man who has a vine, and ties the grapes on it, instead of letting it bear fruit. We want to have such

a close union with Christ that fruit will grow on us; and then it will be sure to be the right kind of fruit.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. For we are members of his body, and of his bones. Eph. 5 : 25-27, 30.

There is a union between our body and the risen body of the Lord Jesus Christ, which gives us the right to claim for our mortal frame all the vital energy of his perfect life. His body is ours. His life is ours, and it is all sufficient.

The Scripture abounds in expressions setting forth the holy, unblameable character of the people of God. "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Blessed are the pure in heart: for they shall see God." "Be ye holy; for I am holy." Perhaps we have sometimes wondered why the Bible puts the sinner above sin; connected with Christ, yet living right here in the midst of wickedness. As we read these things, we may say to ourselves: That is good doctrine, and I am going to live that way. I am resolved to read the Bible more than I have. I shall be more faithful in my devotions, public and private, and shall go to meeting more regularly. I think I shall also change my diet a little, that I may be more holy. But when we go to work in that way, with the avowed purpose of trying to make ourselves holy and unblameable, the first thing we meet with is that we fail. It fares with us as with the man in the legend. He thought the reason why he had such a bad temper and got angry so quickly, was because his neighbors were mean and provoked him. So he went off all by himself, and built him a hut in a lonely place. Now, he thought, he could serve God in peace, and show what a meek-spirited man he really was. But one day he went out to the spring to fill his pitcher with water. He set it on a rock, but the place was slippery, and the water tipped it over. He picked it up, and put it in place again, but it upset a second time. This was too much for the hermit. Immediately his fiery temper asserted itself, and he grabbed the pitcher, and dashed it on the rock.

This life of Christ cannot be obtained by mechanical work. Men may be temperate in their habits, but they will not be Christians unless Christ dwells within. The experience that we want to-day is not one that will try to produce the life; we want the life that will produce these things.

"My beloved is mine, and I am his." Song of Sol. 2:16. That is the relation of husband and wife.

and it is precisely our relation to Christ. We ought to believe with all confidence that he is ours, and we belong to him. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3:21. This is the union with Christ to which the law itself testifies. In the eyes of the law, we and Christ are one person, no longer two. How is it with the marriage relation? Before the man and woman were united in wedlock, there were two names, were there not? But after the ceremony is over, there is but one name. And whose name? The man's. So when the believer is united with Christ, his own name and character drop out of reckoning with the law, and Christ's are taken in their place. Then Christ himself lives in his flesh, and there can be no condemnation of his life.

"By all this is that a better covenant of which Jesus is the sponsor." Heb. 7:22 (Syriac). What is a sponsor? One who takes the place of another. Christ is not only a husband to us, but a sponsor. "He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3:16. The promises were made to Christ, and he takes the place of individuals who need the benefit of those promises. They take his name, and thus obtain all the promises made to him.

In the Authorized Version, Heb. 7:22 reads: "By so much was Jesus made a surety of a better testament." Christ is our surety. What do we mean by that word? I borrow ten dollars of a man. He has my word that I will pay it, but that is not the surest thing in the world. I may not be able to pay it. But here is another man worth thousands of dollars. He steps in and is my surety. If I fail, he is sure. Jesus Christ, however, does even more than that. He does not ask us to pay it at all. But he says, "Let me come in and live in you, and I will pay it all myself. And he has paid it. The union brought about between Christ and us, places his righteous life in the place of our past life of transgression. And then he says to us, My life shall be in you from the time you accept me. I am so thankful to God this morning that we don't need to live our past life over. We can take the life of Christ, and be looked upon as though we had never sinned."

"Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3:22, 23. Every Christian can read that, All are mine.

Now let us turn to Colossians, and read the ninth and tenth 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." The word here translated "complete" is literally rendered, "fully furnished." The meaning of the text is that in him we are fully furnished with all things. The same thought is clearly brought out in 2 Peter 1:3: "According as his divine power hath given unto us all things that pertain unto life and godliness." There is not a temptation that God will not prepare us to meet. So then, we need not be afraid to go out into the battle of life. All that we need to know is that God is leading us, and then we may be sure that all will be well. Not that we are to fold our hands, and say we cannot sin if we were to try to. I do n't see how a man could be any happier in being held from sin when he wants to be in it, than he would be in being kept from doing right when he wanted to do it. Let Jesus live in the heart, and then he will direct the life himself. But the religion of Jesus Christ is not a religion of impressions. By trusting to impressions we soon get away from all religion, and end in fanaticism. Faith is believing that when God says it is so, it is so. God's Spirit does its work in close connection with his Word. So do n't think that you are led by that Spirit when you are neglecting his word.

Now let us read together a few passages of scripture, and as we do so, endeavor to chain them together in our minds. We are Christ's (John 17:10), and have the witness of the Spirit (Rom. 8:14), he gives us his fullness (Col. 2:10), for the supply of all our needs (Eph. 3:17, 18, Phil. 4:19), and we live in him (Gal. 2:20), and shall not want any good thing (Ps. 34:10), for by his grace (1 Cor. 1:4, 5), we have access to the treasures (Col. 2:3), and live by faith (Heb. 11:38).

Brethren, let us make these promises real to ourselves this morning. I am not reading new scriptures, but simply putting the old ones together, that we may see more in them than we have before, and thus get a stronger hold of Christ.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col. 2:11, 12.

As circumcision was a sign of faith (Rom. 4:11) to the Jew, so baptism is a sign of the same thing to us. One was not the type of the other, but both are outward signs of inward faith. "Risen to walk in newness of life," says the apostle. It is the walk of faith.

And you, being dead in your sins and the circumcision of your flesh, hath he quickened together with him, having forgiven you all

trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Col. 2 : 13, 14.

How does Christ quicken us? By giving us his life. The word translated "blotted out" really means wiping out, obliterating. It does not mean simply to smear over. In our next lesson we will consider the things that were wiped out.

HEALTH TOPICS.—FLESH-EATING.

J. H. KELLOGG, M. D.

I WANT to show you to-day that there is a perfect parallel between the teachings of the Bible and the teachings of nature upon the subject of vegetarianism. In the first place, man's structure agrees with that of other vegetarian animals. The skeletons of the monkey, the gorilla, the chimpanzee, and the orang-outang have essentially the same structure as that of a man. They are all vegetarians. The gorilla, one of the strongest and most courageous of animals, lives entirely upon vegetables, nuts, and fruits. It will kill other animals, even the elephant, and man himself, in self-defense, but it will not eat them. These animals are vegetarians, not because they are compelled to be, for the forests where they live abound in animal life; but they choose to subsist upon vegetarian diet; they adhere to the original diet which God gave to them.

The striking similarity between the digestive organs of these animals and that of man would prove that the natural diet of man is a vegetable diet. The most eminent naturalists agree that the natural diet of man is fruits and grains. Man has degenerated, gone back and fallen away from God's original design for him in the matter of diet.

A point of the greatest importance is that the most healthy animal possible is inferior to man's natural diet. In the first place, every animal contains poisons which, if retained in the system, would kill the animal. We know what would happen to an animal or a person if the breath were stopped for five minutes. It dies; not because it cannot get air, but because of the poisons in the body. All the processes of the body generate poison. When the animal is first killed, the organs which dispose of the poisons cease to act; but the process of generating poison goes on until every part of the animal is dead. You have all seen the flesh of an animal quivering for some time after it is killed; and the poisoning process continues as long as there is life in the flesh, which is at least for half an hour or more after the

eliminating organs have ceased to act. So you see it is absolutely impossible to obtain flesh from even the healthiest animal without its being more or less contaminated.

And still another point of importance in this connection is that the blood which escapes from the animal at death is the purest blood, while the dark, venous, poisonous blood is retained.

Another thing to be considered is the amount of poison that can be extracted from beefsteak. Beef-tea is a stimulant. Some doctors declare that it is even more stimulating than brandy or whisky. Its action upon the brain is very much the same as that of liquor.

The effect of flesh-eating upon those who are unused to it, is intoxicating. Galton, when traveling in Africa, found a woman who had been left in a starving condition. He gave her some meat, and in a little time she became as hilarious as a person intoxicated with wine or brandy. The same thing has been seen in numerous other cases.

Some time since, I made an experiment upon a perfectly healthy man as to the effect of meat-eating. He had been used to a vegetarian diet; and I tested the excretion, the urea, and the amount of poisonous matter being carried off was 24 grams. After this man had eaten meat for a day or two, a test was made, and the amount of poison being eliminated was 50 per cent more than before, and the third day there was four times as much as when the man ate no meat. That shows that his vital organs had to dispose of four times as much poison when he ate meat as before.

I made a test upon a rabbit by injecting under its skin some of the excretion from the kidneys of this man before he ate any meat, and found that 40 measures (grams) killed the rabbit: but after the man had eaten meat three or four days, I found that it only took 20 measures to kill a rabbit, and a little later it only took 10 or 12. The poison killed the rabbit in a few seconds, almost as soon as if he had been shot.

Another point of great importance is that flesh-eating causes disease, such as gout, rheumatism, and Bright's disease. It is well known that these diseases come from an accumulation of poisons in the system; and it has been clearly shown how flesh-eating poisons the system. Just as long as the body can eliminate the poisons, it will not take disease; but when it can no longer throw off the poisons, the way is prepared for such diseases as those named. A man only needs about three ounces a day of the kind of food furnished by meat; and all that he eats more than this is converted into poisons. Flesh food cannot be stored up

by the liver for future use as starchy foods can; but it has to be disposed of in some way at once.

As has been shown, we have in seeds the same kind of good elements that is found in meat; and we have it at first hand, too, without any animal poisons mixed with it. Nature has stored in the seed the right kinds of food elements for us, and in the right proportions.

Another evil which comes from meat-eating is that certain diseases are directly communicated by animals, such as tapeworm, trichina, tuberculosis, and scrofula, which is another name for tuberculosis.

Question.—Do you prescribe meat for your patients?

Answer.—I do not. I do not think it is necessary to prescribe meat for anybody. Twenty years ago I would not have dared to say that; but I have been firmly of that opinion for some years. I think that any man or woman that can get well at all, can get well better without the use of meat than with it.

Question.—Do you allow the patients at the Sanitarium to eat meat?

Answer.—We do not prohibit it. We tell them it is better not to use it; but if they insist that they must have it, we try to do the best we can for them under the circumstances. The fact is that we have had so little moral support in this matter that we could not carry out the principles as we desired. A few years ago we had no one to stand by us, and reports have been circulated all over the land, that the Sanitarium was starving its helpers, because they had no meat. But I am glad to say that within the last two or three years there has been a change; and I believe we shall soon have the moral support in precept and example of our people as never before.

There are a few more arguments that I wish to present upon the subject of meat-eating. The best and choicest gifts to humanity—science and knowledge—have originated with, and have been preserved by, vegetarian nations. Nations which have adhered to their original Eden diet, have not lapsed into savagery. The Hindus and Chinese are examples of this.

Flesh food is unnecessary for man, and for carnivorous animals as well. The dog, for instance, lives longer, enjoys better health, and is more kind and teachable on non-flesh diet. I have recently learned of a cat in New York that will not eat meat. It will catch mice, but will not eat them.

The greatest writers and philosophers have been vegetarians, as well as the strongest men in the world to-day. The porters of Constantinople will carry one thousand pounds at a load, and yet they subsist on grains and fruit entirely.

It is an interesting fact that carnivorous animals do not eat the flesh of other carnivorous animals. The lion does not eat the lion, the panther, or the wolf, doubtless because of the strong odor and taste. The strong odor of the carnivorous animal is due to the concentration of animal poison. The flesh of the hog that is fed on meat is tainted. The flesh of the man who eats meat is also tainted.

THE THIRD ANGEL'S MESSAGE.—NO. 9.

ELDER A. T. JONES.

THERE is another very important thing that I must notice with this division of the subject. It is a thing that is going to *force* every Seventh-day Adventist and every other Christian to a decision between Christ and this world; and between allegiance to Christ and connection with the United States government. It is a proposition indorsed by all the governors of all the States and Territories of the United States, to drill in military tactics all the school-boys in the public schools. Some of the governors in the States where the legislatures are in session are already trying to get legislation enacting laws providing for it. A meeting in favor of the project was held in New York City the 25th of January, in which speeches were made.

Let the United States government and all the States undertake to drill in military drill, filling with the war spirit all the children of the country, and what Christian can allow his children to take any part in it? And if the evil thing shall be made compulsory, or shall be *required* by law, then what Christian can allow his children to be in the schools any more? The word that ushered Christ into the world was, "Peace on earth." This thing is precisely what it says in Joel: "Prepare war." Are you ready for the issue? The scheme is on foot, and has spread over all the country like a flash of wild fire. It has been taken up as though it were the grandest thing that ever was, from the day it was mentioned. It has been greedily grasped, and it is proposed at once to fix it in the law.

Whether this military drill, this inculcating the war spirit into all the children of the country, shall be made compulsory at the first or not, the doing of it at all is enough; for the simple introduction and practice will make the thing in a sense, compulsory, for the simple reason that any boy that would refuse to take part in it would be called a coward by those who did take part. He would be ostracized; his schoolmates would pass him by on the other side. For

all this is to be done in the interests of "patriotism;" it is said to be all for the "inculcating of patriotism," and "love of the flag." Any boy that will refuse to take part in the military exercise will be declared "unpatriotic;" he will be "despising the flag;" it will be said he does not "love the country;" is "a traitor." But no Christian parent can allow his child to be filled with the war spirit. It is with the Spirit of Christ, the Spirit of peace, that he must be filled. It is to Christ, that his allegiance is owed.

This is certainly true. And that being so, it brings a test that will separate every Christian child and every Christian parent from the government of the United States and every State. Then is it not time we began to be separated anyway? Were the lessons last week too extreme? Did they go too far when they said, Let us cut loose? Why, brethren, the very events from the side of the enemy are forcing us right up to the line where we have to decide between allegiance to Jesus Christ and this world.

But there stands that wicked thing right before every Seventh-day Adventist and every other Christian in the United States. It will be a test as to whether he will let every earthly thing go, and hold only to Christ, let them call him what they choose. That is the test. It is only another note sounded in the one universal call, "Come out of her, my people."

But where did the mischievous thing start? This particular phase of it as to putting it in the public schools started WITH THE PAPACY. Professed Protestant churches have been organizing what they call "Boys' Brigades" for two summers. But the first step that I have found toward putting it into the public schools, and forcing it upon the people of the country, was by the Catholic Club of Jersey City, N. J., as reported by the *Catholic Mirror* of October 6, 1894:—

The Catholic Club of Newark (N. J.), at its meeting last Wednesday night, adopted a set of resolutions asking the Legislature to make provision for the introduction of military drill in the public, parochial, and other schools within this State, in which boys are taught. The resolutions are as follows:—

"Resolved, That in the judgment of the Catholic Club of Newark, N. J., the military resources of our country should not now be neglected, but should be developed as fully as a reasonable economy will allow; and be it,—

"Resolved, That we, therefore, suggest, respectfully, to the Legislature of our State, that military instruction for the boys in our public schools ought to be provided for, and may without a doubt be secured very cheaply through the agency of the members of the Grand Army of the Republic, and of the National Guard of the State; and be it,—

"Resolved, That we also suggest to the Legislature the propriety of providing for similar instruction in all the other schools in this State in which boys are taught; and be it,—

"Resolved, That a copy of these resolutions be forwarded to the Clerk of the Senate, and another to the Clerk of the House of the Assembly."

It is hoped that such a plan will come in vogue, as it will be of great benefit to the boys in many ways.

Lafayette Post of the Grand Army of the Republic, of New York City—the one which started the movement to put the flag on every school-house—has lately taken it up and has spread it abroad to the whole country.

Now look further at the situation: Every one that protests against that will be accused of being unpatriotic; and on the other hand, the papacy will simply crowd herself forward as the most patriotic of all, because she can indorse it to the fullest measure. She can show that she is the most prominent in the movement, and in favor of it. Thus this is simply another means by which the papacy will set herself at the head of everything, and will rule over all.

Here is a dispatch from the *Detroit Evening News*, of Feb 4, 1895, relating to military drill in the churches, which is an illustration of the evil thing, whether in the public schools or in the apostate churches:—

UNITED BOYS' BRIGADES.

CHICAGO, Feb. 4.—The United Boys' Brigade of America, composed of companies of youths organized under military discipline in the various Christian churches of the land, has just been incorporated, with headquarters in Chicago. The incorporators are the Rev. H. W. Bolton, representing the Methodists; the Rev. P. S. Henson, the Baptists, and others. The brigade movement has for its object the development of patriotism and piety in boys, and its essential features are the drill, the study of the Bible, and missionary work. About ten years ago William A. Smith, a British soldier, organized the first brigade in Glasgow, Scotland.

Brother Robinson says it is all over England and Scotland. Are not these things near enough to us, and are they not clearly enough set before us to show where these things are driving us? They are forcing a separation of the Christian from everything on the earth. Then, is it not time that we should make that separation, brethren, from choice, and in heart, and with all the heart?

Babylon embraces the world, and separation from Babylon means nothing but separation from the world. And these things are so near to us, and the separation so near to be forced upon every one who will be loyal to Jesus Christ; all this proclaims the all-urgent necessity that we seek God with all the heart, and let our hearts be separated, and we separated in heart, unto God wholly.

Here are a few clippings in which this military movement is discussed, which are worth reading. One from the *New York Recorder*, indorsing it fully throughout, says:—

Military drill in the schools is evidently foreordained. . . . How much has been done already in this line, and how much more may be done, was amply demonstrated by the exhibition given in the Seventh Regiment Armory the other day, where not only the boys but the girls acquitted themselves with signal credit.

In the *New York Sun*, of February 8, a trustee of the Twenty-third Ward school of New York City, in noticing a resolution that had been passed by a meeting of Quakers, disapproving of this military movement, says, among other things:—

The Board of Education of our city has taken up the matter, with the result that in our own State a bill has just been introduced in the Senate asking for \$100,000 for the equipment of scholars of eleven years of age and upward in the public schools.

That is military equipment, of course. That is, the Board of Education of New York City has attended to having a bill introduced in the legislature of New York to equip school-boys of eleven years and upward. He continues:—

But in addition to the benefit that the nation may and will derive from this military training in the public schools, I maintain that the scholar will also be benefited, in giving him a manly, erect, and graceful bearing, and in making him more self-respecting; in strengthening the body as well as improving the mind, for there is no better exercise than drilling and marching; in learning discipline, and therefore obedience and submission to lawful authority; in teaching to make him a good, loyal, and patriotic citizen, who loves his country, and if need be, ready to die in her defense; in giving him self-control and command of himself, and therefore not only valuable for its effect on the mind, but also on the body, and, in fact, in making him strong, active, and brave. I am heartily in favor of the movement, and you may count me one of its most earnest supporters.

But it is not all that way; there are some opposing voices heard. One man, writing to the *Chicago Herald* February 3 or 4, speaks in this way:—

I notice in an evening paper of recent date an article concerning the enrollment of boys into a church military organization for the purpose of fostering the war spirit and the proverbial meekness of the lowly Nazarene. Can anything be more stultifying, contradictory or grotesque than this? When the boy's education is finished in this new school, what a peculiar product he will be; what a laughable combination of saint and devil; what an impossible mixture of right and wrong; what a commentary on the Christian Church, whose mission is supposed to be the inauguration of a reign of universal peace; what a confession of weakness; what a despicable trick to fill empty pews; what an insult to the memory of that noblest of characters, Jesus, whose life, acts, and teachings were the exact reverse of this! If this is Christianity, what, in the name of religion, is paganism? . . .

These church military organizations, in their utter disregard for consistency, decency, genuine morality, real justice, and, in fact, all of the Christian virtues, have no parallel in history; and the men who engineer this game—for it is only that—are the worst enemies to true democracy and republican institutions possible to imagine. This may sound radical to some, but it is true, and truth is only radical to the person unacquainted with it, and there are many such, alas, too many.

Here is a paper in which is printed the annual address of Mrs. Marion H. Dunham, of Burlington, Iowa, of the Woman's Christian Temperance Union; she has some excellent remarks upon this. Speaking of the increasing conflicts among the laboring classes, capital and labor, and so on, she says:—

One feature has developed which can well excite the alarm of all who love their country, and that is the cultivation of the military spirit and military training.

Then speaking of dangers enough in the regular course of governmental affairs, she continues:—

But far more serious than all of these is the fact that in a time of profound peace, threatened by no other nation, our position and power making us, in fact, impregnable to all attacks from any possible hostile power, our schools and our churches are turned into military camps, and our young boys are drilled with arms that have been used on the battle field, and the thirst for shedding the blood of their fellow-men aroused in their young hearts. In my own city [Burlington, Iowa] the girls who are serving as substitute teachers are called "cadets," and their work "cadetting," in order apparently to familiarize them with military terms and ideas, that even womanly influence shall not be exerted for peace. Our colleges are supplied with instructors by and at the expense of the government, and the Boys' Brigade of the churches, which are supposed to be organized to spread the gospel of "peace on earth, good will to men," numbers about 15,000, and the old Sunday school hymn of, "I want to be an angel, and with the angels stand," changed to—

"I want to be a soldier,
And with the soldiers stand,
A cap upon my forehead,
A rifle in my hand.
I want to drill for service
With military skill,
And master modern tactics
The most approved to kill."

Then it goes on and gives a revamping of that old hymn, and continues:—

No foes from abroad menace us, that this preparation is needed, and whatever this movement means or portends, it is contrary to the spirit of Christianity; it is turning civilization backward to the time when might was right, and every man's hand was raised against every other.

From this we can learn another thing, and that is the real Christian minds of the country will turn away from this and protest against it, and that only opens wider the door for sounding aloud the cry, "Come out of her, my people." Those who are favorable to Christianity even, and want to see the spirit of peace spread, you can see for yourself that this movement in itself repels them, and indeed shuts them out. It draws the line between them and the government. And just now God has a work in the earth, a message to be spread, calling upon all who would save their souls alive to separate utterly from all such evil things, to set themselves against it with

all their hearts, and turning to God in the spirit of peace, they all, from the least to the greatest, may know Him who is our peace.

Here then is the situation as it is to-day on all sides: Every element of the world — whether in the papacy, in apostate Protestantism, or on the part of the government itself,— everything is driving us right to the point where we are compelled to decide, and separate from the world and all that is in it. Well, then, shall we not look at it from the side of God's truth, and have his Spirit which will indeed separate us, and clothe us with such power as will awake the world to danger and save from the impending ruin every soul who will be saved. Here is the word: Isa. 40 : 9, reading the margin: —

O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

God wants us to find him now. And remember that this 40th chapter of Isaiah corresponds to the loud cry of Revelation 14 and 18.

Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom.

Thus the Lord says to us in this time, Get up into the high mountains, and lift up your voice with all your strength, and do not be afraid. Tell to the people, Behold your God. He is your refuge; he is your salvation; he is your protection.

Now let us turn again to the study of what it is to come out of Babylon. Every one knows now that to come out of Babylon is to come out of the world, and to separate from Babylon is to separate from the world. What we want to know next is, What is it to come out of the world? what is it to separate from the world? Gal. 1 : 4 will answer that question in a word; we shall have to read the 3d and 4th verses together, to get the connection, but the 4th verse is the one that has the point in it.

Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world.

As he gave himself for our sins, in order to deliver us from this present evil world, it follows plainly enough that connection with the present evil world, and even the evil world itself, *lies in our sinfulness*. And therefore, to deliver from this world, we must be delivered from sin. Not from some particular sins, but from *sin itself*, the thing, the root, and the all, of it. The word of God does not take a man and find out how much of good there is in him, and how

much bad there is in him, and then patch the good on in the place of the badness, and take him into heaven that way. You should not put a new patch on an old garment. Christ said so, and it is so. Then we are not to see how much good there is in us, how many good traits we have, and give ourselves credit for these, and then get enough goodness from the Lord to supply whatever we may lack. No; there is no goodness, not one good thing there at all. The whole head is sick, and the whole heart is faint. From the crown of the head to the feet there is no soundness in it; but instead there are wounds, and bruises, and putrifying sores. "Who shall deliver me from this body of death?" Rom. 7:24. It is a body of *death* simply because it is a "body of sin." Rom. 6:6. To be delivered from sin, then, is to be delivered from ourselves. That is what it is to come out of Babylon.

Many people have been getting the idea that if they get out of the Methodist Church, or the Presbyterian Church, or the Catholic Church, and get into the Seventh-day Adventist church, then they are out of Babylon. No; that is not enough, unless you are converted; unless you are separated from this world; you are not out of Babylon, even though you are in the Seventh-day Adventist church, and in the Tabernacle in Battle Creek. This is not saying that the Seventh-day Adventist church is Babylon, that is not it at all; but the man who is connected with himself is connected with the world, and the world is Babylon. You have separated from sin, separated from this world, to be out of Babylon. "Having a form of godliness; without the power," is simply another expression which describes Babylon and her condition in the last days. That being so, if I, a Seventh-day Adventist, have the form of godliness without the power, I belong to Babylon; no difference what I call myself, I am a Babylonian; I have on the Babylonish garment; I bring Babylon into the church wherever I go.

(To be continued.)

WORK AMONG THE COLORED PEOPLE.

ELDER H. S. SHAW.

I ASSURE you that I am interested in this work to which I have been assigned. I do not say that this work or the field to which I have been assigned is the most important in the world. The field is the world, and Jesus died for every person in every part of the world, and no one part of this field can be more important than another; but I do say that the field to which I have been assigned and the people

whom I represent to-day are of as much importance as any field on the face of the earth. And I am convinced from the word of God and the testimony of his Spirit that some things concerning this particular work need our special attention at this time. You know this people. You know their history, and you know to some extent what they have gone through. In 1619 the first slave was sold in this country, and on the first of January, 1863, when the proclamation went forth, there were four millions of this people in servitude that could not call their souls their own. In those days it was considered a crime for a colored man to try to learn to read.

The statement that the colored people are not capable of being educated is basely false. There are, at the present time, it is said, about six and one-half millions of this class of people in the South. Slavery is now in the past; they call their souls their own; but the prejudice that exists between the whites and the negroes makes it almost impossible for a colored man to show what he can do, and what capabilities he does possess. However, against everything that is in the way, in spite of these things, in spite of everything that has been brought up to keep these people down and to hinder their progress, I must confess, and I am not ashamed to do so either, that they are making rapid progress in the branches of education.

I will not attempt to tell you of the numbers of schools, colleges, seminaries, and industrial schools that are scattered throughout the South, but they are there by the score; and, by the way, there are some good suggestions that we can get from these men concerning industrial schools. I will mention here, while I think of it, just one place in Alabama. It is four miles from the city of Huntsville; it was established about five or six years ago upon a small scale, but it has grown until they have over three hundred students there. There are perhaps one hundred and sixty acres of land, and they are taught the different trades, such as blacksmithing, wagon making, shoe making, farming, domestic economy, etc. Arrangements have been made to furnish board and tuition for seven dollars a month. The students are required to choose the trade upon which they desire to enter. The work that is done brings them in money; they sell the buggies, shoes, etc., that they make, and eat and sell the products of the farm, and thus many of the pupils of the school pay their tuition, so that all they have to pay is for their clothes. There is not one in the school but makes at least three or four dollars per month toward their tuition. There are scores of young men and women that should be in our schools

to-day that cannot do so on account of means. I have been crying to God for a school to be established in the South, so that we will not have to send young men and women from the South to the North to educate them and then bring them back South to labor.

Now it is not simply the color line between the whites and the negroes that exists in this world, but there are various lines, and they are found in every nation in this world. In some countries there is a line between the rich and the poor, in others a line between castes, in others between color.

Back there in the time of Christ they had a partition in the court, and no Samaritan or person that was not a Jew dare go inside that partition. The Spirit of prophecy takes up that idea and states that when Jesus went into Samaria, he ate at their tables and slept under their roofs, setting the example that we should not hold prejudice in our hearts against any individual, etc. Then Paul in writing brings out the very words, "Breaking down the middle wall of partition." Now that do n't mean simply the partition in the court, but that brought out that expression from Paul, because that partition was there. And he uses that expression "partition between us," and says that Christ broke that down:

Well, is it down yet? Hav'n't we been hearing the last few nights that we are to separate from the world entirely, and do you think it is possible for one to be completely separate from this world when they have a prejudice against any individual, either of caste, color, or for any national distinction of any kind?—No. In Acts 10, when Peter had such a prejudice against the Gentiles that he dare not go down and preach to them for fear the Jews would think he was not a good man, the Lord had to show him that all men were equal in his sight. "And he said unto them, Ye know that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation." Where do you find in the Bible that it is an unlawful thing for a Jew to keep company with one of another nation?—Nowhere. Custom makes law. Then the law that forbade this did n't come from God. It was a law though; but he says, "God hath showed me that I should not call any man common or unclean." If God showed Peter that, he showed you and me the same thing.

A large majority of the inhabitants of the world are colored people. But some have said, "I wonder why it is that the Lord made the black man black;" but I wonder why in the world he made the white man white. The mystery to me is, why he did n't make all of them colored. "The character makes the man." I am glad the Lord said that. It takes

the character of Jesus Christ, too ; and the character of Jesus Christ in the black man is the character of Jesus Christ, notwithstanding.

If a red man, a Chinaman, or an African, gives his heart to God, in obedience and faith, Jesus loves him none the less for his color. He calls him his well beloved brother. The day is coming when the kings and the lordly men of the earth would be glad to exchange places with the humblest African who has laid hold on the hope of the gospel. To all who are overcomers through the blood of the Lamb, the invitation will be given, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—*Special Testimony.*

[Brother Shaw spoke hopefully of the work in which he was engaged, and urged that greater efforts be made in behalf of the colored people of the South. His remarks showed an earnest devotion to the work he has espoused, and were well received by those who heard him.

He was followed by Elder R. M. Kilgore, the superintendent of the Southern district, in well chosen and appropriate remarks.]

EDITORIAL NOTES.

AMONG the arrivals which were announced in our last number, should have been the name of Brother E. W. Snyder from South America. To the list of delegates already published, the names G. F. Watson, of Iowa, and W. A. Henning, of Nebraska, should be added.

THE acoustics of the Tabernacle have been greatly improved from what they originally were, but the size of the building is such that all speakers should take pains to know that their voices reach even the vestries when they are occupied. Quite a number fail to do this, especially in announcing hymns and appointments. To such the BULLETIN says respectfully: "Louder, please."

As anticipated in our last, the California delegation, consisting of C. H. Jones and wife, M. C. Wilcox, M. H. Brown, and J. E. Graham arrived on Monday afternoon, and report a pleasant journey *via* the Santa Fe route.

AFTER a brief visit to Minneapolis, on account of his wife's health, Elder A. J. Breed returned to the city on Monday night. They have reason to hope that the case of Sister Breed is not as serious as was reported, though she will probably soon need to seek a more genial climate.

PROF. W. W. PRESCOTT narrowly escaped a severe attack of pneumonia. He was obliged to be absent from his appointments a few evenings, but now we hope he is where he can again participate in the work of the meeting.

WE are pleased to see among those attending the meeting Brother S. Osborne, of Kentucky, an old and tried soldier in the cause of the Third Angel's Message. It is now fifteen years since he attended General Conference.

MILTON C. WILCOX, editor of the *Signs of the Times* of Oakland, Cal., is among the California delegates. Brother Wilcox's health is quite impaired, and after the Conference he purposes to seek recuperation at physical labor on the old home farm in New York.

DR. KELLOGG's lectures on the question of flesh-eating have aroused a deeper interest in vegetarianism than we have ever seen manifested before. The result will be, doubtless, that butchers will not be patronized to the extent they have, by some of the hearers, and that perhaps was not very great.

ALL regret that the health of Elder U. Smith does not admit of his participating in the exercises of the Institute. But we indulge the hope that we may yet hear from him of his trip and observations in other lands. Since his trying ordeal of Syrian fever in Damascus, his stomach has not recovered its equilibrium.

THE Committee on Seating Delegates is H. E. Robinson, N. W. Kauble, and J. M. Rees; and they are court of last resort.

THERE being no public meeting on the evening after the Sabbath, the "old students" of Battle Creek College met by invitation of Miss Mary Steward at the home of her father, Elder T. M. Steward. About forty were present. Among these were H. P. Holser and wife, E. H. Gates, A. J. Read and wife, G. C. Tenney and wife, Prof. Bell, Mr. and Mrs. D. W. Reavis, Elder and Mrs. E. A. Merrell, Mr. and Mrs. C. H. Giles, Prof. and Mrs. G. W. Caviness, U. Wilton Smith, Mr. and Mrs. F. L. Mead, Dr. W. H. Riley, and Elder and Mrs. W. B. White. A pleasant time was spent recalling past associations, in which the names of many absent ones were mingled.