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GENERAL CONFERENCE BULLETIN.

PUBLISHED QUARTERLY.

VOL. I.

BATTLE CREEK, MICH., FEBRUARY 15, 1895.

EXTRA, No. 5.

GENERAL CONFERENCE BULLETIN,
PUBLISHED QUARTERLY BY THE
GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.
Terms, 50 Cents per Year.

PROGRAM FOR THE GENERAL CONFERENCE
PROCEEDINGS.

*Devotional meetings each day except Sabbaths, from 8:30
to 9:45 A. M.*

Friday, February 15.

10:00 A. M. General Conference. Organization.
Address, and Appointment of Committees.

3:00 P. M. International Sabbath-school Association.

7:00-9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Sabbath, February 16.

10:30 A. M. Sermon.

3:00 P. M. Social Meeting.

Sunday, February 17.

10:00 A. M. General Conference. Report of Educational Secretary.

3:00 P. M. International Tract Society.

7:00-9:00 P. M. Bible Study.

Monday, February 18.

10:00 A. M. General Conference. Report of District Superintendents.

3:00 P. M. Educational Association.

7:00-9:00 P. M. Bible Study.

Tuesday, February 19.

10:00 A. M. General Conference. Report of Foreign Mission Secretary and District Superintendent of Europe.

3:00 P. M. Health Reform Institute.

7:00-9:00 P. M. Bible Study.

Wednesday, February 20.

10:00 A. M. Review and Herald.

3:00 P. M. General Conference. General Conference Association. Agents and other Business.

7:00-9:00 P. M. Bible Study.

Thursday, February 21.

10:00 A. M. General Conference. Report of General Conference Treasurer and the Statistical Secretary.

3:00 P. M. Medical Missionary and Benevolent Association.

7:00-9:00 P. M. Bible Study.

Friday, February 22.

10:00 A. M. General Conference.

3:00 P. M. International Religious Liberty Association.

7:00-9:00 P. M. Bible Study.

Sabbath, February 23.

10:30 A. M. Sermon.

3:00 P. M. Social meeting.

Sunday, February 24.

10:00 A. M. General Conference. General Business.

3:00 P. M. General Conference. Education.

7:00-9:00 P. M. Bible Study.

Monday, February 25.

10:00 A. M. General Conference.

3:00 P. M. International Sabbath-school Association.

7:00-9:00. Bible Study.

Tuesday, February 26.

10:00 A. M. General Conference. Reports of Committees.

3:00 P. M. Medical Missionary Association.

7:00-9:00 P. M. Bible Study.

Wednesday, February 27.

10:00 A. M. General Conference.

3:00 P. M. Open.

7:00-9:00 P. M. Bible Study.

Thursday, February 28.

10:00 A. M. General Conference.

3:00 P. M. Review and Herald.

7:00-9:00 P. M. Bible Study.

Friday, March 1.

10:00 A. M. General Conference.

3:00 P. M. International Tract Society.

7:00-9:00 P. M. Bible Study.

Sabbath, March 2.

10:30 A. M. Sermon.

3:00 P. M. Open.

Sunday, March 3.

10:00 A. M. General Conference.

3:00 P. M. Open.

7:00-9:00 P. M. Bible Study.

Monday, March 4.

10:00 A. M. General Conference. Closing Meeting.

THE PRESIDENT'S ADDRESS.

ELDER O. A. OLSEN.

In the good providence of God we are again permitted to assemble in General Conference. We are glad to see the large attendance and general representation, and extend to all a hearty welcome. It is a source of joy to look over this assembly of delegates who have come from many parts of the world, and to see in it a token of the rapid progress of the Message. The importance of this meeting will not be second to that of any such gathering in the past. Indeed, in the very nature of the case, every meeting will be more important than the one preceding it.

The outlook for the work is encouraging. The general situation was never so favorable for the rapid proclamation of the truth to every nation and people as at the present. In the passing of time and the development of events, our position is continually being strengthened. Many things that were wholly matters of prophecy a few years ago, are now fully demonstrated in fulfillment. This gives added strength and power to the Message.

In the early history of the Message, but little attention was given to us as a people; but this state of things has changed, and our work is rapidly coming into notice before the world. During the past year the public press has had much more to say about us than ever before. All this has its significance, and it is fast putting us in a position where our opportunities for work will be enlarged, and our responsibilities correspondingly increased. This is in the providence of God.

The agitation for religious legislation continues, and with the spirit of true Protestantism fast dying out, this movement makes rapid progress. During the past two years the arrests of our brethren for Sunday labor have continued to increase in number. During this time forty-one have been arrested, and thirteen have served a longer or shorter sentence in prison. These experiences are also coming to our people in other parts of the world. In Australia three of our brethren have been arrested and condemned to the stocks. In Basle, Switzerland, Elder Holser suffered three weeks' imprisonment in consequence of work done in our publishing house there on Sunday. In Christiana, Norway, our publishing house has been twice fined for Sunday labor. These fines have not been paid, of course, and arrest is imminent.

These things are intended by the enemy to discourage and intimidate souls, but the result is just the opposite. In this country, in Australia, and in

Switzerland, persecution, instead of hindering our work, has given it a new impetus. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Psalms 76:10.

GROWTH OF THE WORK.

The records of the past year show that we have held twenty-nine State and twenty-eight local camp-meetings. In the same time our church membership has increased from 37,404 to 42,763. This record shows an encouraging gain over that of previous years.

Since the last General Conference, sixty-two brethren have been ordained to the gospel ministry, and ninety-one church buildings have been erected in the United States alone, or are now in process of construction. The contributions to the work, both for the home and distant fields, have also been considerably increased. But the most encouraging part of all, is that there has been, as we are led to believe a spiritual growth in most of the conferences, and for this we have reason to be grateful.

DEATH OF LABORERS.

We have reason to be grateful for the health that has been enjoyed by our laborers generally, and especially by our missionaries. But very few of them have been seriously afflicted. We deeply mourn the death of Elder A. E. Flowers, who was sent to Trinidad, where his work was suddenly cut short by that terrible malady, yellow fever. His bereaved companion has our deep sympathy. We also lament the death of Elder Knud Brorsen, who, on returning to his field of labor in Scandinavia, shortly after our last General Conference, suddenly sickened and died. It may truly be said of these brethren that they died in the Lord, and "their works do follow them."

On the 20th of last June, Elder A. S. Hutchins passed away. He was a pioneer in our work. His faithful life and tender watchcare over the interests of present truth in the State of Vermont for so many years, caused him to be regarded almost as a father to his conference. He was esteemed as a true father in Israel among his acquaintances in all the conferences. His wife survives him. May she continually be comforted by the divine Presence.

TOUR ABROAD.

Our work and message being to the world, other nations, peoples, and countries have as much claim upon our attention and care as the home field. The Foreign Mission Board, realizing this, decided that the chairman of the Board ought to visit those parts of the world where our work has begun, so that we might have a proper understanding of the work and

its needs in the different countries. It will not be consistent to take the time of this meeting to present a detailed account of our tour. We have already reported through the *Review and Herald*, and also spoken at some length of the work in those countries at the time of our Council. We therefore submit only a brief summary.

Sailing from New York, July 12, 1893, we arrived at Liverpool on the 19th. After making a short visit to Ireland and to some places in England, attending a council at Copenhagen, Denmark, and the yearly meetings in Switzerland and Germany, we sailed the 23rd of September for South Africa, where we arrived October 11. It was our first visit there, and occupied a little less than a month; but during this time the annual South African Conference was held, which gave us a good opportunity to become acquainted with many of the brethren. We found the work in many ways more advanced than we had anticipated and the general outlook seemed encouraging. The first year of their school was nearing its close, and had been successful above their highest expectation. The Lord has blessed the brethren in Africa with means with which to forward the work. It is our conviction that the work in Africa has an important future, and if the brethren prove faithful to their responsibilities, the Lord will crown their labors with success. Although our stay was brief, permitting us only to visit Cape Town and the near vicinity, we thus received a much better idea of the situation there than we could otherwise have obtained.

From Africa we went by steamer to Wellington, New Zealand, stopping on the way at Hobart, Tasmania, where we met with Brethren A. G. Daniells, W. D. Salisbury, and others. Reaching Wellington, New Zealand, November 29, we found the camp-meeting in progress. Brother and Sister White were there, and also other laborers who had come from America. Our missionary ship, the "Pitcairn," was in port with her crew. This was the second camp-meeting held in New Zealand, the first being held the year before at Napier. The attendance was large and the occasion a very profitable one. A good interest was developed in the city, and it was much regretted that on account of lack of laborers, the work could not be followed up. These people are hearty, whole-souled, and earnest in the work, and our visit, though brief, was much enjoyed. It is a good field for labor, but the lack of laborers is very great.

December 12, in company with Brother and Sister White, we took passage for Sydney, Australia. The steamer passed along the east coast, making stops at

Napier, Gisborne, and Auckland, which gave us an opportunity to go on land and see something of these places, at each of which we have churches. At Auckland we had meetings Friday evening and Sabbath forenoon, the boat stopping thirty-six hours. Arriving at Sydney on Tuesday, we met Elder Corliss and family, they having just arrived from the United States. Our stay in New South Wales was a little over a week, in which time we met with the churches at Sydney, Parramatta, and Kelleyville, and also spent some time with the brethren in looking around for a suitable location for our school.

The workers' meeting of the first camp-meeting held in Australia, was in progress at Melbourne when we reached that place, December 28. The camp-meeting as a whole continued over four Sabbaths, and was a success in every respect. The attendance was large, and the interest excellent. The camp was well located, and contained over a hundred new tents. I believe that this camp-meeting had a more decided effect in bringing the truth and work for our time into prominence before the people of Melbourne and Southern Australia than anything else we could have done. The coming of Elders Corliss and Colcord, with their families, was providential, and their labors were much appreciated. Sister White enjoyed freedom in her labors, and spoke with great power. The effect of the meeting was marked, and the labor carried on in following up the interest raised by the camp-meeting resulted in raising up three more churches in the city of Melbourne and its suburbs.

Our stay in Australia was limited, it being necessary for us to leave February 19 in order to return to the United States in time to be present at the Council held there in early spring.

Australia has been passing through a severe experience financially, which has brought suffering to many people. This state of things has seriously affected our publishing and book work, but otherwise the laborers have been very successful. During the whole year the number of believers has been greatly increased. On the whole, Australia is one of the most favorable fields for the Message.

For two years a Bible school was carried on in rented quarters at Melbourne. The Australasian Conference is now arranging for a permanent location for a school. It will be remembered that at the last General Conference an appropriation was made for this purpose. So far, only a part of this has been called for on account of some delay in getting the work started. The labors of Brother and Sister White have been of the greatest benefit to the work in Australia. They have found a large amount of work, and many things requiring their presence and

labors, which has rendered it necessary for them to remain longer than was at first anticipated.

Since the last General Conference, the Foreign Mission Board, in compliance with the urgent request of the brethren in Australia and New Zealand, have sent them three ministers with their families, one canvassing agent, and one physician. besides returning Brother and Sister Semmens and Brother Teasdale, who came to this country, and spent some time in preparing for the work.

The future prospects for the work in Australia are very encouraging. They need at present assistance in erecting church buildings at important centers.

We shall now call attention to some of the leading lines of work carried on by the denomination. Among these we mention first:—

THE EDUCATIONAL WORK.

This has made steady progress during the last two years. A school has been started at Keene, Texas; the Mt. Vernon sanitarium has been discontinued, and the buildings converted into an academy; and on the 31st of August, 1894, our first educational institution in Europe was dedicated. This school is located at FredericksHAVN, in the northern part of Denmark, and is a union school for the three Scandinavian countries. All these schools are well attended, and have excellent prospects. Neither would I fail to mention that we have a school in operation on the island of Raiatea, under the management of Elder B. J. Cady; one on the Bay Islands, in charge of Brother W. A. Miller; and the third one just starting up on the island of Raratonga. At Tahiti a small school has been in progress until lately. All the above are advance moves in the educational work which have been made since the last General Conference. In all, we have at the present time five colleges, five academies or high schools, and fifteen or more church and conference schools. These last are mostly in countries outside of the United States, eight of them being in Europe.

Of the importance of our educational work, I cannot speak too strongly. I am glad to see the increase of interest manifested, and the large attendance at all our schools, even in these adverse times. At present there is not so much call for increased facilities or more schools as there is for bringing the schools we have up to the high standard which should characterize our educational work, that they may more fully meet the object of their existence. We would strongly urge that conferences and churches do not move forward in establishing schools without due deliberation and proper consultation with those chosen to represent the denomi-

nation in this department. Premature movements in this line would be detrimental to the best interests of the work.

OUR HEALTH WORK.

The work to be accomplished in the closing period of probation is to be, if possible, more full and complete in every respect than at any previous time. Such a work includes a physical as well as a spiritual preparation, for it is our "whole spirit and soul and body" that are to be preserved blameless unto the coming of our Lord Jesus Christ. For this purpose God has given us the health reform. And we are glad to report an increasing interest in health principles among our people and our ministry. Our schools have also taken advanced ground on these principles. This is as it should be. We shall find that God means all that he has said on this subject, as well as in everything else. It is becoming generally appreciated that physicians, nurses, and medical workers may be just as closely connected with and just as much workers in the Message as is the gospel minister or Bible-worker, and all be under the direction of the General Conference.

During the past two years there has been a larger accession to the number of our medical workers than in all the years before. We also find an increasing demand for health institutions at important centers, especially in places where our larger schools are located. Just now a beginning is being made at Boulder, Colo., and at College View, Neb. In South Africa a sanitarium is in process of erection, and the people are calling for such institutions in many other places, but as yet we are not prepared to furnish the necessary help.

The Foreign Mission Board has established a medical mission in Guadalajara, Mexico, under the charge of Elder D. T. Jones, which is having good success. Lillis Wood, M. D., our physician there, is the second missionary doctor receiving government permission to practice in Mexico.

Doctor J. E. Caldwell accompanied the missionary ship, "Pitcairn" to Raratonga, on her last trip, and has begun work on that island. At the present time Dr. Neall is under appointment to go to Brazil, Dr. Ferciot, to British Guiana, and Dr. De Forrest, to Zambesia. Dr. Carmichael is to go to the West Coast of Africa, and Dr. Braucht will accompany the missionary ship on her next voyage to the South Sea Islands. Trained nurses have been sent to Mexico, Scandinavia, South Africa, and Australia.

The last General Conference made provision for the organization of the Medical Missionary and Benevolent Association, which has since been legally established. In the name of this association we hold

the Orphans' Home and other property connected with our health and benevolent work recently established.

The medical mission opened at Chicago is so well known to the members of this Conference that it is not necessary for me to call special attention to it. It certainly is a line of work which we as a denomination and as individuals ought to be foremost in establishing and maintaining

OUR PUBLISHING WORK.

We are glad to report that our publishing work is in a prosperous condition. The financial crisis, so seriously affecting all lines of business, has diminished our book sales. But while many business houses considered wealthy and strong have "gone to the wall," those connected with our work have held their ground and prospered. All our business enterprises have the best of credit, and their success and prosperity are a marvel to many people.

In harmony with the instruction of the last General Conference, arrangements have been made with the Pacific Press Publishing Company by which the General Conference has come in possession of the publishing work in London, England, the transfer taking effect April 1, 1893. The last General Conference also expressed itself as favoring that our denominational periodicals should be owned and managed more directly by the General Conference. So far, this has been only partially accomplished.

The General Conference book business is assuming quite large proportions. Its importance demands that a man of experience be placed in charge of it, giving his whole time and attention to that line of work. The report, which will be given in due time, makes a very favorable showing for the past year.

THE CANVASSING WORK.

In this connection we would mention the canvassing work. Adverse times have made it more difficult to sell our larger books, and consequently some have turned their attention to selling periodicals and smaller publications. We believe that much more should be done than in the past in circulating our smaller books and periodicals; they should be scattered like autumn leaves in all the languages of the world, but we cannot for a moment believe that the regular canvassing work should be abandoned. No, our duty is too apparent on this matter to justify any neglect, much less giving it up because of some adverse circumstances. This branch of the work should be pushed with renewed energy. Our brethren and sisters who are properly fitted should sell our larger publications, and numerous less experienced persons

in our churches should be engaged in the circulation of our smaller literature. This question is worthy of more than a passing notice. When a work goes hard because of adverse circumstances, then is the time to show courage and perseverance. We believe that there is still much work for the book canvasser.

A MISSIONARY PAPER.

We are in need of a less expensive missionary paper. It has already been suggested to the Council that the *Signs of the Times* should be made to meet this requirement, being issued in such editions as would enable it to be circulated by the hundred thousand. We believe this is possible. It ought to have been carried into effect with the beginning of the present year, but in view of the shortness of time in which to perfect arrangements, and the proximity of the General Conference, it was not done. Such a move would open the way for much work to be done by our churches everywhere. The present time demands a missionary paper that can be circulated everywhere.

OUR LITERATURE.

Our general literature is also worthy of more careful thought. More care and pains must be taken in producing both our books and our periodicals. Those of our brethren who write must be given the necessary time in which to bring out the truth in the clearest and most forcible manner. The responsibility of our position before God and the world cannot be overestimated. We shall be held to strict account for our work. There is danger of belittling the work of God, and lowering its character. The Message must now give no uncertain sound. As the closing work comes more prominently before the world, it will be but to the test of the closest criticism. This we must be prepared to meet intelligently with the Spirit and truth of God.

OUR WORK IN GENERAL.

It is a source of joy to note what advancement the work has made, but the judgment only can reveal how much greater this might have been if we had at all times proved faithful to the instruction of God. We have increased in numbers; but have we also grown proportionately in power and spirituality? There was a power, a consecration, a devotion to God, a separation from the world, and a spirit of self-denial manifested by the pioneers in this Message, that was commendable; and the same characteristics should follow this work to the end. There has been a backsliding from those principles, but the Lord will have them restored. The Laodicean warning

has been given with power for this very purpose, and the Message is rising. The Lord has in a special manner been appealing to this people in the language of inspiration: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem," and "Shake thyself from the dust, . . . loose thyself from the bands of thy neck, O captive daughter of Zion." Also, "Arise and shine, for thy light is come and the glory of the Lord is risen upon thee." But we have been slow to appreciate and heed the faithful instruction, thus standing in the way of our advancement, and hindering the Lord from doing for us that which we might have expected.

We have reached a time beset with many dangers. There is danger both in going too slow and in going too fast. In this time of the loud voice, the Message is to go with power, and the whole earth is to be lighted with its glory. This indicates energy and great activity. But we must not get ahead of the Lord. It is for us to follow his leadings, that every movement may bear the divine credentials. The high and holy character of the Message must be preserved. Nothing would better serve the cause of Satan, and be a more positive hindrance to the work of God, than wild, eccentric, and hasty moves which would belittle the work, and lower the standard in the dust. Yet that is just what some will do in their blind zeal for the truth. This is the time above all others for wise counsel, unity of action, and decided advance movements all along the line.

Our system of organization has been affected through much prayer and careful study, under the direction of the Spirit of God, and must not be lightly set aside, either by individuals or conferences. The individuality of each worker is to be preserved, yet he must be careful not to exercise it in a way that would lead to independent action, thus injuring both himself and the work. I quote a paragraph from a late communication of Sister White:—

Oh, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refuse claims not endorsed by the word of God. We want to hold the lines evenly, that there shall be no breaking down of the system of regulations and order. In this way license will not be given to disorderly elements to control the work at this time. We are living in a time when order, system, and unity of action are most essential.

We need to walk humbly with God at all times. The position of the General Conference must be respected. In the providence of God this body has been placed in the highest and most responsible position among our organizations. Never before was there so much need for earnest prayer, and a mind

enlightened with the Spirit of God, that every move may be in harmony with his will.

The time has come for the presence of God to be more manifest in the church. His people are to come out and be separate, putting on the garments of salvation, the robe of Christ's righteousness. There has been, and is still on the part of many, a disposition to cater to the world, in spirit, in dress, and in general appearance. God would have his people come out and be separate from the world, and it is his pleasure that everything about their person, their daily habits, and whole course of life, should show their holy character. This has been God's design with his people from the beginning, and herein he would be glorified.

WORKERS SENT ABROAD.

It must never be forgotten that our field is the world, and the work is one everywhere. State and local conferences should have a deep interest for the work outside of their own boundaries, and should gladly co-operate in furnishing funds and laborers for regions beyond. This is an essential characteristic in the extension of our work.

As voted by the last General Conference, the Foreign Mission Board has sent workers to Mexico, British Guiana, Brazil, and the Argentine Republic, as well as to Jamaica, Trinidad, and to places in the West Indies. Also to the West Coast of Africa, to Matabeleland, and to India. It has been the aim of the Board to give careful study to the work in other lands, and as far as possible to respond to the urgent calls for help when the men and means were found with which to do it. We are glad it has been possible for us to fill as many calls as we have. During the year 1893, sixty-two missionaries or workers were sent abroad, and in 1894 we have sent out sixty-five. This will give you some idea of the work of the Foreign Mission Board. At the present time eighteen persons are under appointment for different places. In most instances it takes several months to work up an appointment, as there are many things to be considered. Right here we would express the thanks of the Board to the officers of the several conferences and to our brethren generally for their cheerful and hearty co-operation in this work. We have been glad, too, to discover the willingness of our workers to go wherever the providence of God may call them.

THE WORK AMONG THE COLORED PEOPLE

Has received considerable attention of late. The one selected at the last General Conference to superintend this work was prevented from entering upon his duties, so Elder H. S. Shaw was appointed to the

position, and has entered upon the work with quite a large corps of laborers located in different places. These workers have also been very successful, as will be shown by the report of the district superintendent. Calls have been made for schools for the benefit of colored people. And this matter should receive careful attention. The time has come when, if we would do our duty, we must lay larger plans for the work in the South. It is a very promising field.

EUROPE.

The work in Europe is onward. In England our laborers are meeting with good success, and the work is making progress. The outlook in Central Europe was never better, and from Northern and Southern Europe we have excellent reports. At Hamburg the work has gone forward in a very encouraging manner. Our brethren there have purchased a mission house that is very suitable for their work. They have now erected on the premises a chapel with a seating capacity of about 500. It has a lower story for school and depository purposes.

During the year just passed, Elder S. N. Haskell and Elder U. Smith attended the annual meetings in Europe. The Foreign Mission Board further advised that Brother A. R. Henry, in company with the President of the General Conference, visit and become acquainted with our institutions in Europe. This he did, and together we visited the work in London, Hamburg, Christiania, Copenhagen, and Frederickshavn, attending important meetings in each place. Brother W. C. Sisley crossed the Atlantic in company with us, going at the request of the Foreign Mission Board in response to the urgent calls from Africa and Australia to have him visit them and aid them in their building work. While stopping in Europe he visited with us some of the important centers of our work there. His assistance in arranging for the building at Hamburg was much appreciated, and he also rendered valuable assistance in connection with the finishing up of the school building at Frederickshavn.

My stay in Europe was prolonged in order to attend the Workers' Institutes at Hamburg and at Frederickshavn, Denmark. both of which were very important meetings. While Brother Haskell was in Europe, it was decided that he go to South Africa to remain as long as the situation seemed to render it necessary, and he is there still.

THE MISSIONARY BRIGANTINE "PITCAIRN."

Our missionary ship has made three successful voyages, and is now in port at Oakland, Cal. By means of this ship we have been able to make a good

beginning among the islands of the Pacific. But this field is a large one, and it has become evident that the "Pitcairn" has not the desired carrying capacity, either for passengers or freight. Therefore it has been recommended that she be sold, and that another ship, better adapted to the needs of the work, be built. It will be in order for this body to consider the question, and take proper action thereon.

Since the last General Conference

THE HASKELL HOME

has been completed and taken into use. Over three years ago we began to receive orphan children, and care for them in rented buildings. So when the Haskell Home was dedicated, we had quite a family to begin with. At the present time there are forty-eight children in the Home. We have found good Christian homes for fifty orphans; and twenty more, after having received care and training at the Home, have been returned to friends or relatives who are able to provide for them.

The James White Home has not been erected yet, but a number of aged and infirm people are being provided for, and when the way opens to move forward with the building, there will be quite a family to occupy it. Personally I am much gratified over the beginning made in this line of work. The report of the Medical Missionary and Benevolent Association, which will be read in due time, will doubtless give much interesting information.

DISTRICT CONFERENCES AND SUPERINTENDENTS.

At the last session of this body, the holding of district conferences was considered and recommended. Such conferences have been held in all the districts except Europe. This subject should be further considered, and the question of the authority of these conferences and the business to be transacted in them, further defined, especially for the benefit of those more remote from the center of the work.

Many responsibilities are placed on these district superintendents, and their position and work should meet with proper recognition. It seems to us that arrangements could be made for the presidents of the local conferences to form a committee with the superintendent of the district as chairman. This committee could be called together for counsel and action by the superintendent, whenever there were important questions involving the interests of the work in the district. On such occasions many questions could be considered which would otherwise have to go before the general body. To avoid confusion, it would be well for the President of the General Conference to attend these meetings as far as possible. In cases

where this is not consistent, the decisions of these district committees ought to be presented to him for consideration. In this way a larger number would engage in consultation, the unity of the work would be preserved, and every interest of the cause properly guarded.

YOUNG MEN.

More of our young men should be called to bear responsibility in connection with older brethren. It is decidedly wrong that a few men should be on nearly all the important committees and boards. In this way we are doing injustice to our old and experienced brethren, to the younger brethren, and also to the work itself. Sooner or later the older brethren will wear out, and the work must be taken by persons who ought now to be in training for it. But if they are not given an opportunity to gain an experience, they will not be prepared for the work. We suggest that this matter be borne in mind by all the committees in planning for the work, especially by those on nominations.

We would further suggest the impropriety of placing the President of the General Conference on so many of the local boards and committees. We do not understand that the duties of the President are confined to the committees of which he may be a member. By virtue of his position he is the property and servant of the whole body. In connection with the Executive Committee, he is to oversee the work throughout the world, and is under equal obligations to every part of it. Every committee has the same privilege to call on him, and he in turn has the privilege to meet with any committee, or inquire into any work where he may think it his duty to do so. Often the fact of the President's being on many local boards and committees hinders his taking a proper oversight of the general work. In proportion as he is localized, the work as a whole is robbed of his services.

THE EDUCATION AND DEVELOPMENT OF THE MINISTRY

received some consideration at our last General Conference, but it deserves further careful thought and attention. In proportion as the Message advances, there is increased demand for higher qualifications in the ministry. The fact is that our individual experience and growth have not kept pace with the providence of God, and so to-day we find it far in advance of us. The standard of our ministry should be raised in every conference. More pains must be taken by the local conferences to have their ministers attend the General Conference Bible schools. The plan of work in our colleges and academies

should be carefully arranged to meet the needs of the time.

THE WORK OF THE PRESENT CONFERENCE.

We suggest that much thought and study be given to the general policy and spirit of the work. We are in danger in our General Conference deliberations of giving too much attention to details, and not enough to important underlying principles. If more prayerful thought were given to understand the mind of God and the great principles governing the work, we might be spared many sad mistakes. Superficial ideas of the work of God and personal opinions and prejudices many times stand in our way. When a truth or principle is advanced, let there be study and prayer to understand the mind of God in the matter. It is the part of folly to hastily oppose. It is also wrong to criticise and condemn a brother for not grasping an idea at once. If the matter were treated with greater forbearance and consideration, as it should be by men of God, Satan would not so often have the opportunity to exult over our wrong course. Unity must characterize the work of God for this time, yet nothing of the one-man mold can be allowed. The *divine mold* is that which the work is to bear.

During the sitting of the Conference, attention must be given to the needs of the home field. In a number of cases changes should be made in the laborers, inasmuch as the unity and oneness of the work are often best preserved by a frequent change of gifts.

The demand for laborers in distant fields should receive thoughtful attention. We invite the Conference to carefully investigate the work of the Foreign Mission Board, and learn its workings, that you may counsel with reference to the future. At the present time the Foreign Mission Board consists of seventeen members — the General Conference Committee of eleven, and six other members. It will probably not be best for the General Conference assembled to take final action in the matter of definitely recommending many individuals to go abroad before the parties themselves can be seen and consulted.

APPROPRIATIONS.

At the last General Conference appropriations were made for mission buildings in London and Hamburg. As already stated, the work has gone forward in Hamburg, and suitable quarters have been secured. Circumstances did not permit the fulfillment of the recommendation for London, but there is now some prospect of our being able to

secure a piece of property that will be suitable for our work.

Appropriations were made for the work to be started on the West Coast of Africa and in the interior. Also for India, China, Japan, Constantinople, Jerusalem, South America, and Mexico. We have already mentioned the progress made in some of these places. The work has opened favorably in the interior of Africa in the region known as Zambesia, embracing Matabeleland and Mashonaland. Already two men have gone there from this country, and it is expected that another company will start soon after the close of this Conference.

In China, Brethren La Rue and Olsen continue to canvass and work in various ways. A number of people are in preparation for the work in that field and in Japan. In Constantinople and other parts of Turkey, the work has made a good start. Brother Baharian has been ordained to the ministry, and is laboring successfully, though under many difficulties. Elder U. Smith on his missionary tour visited Jerusalem, but we have not as yet begun a definite work in that city.

In South America the work has made a good beginning. Three churches have been organized in the Argentine Republic, and the openings are many and favorable. A book depot has been opened at Buenos Ayres, and another at Rio de Janeiro.

Appropriations were also made for mission work in our large cities. But in this work much progress cannot be reported. The General Conference has given some assistance toward the erecting of a church in Chicago, in view of the turning over of the property on College Place to the Medical Missionary Association. The church at Washington has been assisted in purchasing a house of worship.

APPROPRIATIONS FOR FUTURE WORK.

In the first place, all work that has been undertaken must be carried forward. This will require at least \$60,000. The work on the West Coast of Africa and also in Zambesia will require for the next two years quite a large appropriation. While the work in both of these fields is to be made self-supporting, it will take considerable to get started. South America is a very promising field, and the work there should be pushed with vigor. More laborers are needed, and more books should be translated into the Spanish and Portuguese languages. In Chili the work has just been begun.

Before another Conference convenes, the work should be permanently established in India, China, and Japan. Therefore provision ought to be made for these fields.

In several large and important cities in this and other countries, church buildings are a necessity, but our people in these cities have not the means with which to build them unaided. There is a call from our brethren in New Zealand for assistance in erecting a church building in Wellington. Australia has already had some help in this line, and needs more. A call comes from Denmark for aid in building a church at Copenhagen. We advise that these cases receive consideration.

FINANCE.

In a general way the financial condition of the General Conference is encouraging. You will see by the report rendered by the treasurer that we are carrying a heavy indebtedness. Much the larger part of this is money deposited with us at a moderate rate of interest. We must again remind our brethren that there is a limit to the amount of money that we can carry in this way. We should not carry as much as we do, only to accommodate many of our people. It is known that the institutions connected with the cause of God are the safest places of investment in these precarious times, and it is an easy matter to get all the borrowed money we can use. But the work cannot be carried on with borrowed money. We must look to gifts to the cause for funds with which to support the work. While the business of the world is suffering, and contraction is seen everywhere, the work of the Lord must be rapidly extended. We cannot at this time to any degree slacken our efforts.

The present General Conference, while studying every move and planning for the most careful expenditures of means, should not forget that this is the work which God is accomplishing in the closing time of probation. While exercising prudence and care in all outlays of means, calculations are not to be made from the standpoint of the world. Courage and confidence in God should characterize our every action. This is his work, and it cannot fail. The plan of salvation is founded on self-sacrifice, and the spirit of sacrifice must characterize all our work.

We are looking for and expecting the outpouring of the Spirit of God. If we follow out the instruction of Mal. 3:10, we shall realize this abundant blessing, and there will be no lack of funds in the Lord's treasury. While the work has made rapid progress in the past two years, the near future will witness much more rapid advancement and much larger extension, and this will call for the sending forth of many more laborers to the regions beyond, and a corresponding outlay of means.

COMMITTEES AND THEIR WORK.

The time allotted for this meeting will be short, in comparison with the work that is to be done. But this has in some measure been made up by the Council which has been in session during the past two weeks. Some important questions that will call for action have already been presented to many of our brethren; and having had opportunity for consideration, you will be the better prepared to act without much delay.

In the appointment of committees, we shall follow much the same plan as at the last session of the General Conference. The Committee on Resolutions will be representative as far as possible, and we shall invite like committees of the other organizations to prepare their resolutions, and submit such of them as are of general interest and importance to the General Conference Committee on Resolutions for consideration and presentation to the General Conference. This will be a great saving of time, and will, we believe, give satisfaction to all. We think it well, under ordinary circumstances, that measures submitted in the form of resolutions, or important reports of committees, be left for action until the day following their submission, a vote to suspend the rule in any special case being sufficient to bring a measure before the Conference at once for discussion and action.

In behalf of the General Conference Committee and also of the Foreign Mission Board, I thank the brethren for the confidence and assistance given us in our work. We also thank our people throughout the field for their ready response to our calls for laborers to send to the different places, and for their willingness to contribute freely of their means toward the support of the work.

We now transfer our responsibility to the General Conference assembled. May this season be rich in the blessings of God, and may the work done bear his divine impress. Soon our last General Conference will have been held, and the next grand meeting will be the gathering of the saints in the Jerusalem above.

EDUCATION.

PROF. W. W. PRESCOTT.

(An Address before the Council, Feb. 12.)

I AM greatly embarrassed in attempting to present this topic to-day, for two different reasons. First, because it is extremely difficult in the time of one sitting, to present in any adequate way the principles

upon which true education rests; and secondly, because I know that after all it is so much easier to present these principles in theory than it is to carry them out in actual practice, but we will do the best we can in the time allotted to bring before you some of the principles upon which this matter should rest, and to present some of the reasons why we need educational institutions, and some of the points of difference that should exist between them and other schools. This subject of education is in no way separate from the general principles that control our other work as a whole, and it is entirely impossible to have a right view of our educational work, and at the same time separate that line of work from the general work of the spread of this message; and one of the first things to which I will ask your attention is to some principles which show how this subject is connected with the other subjects that we have been considering in our evening studies, and how the school question is one phase of this question of separation from the world and coming out of Babylon. The idea of the enemy of God, from the very first, is to turn away from God and the things of God and the kingdom of God, and to put some other plan than God's plan in our life work. There is only one life for a Christian to live, and in all that he does, and in all that he says, his purpose should be to meet the mind of God, and to be in harmony with God's thought and God's plan for him.

Now in the different ages of the world the enemy adapts his idea to the situation; when he could lead men into the grossest kind of idolatry, he did that, and so men fell down and worshiped before images and before idols of wood and of stone. But it is not necessary for them actually to bow down in order for idolatry to exist. At the present time idolatry assumes a different form from what it did in pagan times. I will read two or three extracts from the Spirit of prophecy. The first one is from "Testimony 31," page 188:—

The very spirit of heathen idolatry is rife to-day, though under the influence of science and education it has assumed a more refined and attractive form. Every day adds sorrowful evidence that faith in the sure word of prophecy is fast decreasing, and that in its stead superstition and Satanic witchery are captivating the minds of men. All who do not earnestly search the Scriptures, and submit every desire and purpose of life to that unerring test, all who do not seek God in prayer for a knowledge of his will, will surely wander from the right path, and fall under the deception of Satan.

And from "Great Controversy," Vol. 4, page 583:—

In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Law-giver. It is as easy to make an idol of false doctrines and theories, as to fashion an idol of wood or stone. By misrepresenting the attri-

butes of God, Satan leads men to conceive of him in a false character. With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as he is revealed in his Word, in Christ, and in the works of creation, is worshiped by but few. Thousands deity nature, while they deny the God of nature. Though in a different form, idolatry exists in the Christian world to day as verily as it existed among ancient Israel in the days of Eliljah. The God of many professedly wise men, of philosophers, poets, politicians, journalists,—the god of polished fashionable circles, of many Colleges and universities, even of some of the theological institutions,—is little better than Baal, the sun-god of Phenecia.

The special message that is brought to us at this time is to come out from the world and be separate, and certainly this forbids idolatry and all forms of idolatry. God calls upon us to distinguish between the true God and the false gods, between the worship of the true God and the false gods in whatever name, to be entirely separate from idolatry. But how does this come into the school question? and how does this effect the training of the mind? Let me read an extract from "Christian Education," page 84.

The work of God in the earth is of immeasurable importance, and it is Satan's special object to crowd it out of sight and mind, that he may make his specious devices effectual in the destruction of those for whom Christ died. It is his purpose to cause the discoveries of men to be exalted above the wisdom of God. When the mind is engrossed with the conceptions and theories of men, to the exclusion of the wisdom of God, it is stamped with idolatry.

Idolatry is putting something in the place of God and centering the mind and thought upon something else than God, but when the mind is thus deprived of its thought of God, that is, when the thought of man takes the place of the thought of God, the effect upon the mind is just the same as when one falls down and worship idols of wood and of stone. The effect upon the character is just the same as in the outward and more gross forms of idolatry.

But what is the present situation with reference to this question of education? You know that it is the studied plan to shut out from the general system of public education that which would in any way teach God. How is it with private institutions, academies, colleges, universities? Do not they teach of God? But many have such false conceptions of the true character of God, and present God to the world in such a false light that their God is but little better than Baal, the sun-god of Phenecia; and the effect upon the mind in studying about God from that standpoint, and in taking in such an idea of God as that, is practically the same as the worship of the sun. It is a species of idolatry.

I read last night from Neander's history how the early Christians treated the forms of religion preva-

lent at that day. They were determined to avoid even the appearance of having anything in common with the pagan religion. I stated that I had recently received a testimony that would bear upon the same point, and I will now read two or three extracts.

In this country [Australia], Satan has in a most striking manner enthroned himself to control the leading men of the government and the nation. The education which they have received from childhood is erroneous. Many things are regarded as essential which have a most injurious effect upon the people. The many holidays have had a baleful influence upon the minds of the youth; their effect is demoralizing to the government, and they are entirely contrary to the will of God. They have a tendency to encourage an artificial excitement, a desire for amusement. The people are led to squander precious time which should be employed in useful labor to sustain their families honestly and keep clear of debt. The passion for amusements and the squandering of money in horse-racing, in betting, and various similar lines, is increasing the poverty of the country, and deepening the misery that is the sure result of this kind of education. Never can the proper education be given to the youth in this country or in any other country unless they are separated a wide distance from the cities. The customs and practices in the cities unfit the mind of the youth for the entrance of the truth.

The proper view of education takes in the whole being with reference to what he is, and what God intends he shall be, and has to do with him as a complete being, morally, mentally, and physically.

The customs and practices in the cities unfit the minds of the youth for the entrance of the truth. The liquor drinking, the smoking and gambling, the horse-racing, the theater-going, the great importance placed upon holidays, all is a species of idolatry, a sacrifice upon idol altars.

Perhaps you have heard it suggested that it would be a strange thing not to pay any attention to Thanksgiving, and thus be so different from other people. It would be a curious thing not to pay any attention to Christmas, and so attract attention to yourself as being so odd, so peculiar.

The early Christians would not admit one into communion or into good standing, who only kept away from the gladiatorial shows, the very worst forms of the theater, and other various amusements; they also expect him not to attend the other forms of amusements. That is, they did not expect him to have any thing in common with the worldly ideas and worldly plans. The principle is the same now.

If people conscientiously attend to their lawful business upon the holidays, they are regarded as mean-spirited and unpatriotic. The Lord cannot be served in this way. Those who multiply the days for pleasure and amusement are really giving patronage to liquor-sellers, and are taking from the poor the very means that should purchase food and clothing for their children, the very means that, used economically, would soon provide a dwelling-place for their families. These evils we can only touch upon. These holidays, with all their train of evils, result in twenty-fold

more misery than good. In a large degree the observance of these days is really compulsory.

Did you ever feel the compulsory power?

Even persons who have been really converted find it difficult to break away from these customs and practices.

Does it indicate as to whether they should break away or not?

Should schools be located in the cities or within a few miles from them, it would be most difficult to counteract the influence of the former education which students have received in regard to those holidays and the practices connected with them, such as horse-racing, betting, and the offering of prizes. The very atmosphere of these cities is full of poisonous malaria. The freedom of the individual is not respected; a man's time is not regarded as really his own; he is expected to do as others do. Should our school be located in one of these cities, or within a few miles of it, there would be a counter influence working constantly in active exercise, to be met and overcome. The devotion to amusements and the observance of so many holidays give a large business to the courts, to officers and judges, and increase the poverty and squalor, which need no increasing. All this is a false education.

Here is one more extract bearing upon this same idea.

The youth in this country require more earnest spiritual labor than in any other country we have yet visited. Temptations are strong and numerous; the many holidays and the habits of idleness are most unfavorable for the young. Satan makes the idle man a partaker and co-worker in his schemes, and the Lord Jesus does not abide in the heart by faith. The children and youth are not educated to realize that their influence is a power for good or for evil. It should ever be kept before them how much they can accomplish; they should be encouraged to reach the highest standard of rectitude. But from their youth up they have been educated to the popular idea that the appointed holidays must be treated with respect and must be observed. From the light that the Lord has given me, *these holidays have no more influence for good than would the worship of heathen deities; for it is really nothing less. These days are Satan's special harvest seasons.*"

"Come out of her, my people." The school work is one part of the general work, and plans for our schools should be entirely different from those of the world in order to get out of Babylon. That is, we are to be wholly separate from the world and worldly customs. The ideas ground into the minds of the young people year after year actually mold their character, and give a training to their very being that you cannot change by a sermon or by a revival season. It puts a certain crystallization upon their character that does not change in the appeal of an hour; and when one has been trained year after year on the wrong basis, and the mind has been built out of wrong material and erected upon a wrong foundation, an injury has been done to the life which cannot be remedied. It is just as it is with reference to sin. God may, and does forgive

sin, but the scars that sin has made upon the soul remain.

There is a certain physical basis of character which must be regarded. Habits of mind become fixed just the same as habits of body, and when habits of mind become fixed, that means character. Now if we allow our young people to be molded year in and year out by Satanic influences, we need not expect that *under a sudden effort* they will be changed over and molded throughout according to God's pattern.

Men's ideas and men's standard of truth have taken the place of the word of God, and so the minds of our young people are built upon men's theories, upon men's conceptions, and the wisdom of God is systematically shut out. What is the effect? — It is to stamp the whole rising generation, the general public mind, with the stamp of idolatry.

Now what does God call upon his people to do at this time? and what should be the basis of our school work? Let me read just a word from "Christian Education" again. "The Lord himself has signified that schools should be established among us in order that true knowledge may be obtained." "The knowledge of God is the essential education, and this knowledge every true worker will make it his constant study to obtain."

Our school was established not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God's word, and in the practical duties of everyday life.

There is a word in the recent Testimony upon this same line:—

The schools established by those who teach and practice the truth for this time should be so conducted as to bring fresh and new incentives into all kinds of practical labor. There will be much to try the educators, but a great and noble object has been gained when students shall see that love for God is to be revealed, not only in devotion of heart and mind and soul, but in the apt, wise appropriation of their strength. Their temptations will be far less; from them by precept and example light will radiate amid the erroneous theories and fashionable customs of the world. Their influence will tend to correct the false idea that ignorance of these practical things is the mark of a gentleman.

God's idea for a man is that he should be developed as a whole and that every faculty of his being should be brought into use, and that every faculty should be developed equally, and that the physical, mental, and moral should all be well balanced. But the popular idea has gained ground, that there is a certain class in the world whose duty it is to do the thinking for the people, and another class to do the drudgery. Those who have developed the mind, whose duty it is to do the thinking for the world, think that they are above the others, and they regard

it as degrading to do manual work; and this idea has taken hold of our own minds more than we are willing to confess. It is just as honorable, at the proper time, with the proper clothing on, to dig in the dirt as to dig into books. When one is going into dirty work, he uses bad taste to dress as though he were going into the pulpit. There is nothing dishonorable about dressing properly for proper work, but there is something out of place to be dressed in the garden the same as though one were in the pulpit.

It is impossible to give the mind the development that God intended that it should have, apart from the development of the body. A human being is not made in three pieces, and you cannot take one piece and develop that without the other two. The three are one, and if you develop one part of the man and neglect the other, he is not evenly balanced and therefore is not a perfect being. The mind can do its best work only when the body has been developed equally well. But the ordinary plans of education in vogue at the present day take the mental apart from the physical and spiritual, and they result in making man almost a mental monstrosity.

God has an ideal in his mind for each one, and every human being should make the very best use of the powers and opportunities that are granted to him to attain to this ideal. Now A may be approved of God in doing a certain amount, and B right beside him may go beyond him, and yet not be approved of God in reaching God's ideal concerning him, because he is not measured by A's capabilities, but he is measured by what he might be with the opportunities that he has and the powers that God has given him. When training is given in that way, there is no such thing as selfishness; there is no such thing as triumphing over another.

In view of these principles, I will state briefly what I believe our schools should be for our young people, and on what basis they should be. First, by way of contrast, I should say that schools among Seventh-day Adventists, having in view an entirely different purpose, should not be patterned after any other schools on the face of the earth. It is of no use to hold up an aim before a person, and then put him through a course of training that will make it impossible for him to reach that goal. Now I should lay down as the first principle in planning the work to be done in our schools, that the first place should be given to those studies that will bear most directly upon the work of the Third Angel's Message. What does that mean in a practical way? It means that the Bible as the word of God shall be first, and as the foundation of every other study. I would have

every one in the school study it, and recite it every day. I would have for the teacher of the Bible one who knew the Bible and who knew God; one who knew science, one who knew history, one who knew literature, and who knew the whole curriculum of studies; and I would have him the best educated man in the whole teaching force. The Testimonies say that there is nothing like the Bible for the cultivation of the intellect. But students say, We do not get the development of intellect from the study of the Bible that you said we would, and we must study something else; we must have mathematics to train the intellect. Then they think that in order to have a good education, they must pursue all the studies that are found in these various schools first, and then, if there is any time left, crowd in the Bible. But this order ought to be reversed.

I would go into science just as deeply as possible, but always with the word of God as a guide; never getting away from that. Knowledge of God is expressed in the flower and tree as on the printed page, only in another way. But he is as surely expressed in the flower and the tree and in the plants and the things of his creation as he is on the printed page. I would put the printed page first, and from that I would study the works of his creation; and there are principles laid down in his word that will keep us from going astray in the study of his creation.

As showing the wrong theories of education that prevail at the present time, let me read this extract:—

Cities and even country towns are becoming like Sodom and Gomorrah, and like the world in the days of Noah. The training of the youth in those days was after the same order as children are being educated and trained in this age, to love excitement, to glory in themselves, to follow the imagination of their own evil hearts. Now, as then, depravity, cruelty, violence, and crime are the results.

It is utterly impossible that one should be properly trained, properly developed, or use his powers to the best advantage, apart from God. It is impossible for him to reach the highest measure apart from God. I will read, in closing, a word from "Testimony" 32, page 85:—

Here the duties of parents are clearly set forth. The word of God is to be their daily monitor. It gives such instruction that parents need not err in regard to the education of their children, but it admits of no indifference or negligence. The law of God is to be kept before the minds of the children as the great moral standard. When they rise up, and when they sit down, when they go out, and when they come in, this law is to be taught them as the great rule of life, and its principles are to be interwoven in all their experience. They are to be taught to be honest, truthful, temperate, economical, and industrious, and to love God with the whole heart. This is bringing them up in the nurture and admonition of the Lord.

MONDAY, FEBRUARY 11.

THE DIVINE-HUMAN FAMILY.—NO. 4.

PROF. W. W. PRESCOTT.

MEMBERSHIP MEANS SEPARATION.

THE family record of this divine-human family is kept in heaven in the book of life of the Lamb slain from the foundation of the world. And it is a sad thing to think that when the time of examination comes, many now found in records on earth will not be found in the family record in heaven. And there is no question which any human being can ask himself which equals in importance to him, the question as to whether he has really been born again, and whether he is indeed, in accordance with God's view of the matter, a member of this divine-human family. So we shall continue this evening the consideration of this question.

In our last study we presented some passages of scripture bearing upon the question of membership in the family, and how this membership is obtained; and we found how complete is the change, by this process spoken of as the new birth,—a complete change from the kingdom of this world to the kingdom of heaven. And we found that this change can only be wrought by the power of the Spirit of God. And that this power was exercised in and through the mind; that it was by renewing the mind; that the mind of the flesh is death; that the mind of the Spirit was life and peace, and that the putting on of the new man was by the renewing of the mind. Having considered these scriptures, I desire this evening to read a little from the comments by the Spirit of Prophecy upon these scriptures, beginning first with "Steps to Christ," page 8:—

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. "Who can bring a clean thing out of an unclean?—Not one." "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.

This has suggested to my mind the idea that by sin certain faculties of the mind were killed, and they became lifeless faculties of the soul. When

man was created, the Lord breathed into his nostrils the breath of life, and man became a living soul. Now the outward organization was there before, but all the faculties were simply dead; it was simply outward organization, and the breath of life was necessary, for it to become a living soul. Christ, as it is said in the record, "breathed on them and said, Receive ye the Holy Ghost," and the Holy Spirit being breathed upon the lifeless faculties of the soul, gives life; and that is the light from above. So His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.

The Saviour said, "Except a man be born from above," unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, "he cannot see the kingdom of God." The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "Marvel not that I said unto thee, Ye must be born again." Of Christ it is written, "In him was life, and the life was the light of men," the only "name under heaven, given among men, whereby we must be saved."

On page 54, in speaking of accepting the word of God just as it reads, simply believing God, it says:—

Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and he loves you as he loves his Son.

That is the new birth; on our part, exercise the faith which God gives, on his part, the Holy Spirit begets a new life in the soul. I will read further from "Great Controversy," Vol. 2, beginning on page 127. It is the account of the interview with Nicodemus.

Jesus with solemn emphasis repeated, "Verily, verily, I say unto thee, except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." The words of Jesus could no longer be misunderstood. His listener well knew that he referred to water baptism and the grace of God. The power of the Holy Spirit transforms the entire man. *This change constitutes the new birth.*

This new birth looks mysterious to Nicodemus. He asks, "How can these things be?" Jesus, bidding him marvel not, uses the wind as an illustration of his meaning. It is heard among the branches of the trees, and rustling the leaves and flowers, yet it is invisible to the eye, and from whence it comes and whither it goeth, no man knoweth. So is the experience of every one who is born of the Spirit. The mind is an invisible agent of God to produce tangible results. Its influence is powerful, and governs the actions of men. If purified from all evil, it is the motive power of good. *The regenerating Spirit of God, taking possession of the mind, transforms the life.*

That is the new birth. It is not the Holy Spirit from without, directing something within, but it itself, taking possession of the mind, transforms the life. The mind of the Spirit in that way becomes

the mind of the individual and yet not without, or contrary to, his consent; his mind is active all the time in choosing that the mind of the Spirit shall rule in him, and it is the description of Christ's experience when it says he "emptied himself." That is, his own mind, as of himself, was entirely in the back ground, and entirely subordinate; and the mind of God had complete and free sway in him, and self, as of himself, did not appear in Christ at all, and we have never seen anything of Jesus Christ himself as of himself. And yet it was all the time of his own free will, or his own free choice in the matter. His whole work has been to reveal the Father unto man. It may be that in the kingdom, the Father will reveal the Son to us, but the scripture now is, "No man knoweth the Son save the Father." It makes no promise that the Son will be revealed to us here. Going on, it says, "Neither knoweth any man the Father save the Son and he to whomsoever the Son shall reveal him." So it is the work of Christ, with self entirely lost sight of, simply to reveal the Father to the world.

Now the Christian's place, as a follower of Christ, is with self completely and wholly in the back ground, by his own choice, to reveal Jesus Christ who is a revelation of the Father, and so the mind of the Spirit will appear in him continually. The regenerating Spirit of God, taking possession of the mind, and having complete control of the mind, yet all the time by the choice and consent of that mind itself, "transforms the life; wicked thoughts are put away, evil deeds are renounced, love, peace, and humility take the place of anger, envy, and strife. That power which no human eye can see, has created a new being in the image of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

The necessity of the new birth was not so strongly impressed upon Nicodemus as the manner of its accomplishment. Jesus reproves him, asking if he, a master and teacher in Israel, an expounder of the prophecies, can be ignorant of these things. Has he read those sacred writings in vain, that he has failed to understand from them that the heart must be cleansed from its natural defilement by the Spirit of God before it can be fit for the kingdom of heaven?

The learned Nicodemus had read these pointed prophecies with a clouded mind, but now he began to comprehend their true meaning, and to understand that even a man as just and honorable as himself must experience a new birth through Jesus Christ, as the only condition upon which he could be saved, and secure an entrance into the kingdom of God. Jesus spoke positively that unless a man is born again he cannot discern the kingdom which Christ came upon earth to set up.

A kingdom within a kingdom which cannot be perceived except the eyes be enlightened. "Rigid

precision in obeying the law would entitle no man to enter the kingdom of heaven. There must be a new birth, a new mind." And that is the climax, that is the point of emphasis in all this lesson; there must be a new birth, a new mind, "through the operation of the Spirit of God, which purifies the life and ennobles the character. This connection with God fits man for the glorious kingdom of heaven. No human invention can ever find a remedy for the sinning soul. Only by repentance and humiliation, a submission to the divine requirements, can the work of grace be performed. Iniquity is so offensive in the sight of God, whom the sinner has so long insulted and wronged, that a repentance commensurate with the character of the sins committed often produces an agony of spirit hard to bear."

Man has separated himself from God by sin. Christ brought his divinity to earth, veiled by humanity, in order to rescue man from his lost condition. Human nature is vile, and man's character must be changed before it can harmonize with the pure and holy in God's immortal kingdom. *This transformation is the new birth.*

What the new birth is, and the process by which it is accomplished, are certainly very clear before us now. A complete change, a complete transformation of the whole being by a power from without, and that power, the Spirit of God. Now when such a change as this has been wrought in an individual, it follows of necessity that the outward expression of the man will be entirely different. What we say, what we do, the spirit with which we treat each other and others, our whole attitude toward the things of the world or the things of the kingdom are simply the outward expression of the man, what he is within. What he *does* is simply the outward expression of what he *is*. When his whole nature has been completely transformed and a new being has been begotten within him, a new life has been implanted in his soul, it follows of necessity that there must be a different outward expression, and so his life, his relation to others about him, will of necessity be changed. It is perfectly impossible that this change should be wrought within and there be no outward change, and so while outward deeds cannot change the inward man, yet it is perfectly safe to say that when the outward deeds are the same as before, the inward man has not been changed. So while works have of themselves no merit, no efficacy in bringing us to God, in reconciling us to God or in meeting God's mind concerning us as of themselves, yet they inevitably appear in the life of the individual as the fruits of this change, in consequence of this change.

So, as we said in a former study, "He that saith he abideth in him, ought himself so to walk even as he walked." Not so much as the obligation, but the consequence. Now to illustrate this, I would like to present this evening a brief survey of the early church as set forth by the church historian, Neander. It is not possible to present a complete view of it, of course, but only some special points which indicate how these ideas took hold of the early Christians, and how they looked at this idea of a new birth, and to what extent they regarded the religion of Jesus Christ as different from the world. See Vol. 1 of Neander's Church History, Sec. 3 (All of these extracts will be from this Section.) A word first from Cyprian with reference to his own experience and his own feelings of this change:—

While I was lying in darkness and blind night, tossed about by the waves of the world, ignorant of the way of life, estranged from the truth and from the light, what divine mercy promised for my salvation, seemed to me, in my then state of mind, a hard and impracticable thing;—that a man should *be born again*, and, casting off his former self, while his bodily nature remained the same, become, in soul and disposition, another man. How, said I, can *such a change* be possible; that what is so deep-rooted within should be extirpated at once? Entangled in the many errors of my earlier life, from which I could see no deliverance, I abandoned myself to my besetting sins, and, despairing of amendment, nurtured the evil within me as if it belonged to my nature. But when, after the stains of my former life had been washed away by the water of regeneration, light from on high was shed abroad in the heart now freed from guilt, made clear and pure; when I breathed the spirit of heaven, and was changed by the second birth into a *new man*, all my doubts were at once strangely resolved. That lay open which had been shut to me; that was light where I had seen nothing but darkness; that became easy which was before difficult; practicable, which before seemed impossible; so that I could understand how it was that, being born in the flesh, I lived subject to sin—a worldly life—but the life I had now begun to live was the commencement of a life from God, of a life quickened by the Holy Spirit. From God, from *God*, I repeat, proceeds all we can now do; from him we derive our life and our power.

In this period, as at all times, there would be those who had been for a moment touched by the power of truth, but who, neglecting to follow up the impressions they had received, proved faithless to the truth, instead of consecrating to it their whole life; or who, wishing to serve at one and the same time God and the world, soon became once more completely enslaved to the world. Whoever failed to watch over his own heart—whoever failed of seeking earnestly and constantly, with fear and trembling, under the guidance of the divine Spirit, to distinguish and separate in his inmost being what was of the Spirit from what was of the world, exposed himself to the same causes of dangerous self-deception, and consequently to the same fall, as Christians were liable to in other times.

That which our Lord himself, in his last interview with his disciples, described as the test by which his disciples might always be distinguished—as the mark of their fellowship with him and the Father in heaven, the mark of his glory dwelling in the midst of them,—namely that they love one another,—precisely this constituted the prominent mark, plain and striking to the pagans them-

selves, of the first Christian fellowship. The names, "brother" and "sister," which the Christians gave to each other, were not names without meaning.

You see if they were all born into the family of God and a member of the divine-human family, there is a meaning to the word "brother" and "sister." I have thought of that in view of this study as I never have before, of what it means really to call one another brother and sister; in this family there is a meaning in it.

Nor did the active brotherly love of each community confine itself to what transpired in its own immediate circle, but extended itself also to the wants of the Christian communities in distant lands. On urgent occasions of this kind, the bishops made arrangements for special collections.

This may remind you of the opportunity now being offered to assist brethren who are in need.

They appointed fasts; so that what was saved, even by the poorest of the flock, from their daily food, might help to supply the common wants. When the communities of the provincial towns were too poor to provide relief in cases of distress, they had recourse to the more wealthy communities of the metropolis. Thus it had happened in Numidia, that certain Christians, men and women, had been carried away captive by neighboring barbarians, and the Numidian churches were unable to contribute the sum of money required for their ransom; they therefore applied to the more wealthy communities of the great capital of North Africa. The Bishop Cyprian of Carthage very shortly raised a contribution of more than four thousand dollars, and transmitted the whole to the Numidian bishops, with a letter full of the spirit of Christian, brotherly affection.

The same spirit of Christianity which inculcated obedience to man for the sake of God, taught also that God should be obeyed rather than man, that every consideration must be sacrificed, property and life despised, in all cases where human authority demanded an obedience contrary to the laws and ordinances of God. Here was displayed in the Christians that true spirit of freedom, against which despotic power would avail nothing. We have already had occasion, in the first section of this history, to observe the effects of the Christian spirit in both these directions. In this sense Justin Martyr says, "Tribute and customs we seek uniformly, before all other, to pay over to your appointed officers, as we have been taught to do by our Master. Matt. 22:21. Therefore we pray to God alone; but you we cheerfully serve in all other things, since we acknowledge you as rulers of men. Tertullian boldly asserted that what the State lost in its revenue from the temples, by the spread of Christianity, would be found to be made up by what it gained in the way of tribute and customs, through the honesty of the Christians, when compared to the common frauds resorted to in paying them.

The principles by which men were bound to act, in this case, could be easily laid down in theory, and easily deduced from the holy Scriptures, and from the nature of Christianity. Hence, in theory, all Christians were agreed; but there was some difficulty in applying these principles to particular cases, and in answering the question in every instance, how the line was to be drawn between what belonged to Cæsar and what belonged to God—between what might be considered, in reference to religion, matters of indifference, and what not. The pagan religion was, in truth, so

closely interwoven with all the arrangements of civil and social life, that it was not always easy to separate and distinguish the barely civil or social from the religious element. Many customs had really sprung from a religious source, whose connection, however, with religion had long been forgotten by the multitude, and, remembered only by a few learned antiquarians, lay too far back to be recalled in the popular consciousness. The question here arose, whether such customs should, like others, be considered as in themselves different; whether men might be allowed in such matters to follow the barely social or civil usages, or whether they should set aside all other considerations on the ground of the connection of such customs with paganism.

Again, Christianity, from its nature, must pronounce sentence of condemnation against all ungodliness, but, at the same time, appropriate to itself all purely human relations and arrangements, consecrating and ennobling, instead of annihilating them. But the question might arise, in particular cases, as to what was purely human, and adapted, therefore, to be received into union with Christianity; and what had sprung originally out of the corruption of human nature, and, being in its essence ungodly, must therefore be rejected. Christianity having appeared as the *new heaven* in the *old world*—and being destined to produce a *new creation* in an old one, that had grown out of an entirely different principle of life, the question might the more readily occur, which of the already existing elements needed only to be transformed and ennobled, and which should be purged wholly away.

Hence, notwithstanding that Christians were agreed as to general principles, disputes might arise among them with regard to the application of these principles in particular cases, according as they were led by their different positions and tendencies of mind to take a different view of the circumstances—disputes similar to those which at various periods afterwards were not unfrequently arising, relative to the management of missions among foreign tribes of men, to the organization of new churches, and to the disposition of matters not essential. Men were liable to err here on both extremes,—on that of too lax an accommodation to, or on that of too stern a repulsion of, existing usages. The aggressive or the assimilating power of Christianity, which should both be intimately united to secure the healthy development of life, might one or the other be allowed an undue predominance. The few excepted who had already progressed farther in the genuine liberty of the gospel, who to deep Christian earnestness united the prudence and clearness of science, these few excepted, the better class of Christians were generally more inclined to the latter than to the former of these extremes; they chose rather to reject many of those customs, which, as pagans, they had once practiced in the service of sin and falsehood, but which were capable also of another application, than run the risk of adopting with them the corruptions of heathenism; they were glad to let go everything which was associated in their minds with sin or with pagan rites; they chose rather to do too much than to forfeit a tittle of that Christianity which constituted their jewel, the pearl for which they were willing to sell all they had.

As regards the controversy between the two parties described, one class appealed to the rule that men are bound to render unto Caesar the things that are Caesar's,—that in matters pertaining to civil order, they are bound to obey the existing laws,—that they ought not unnecessarily to give offence to the heathen, nor afford them any occasion for blaspheming the name of God,—that in order to win all to embrace the gospel, it was necessary to become all things to all men. The other party could not deny that these were Scripture principles; but, said they, while we are to consider all outward, earthly possessions as belonging to the emperor, our

hearts and our lives certainly must belong wholly to God. That which is the emperor's ought never to be put in competition with that which is God's. If the injunction that we should give the heathen no occasion to blaspheme the Christian name must be so unconditionally understood, it would be necessary to put off Christianity entirely. Let them continue to blaspheme us, provided only we give them no occasion for so doing by our unchristian conduct, provided they blaspheme in us only what belongs to Christianity. We should indeed, in every proper way, become all things to all men; but yet in no such sense as to become worldly to worldly men; for it is also said, "If I yet pleased men, I should not be the servant of Christ." We see plainly that each of these two parties were correct in the principles they would maintain; the only question to be determined was, where these principles found their right application.

Whoever followed a trade or occupation which was contrary to the generally received Christian principles, was not admitted to baptism till he had pledged himself to lay it aside. He must enter on some new occupation to earn the means of subsistence; or, if not in a situation to do this, he was received into the number of the poor maintained by the church. To these occupations were reckoned all that stood in any way connected with idolatry, or which were calculated to promote it; those, for instance, of the artists and handicraftsmen who employed themselves in making or adorning images of the gods. There were, doubtless, many who, wishing to pursue these trades for a subsistence, excused themselves on the ground that they did not worship the idols, that they did not consider them as objects of worship, but simply as objects of art; though, in these times, it assuredly argued a peculiar coldness of religious feeling, to distinguish thus what belonged to art and what belonged to religion. Against such excuses Tertullian exclaimed with pious warmth: "Assuredly you *are* a worshiper of idols, when you help to promote their worship. It is true you bring to them no outward victim, but you sacrifice to them your mind; your sweat is their drink-offering; you kindle for them the light of your skill."

Whoever frequented the gladiatorial shows and combats of wild beasts was, by the general principle of the Church, excluded from its communion.

But it was not the participation in these cruel sports alone, which to the Christians appeared incompatible with the nature of their calling; the same censure extended to all the different public exhibitions of that period; to the pantomimes, the comedies and tragedies, the chariot and foot-races, and the various amusements of the circus and the theater.

Now those were simply the popular amusements of the day. That was all. I suppose they did not have at that time some things that we have now, simply because they had not been thought of, and while it was popular then to amuse themselves with the tragedy and comedy, the Christians could not get the consent of their minds to participate in them. They would have nothing in common with worldly gatherings of that kind.

Such was the prevailing and passionate fondness of the Romans at that time for theatrical entertainments, that many were known to be Christians simply from the fact that they absented themselves wholly from the theater. The spectacles, in the first place, were considered as an appendage of idolatry, by virtue of their origin from pagan rites, and of their connection with several of the pagan festivals.

I am reading the history of the church of long ago, but those who read between the lines can read a later history.

Among the pomps of idolatry and devil worship, which Christians when enrolled at their baptism into the service of God's kingdom, were obliged to renounce (the *sacramentum militiæ Christi*), these spectacles were particularly included. In the next place, many things occurred in them which were revolting to the Christian sense of propriety; and where this was not the case, yet the occupying of one's self for hours with mere nonsense, the unholy spirit which ruled in these assemblies, the wild uproar of the congregated multitude, seemed unsuited to the holy seriousness of the Christian, priestly character.

Now the transformation is through the mind, and when the mind is wholly engaged with this sort of thing, how can the still small voice be heard and how can the Spirit of God rule the heart.

"The Christians did, in truth, consider themselves priests." "Ye are a chosen nation, a royal priesthood." The Syriac translation is, "Ye are priests officiating in the kingdom of God."

The Christians did, in truth, consider themselves as priests, consecrated, in their whole life, to God; as temples of the Holy Spirit, everything, therefore, which was alien to this Spirit, for which they should always keep in readiness the dwelling in their hearts, must be avoided. "God has commanded," says Tertullian, "that the Holy Spirit, as a tender and gentle Spirit, should, according to its own excellent nature, be treated with tranquility and gentleness, with quiet and peace; — that it should not be disturbed by passion, fury, anger, and emotions of violent grief. How can such a spirit consist with the spectacles? For no spectacle passes off without violently agitating the passions. When one goes to the play, one thinks of nothing else than to see and to be seen. Can one, while listening to the declamation of an actor, think on the sentence of a prophet, or in the midst of the song of an effeminate stage-player, meditate on a psalm? If every special form of immodesty is abominable to us, how should we allow ourselves to hear what we cannot feel at liberty to speak; when we know that every idle and unprofitable word is condemned by our Lord?"

To Tertullian, who was inclined to look upon all art as a lie, a counterfeiting of the original nature which God created, the whole system of spectacles appeared merely as an art of dissimulation and falsehood. "The Creator of truth," said he, "loves nothing that is false,—all fiction is, to him, falsification. He who condemns everything in the shape of hypocrisy, cannot look with complacency on him who dissimulates voice, sex, age, love, anger, sighs, or tears."

Weak-minded individuals, who allowed themselves to be so far carried away by the power of prevailing custom, which contradicted their Christian feelings, as to visit such scenes, might be wounded by impressions thus received, and permanently robbed of their peace.

Did you ever know of anybody's being robbed of their peace of mind in such a way as that?

On the question whether a Christian could properly hold any civil or military office, especially the latter, opinions were divided.

Did you ever hear of any other time when they were divided?

As the pagan religion of the State was closely interwoven with all political and social arrangements, every such office might easily place one in situations where joining the pagan ceremonies was a thing not to be avoided.

That is, if he obeyed the law, he would have to compromise his religion.

For this, all Christians were agreed, no necessity whatever constituted an excuse. On this point, Tertullian's remark was assuredly spoken from the soul of every believer: — "To be a Christian is not one thing here and another there. There is one gospel and one Jesus, who will deny all them that deny him, and confess all them that confess God. With him the believing citizen is a soldier of the Lord, and the soldier owes the same duties to the faith as the citizen."

But, independent of this, was the question whether such an office, considered in itself, was compatible with the Christian calling; which was answered by one party in the affirmative, by another in the negative.

In general, the Christians became accustomed by their circumstances at that time to consider the State as a hostile power, standing in opposition to the Church; and it was as yet, in the main, quite remote from their ideas to expect that Christianity could and would appropriate to itself, also, the relations of the State. The Christians stood over against the State, as a priestly, spiritual race; and the only way in which it seemed possible that Christianity could exert an influence on civil life, was (which it must be allowed was the purest way), by tending continually to diffuse more of a holy temper among the citizens of the State.

To another proposal made by Celsus to the Christians; namely, that they should undertake the administration of civil affairs in their country, Origen replies: "But we know, that in whatever city we are, we have another country which is founded on the word of God; and we require those who, by their gift of teaching and by their pious life, are competent to the task, to undertake the administration of the offices of the Church."

I do not know that it is necessary to add a word. I have read what seems page after page of dry history, that might better be left on the shelf, but some have read between the lines and so have seen the lessons.

If the Spirit of God rule in the mind of a man, and control his mind, he will not be hankering after the things of the world all the time, and he will not be wanting to fill his mind with the things of the world, and it may be that he will be so particular that he will think it will not be best for him to attend the popular lectures and the popular concerts. It may be there will be some things considered first class, highly respectable, that he would not think best for him to mix with. It may be that he would rather be called a straight-laced man than to mix with such things. It may be he will think best to withdraw himself completely from the things of this world, and give himself, his mind, his soul, his body, and separate entirely to the things of the kingdom of God, and if there should be such a one, I say, *Amen*; let us go together.

THE THIRD ANGEL'S MESSAGE.—NO. 9.—Continued.

ELDER A. T. JONES.

ANOTHER word upon this in Galatians: Christ "gave himself for our sins, that he might deliver us from this present evil world."

All of this world that ever can cripple a man or hinder him in his heavenly course, is simply what is inside of him; it is simply what there is of him. Therefore when Christ would deliver a man from this present evil world, he simply delivers him from sin, and from himself. Then that man is in the kingdom of God, he is *in* the world, but not *of* the world. So Jesus says, "I have chosen you out of the world: if ye were of the world, the world would love his own." Very good; here am I. Suppose I am of the world. Then the world will love his own. That is, the world that is in me, and of me, will love the world and will cling to the world. It cannot do anything else, and I cannot do anything else, because I am essentially of the world itself. The world outside of me and around me will love his own, that is true; but as certainly as I am of the world, so certainly I will stick to the world, and love the world; the world *within* me will love and cling to the world without. I may be calling myself a Christian at the same time; but that will not alter the case—the world will love his own. If ye were of the world, the world would love his own. If in heart I am cut loose from this world, I am free from it; but if the world is there, I will love the world; and when the test comes, when the crisis comes, I will surrender to the world, and go the way of the world in general,—stay in Babylon and worship the beast.

Now turn to the third chapter of 2 Timothy. There we have the same thing taught:—

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves. . . . From such turn away.

Then if I am a lover of my own self, from such I am to turn away. But who is it I am to turn away from? Self, assuredly. Come out of Babylon, from such turn away. It is not that I am to look at you, and study you, and see whether you are a lover of *your* own self, to see whether *you* are covetous, and a boaster, and proud, and then *I* separate from *you*. Not at all.

It is not for me to look at others and say, "Oh, I don't want to be in a church with such brethren as these. I cannot be the right kind of a Christian here. I think I would better go to Oakland, and join the church there; or, I think I would better go to

Battle Creek, and join the church there; the brethren here at home seem to be so kind of—oh, I can hardly describe it; but it is very unpleasant, and very hard to be a Christian here. I think I will have to leave this church and join some other one." That will not answer at all; for unless you are genuinely converted and separated from the world; when you have done all that, the church which you have joined is just so much worse than it was before, and so much more Babylonish, by just so much as *you are there*. "From such turn away." Then, as I am to turn away from myself, where does Babylon lie? Where does the world lie? Altogether, in self, just as we found in Galatians, fourth chapter.

Let us look at the third chapter of 2 Timothy a little further, and see whether any of us are there.

"Men shall be lovers of their own selves, covetous." Can you tell what it is that will cause a man who professes to belong to the Lord, and to love the Lord, — what will cause him to hold back from the Lord that which the Lord says definitely belongs to him, the tithe, for instance? Here are means that come into my hands; the Lord says that a tenth of that is his. I profess to love the Lord; I go to meeting every Sabbath; I profess to belong to the Lord myself; I profess to be consecrated; but yet I do not let the Lord have what belongs to him. What is the root of that thing?—Self. And what is the first-fruit of self? Covetousness. I have not stolen anything from my neighbor, or kept anything back from him, but I have held to that which belongs to the Lord. Then I am to turn away from my covetous self.

Blasphemers.—We cannot take each one of these in detail. "Boasters, proud, blasphemers." A blasphemer, in the common acceptation of the term, is one who uses the name of God profanely; one who takes the name of God in vain. One of the commandments of God is set against that. But though I do not by word of mouth use the name of God profanely, if I profess the name of God, if I have taken it upon me, and then take take such a course as to show that the whole thing is in vain, have I not taken the name of the Lord in vain?—Assuredly I have. If it is a form of godliness without the power, is not it a vain taking of the name of the Lord? And will I not, by just such a course, cause other people to blaspheme the name of the Lord? Then, as I profess to be the Lord's, and yet take a course which, in the nature of things, causes the name of the Lord to be blasphemed, the blasphemy begins with me.

There is a verse which we might read upon that: 1 Tim. 6:1:—

Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.

There the word of God itself lays the truth right home to the individual, that he is to take such a course as that the name of God and his doctrine shall not be blasphemed; that we are to guard the name and the doctrine of God from blasphemy. But if I sanction it, if I draw it on, then it is certain that the blasphemy begins with me. I have taken the name of God in vain, and wear it in vain.

Here is another text: Romans 2, beginning with the 17th verse:—

Behold, thou art called a Jew, and resteth in the law, and makest thy boast of God, and knowest his will. . . . Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?

"Here are they that keep the commandments of God, and the faith of Jesus." Thou that makest thy boast of the law, thou that teachest a man should not steal, what are you doing? Are you cheating? Do you drive sharp bargains? If you should happen to be in charge of some of his business, are you ready to drive a sharp bargain for the Lord? Do you think that is integrity to the cause?—No; it is dishonesty; it is deviltry. I cannot be selfish for the Lord. This is not saying that we are not to be careful and economical; but it is saying that I cannot drive sharp bargains for the Lord any more than for myself, and yet be honest. Therefore, "Thou that preachest a man should not steal, dost thou steal? or are you honest?"

"*Thou that sayest a man should not commit adultery, dost thou commit adultery?*"—Do you hold the marriage relation sacred? Do you honor that ordinance? or is it to you such a thing—as has been entirely too common among our young men especially, and even those "preparing for the ministry," too, who seem to think so lightly of this solemn ordinance of God that they can go and engage themselves to some young woman that may strike their fancy at the first; and then, seeing some other one that strikes their fancy a little stronger, break their engagement. And then, if they do not get married before they find another one, they are ready to repeat this course.

The seventh commandment is put in the law of God to guard the marriage institution, the marriage ordinance, and men cannot disregard the marriage institution, that solemn ordinance of God, without violating the commandment. In a single year I could put my finger on at least half a dozen young men, professed Christians, who had engaged themselves to young ladies, and every one of them broke

their engagement, and married somebody else, because they had more fancy for the new one. And some of these were preparing for "the work of the Lord." I want to know whether it is a fit preparation for the work of the Lord to trample under foot one of God's most sacred ordinances at the first step?

"Thou that sayest a man should not commit adultery, does thou commit adultery?" Do you honor God's commandments? Do you honor his ordinances? "Well," says one "would you have a man marry a woman he does not love?" No, I would not; but I would have him *know what love is*, and know what he is about, before he engages himself to a woman. In this course that I am describing, there is no love to start with. It is mere aimless fancy. The woman may be perfectly honest in it; it may be love on her part, and in most cases it is. But on his part it is mere fancy. And if it should so happen that the marriage should be performed before another one strikes his fancy a little more forcibly than does the first, some day he will meet one that does, and then he is not sure of his position. Any man that will violate the sacred confidence that he has pledged in that way to one woman, is never sure that he will be faithful to another woman. When he has trampled under foot that sacred thing in which God has stored most happiness for human beings as such, he has no surety, even to himself, that he will be faithful in any other case of the like kind.

But what of the man, anyway, who will go so far as to win the love of a woman to betray it. The Bible, in speaking of the mutual love of two men, finds its strongest illustration in describing it as "passing the love of women." And yet a man will win that, and have her love bound about him, and then ruthlessly break all its tendrils and trample it under foot. It is a violation of the seventh commandment. It is trampling under foot the institution which that commandment guards, in taking steps which, if carried to their logical conclusion, — only a few steps, — will lead to the actual fact.

Let me say again, I would not have any one marry a person whom he does not love, but I would have every soul have sufficient reverence for the ordinance of God, sufficient sobriety and thoughtfulness as a Christian, to know his own feelings. I would have him possess sufficient sense to know what he is doing; to find out before God what love is before he enters this most solemn relation with its sacred obligations.

"Thou that sayest a man should not commit adultery, dost thou commit adultery?" That is the question.

"*Thou that abhorrest idols, dost thou commit sacrilege?*"—But you say, "I do n't worship sticks and stones; I do n't bow down to graven images."—No, you do not. But how about the *fashions of the world?* What kind of hat is it that you have on? What kind of cane is it that you carry? What kind of dress is it that you cut and make? Why do you cut and make it the way you do? Is it because it is more comfortable that way? Is it because it is more pleasing to God that way?—No. You know that it is rather because it is *nearer to the fashion* that way. You know that it is because it conforms more to the world, and will suit the world's ways better? But this world is vanity; it is idolatry; Satan is the god of this world. "Be not conformed to this world, but be ye transformed by the renewing of your mind." "Whoever would be the friend of the world, is the enemy of God." Therefore, although I may not bow down to graven images; although I may not worship sticks and stones; yet if I follow the fashions, the ways, and the things of this world, and conform to the ways of the world, rather than ask God what he would have, then what am I worshipping?—The god of this world. There is idolatry also. There is enmity against God.

I know of nothing more incongruous, more unreasonable, anyhow, than fashion,—wanting everybody shaped on the same mold, and cut the same way, and to look just the same way. Why did not God make us all alike when he made us? Why did he not make us all just exactly alike? Fashion's way is precisely the devil's way. He wants to make everybody of the same cut in religion, and so he must have that so fashionable that all will wear it, and then have the government take it up and fix it in the law and demand that all shall wear this fashionable cut of religion. And all this concession to fashion in dress is simply training yourself to make concessions to the world's religion. Oh, it is all idolatry. *Thou that abhorrest idols, dost thou commit sacrilege?*

If God wanted us all to be alike, and to look alike, why did he not make us all alike to begin with? Why, you sometimes see people with clothing upon them that is in no sense becoming to them, but is utterly incongruous. They may have on a hat or a dress of a color that makes them look as if they were recovering from a fit of the jaundice. But that question is not thought of. All that they think is that such is the fashion now.

Now God has made us in the world so that no two of us are alike. Each one is himself; he has a personality, an individuality of his own. And the Lord intends each Christian to exert an influence in this

world that no other person in this world can exert. He expects each one to so dress that the way God has made him will be represented to the world in perfect harmony, perfect congruity in every respect; so that God can use the individuality which he has created for the purposes for which he created it. Dress to suit the Lord, and then all there is about us will tell for God, and the things of righteousness. But one can destroy all that God has made him or her for, by professing to be a Christian, and then expecting to exert an influence in the world by dressing according to the way of this world! It cannot be done. The two things will not work together at all. You cannot impress anybody in favor of Christianity in that way, because the whole thing through which the Lord would work is shut away by this tribute to idolatry. Dress the way the Lord would have you, and you will find that it is not expensive; nor will it require much workmanship, or very much ingenuity always to be neatly and becomingly dressed. "*Thou that abhorrest idols, dost thou commit sacrilege?*" That is what I want to know. Is your mind upon God? Do you dress to please him? Are you seeking to please him? or are you caring for what this one will say, or what that one will say? "*Thou that abhorrest idols, dost thou commit sacrilege?*"

Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written: "One of the reigning evils of the last days, is that people professing godliness will be blasphemers. Are you one? Do you bear the name of the Lord in vain? From such *turn away.*"

TUESDAY, FEBRUARY 12.

THE BOOK OF COLOSSIANS.—NO. 9.

ELDER J. H. DURLAND.

EATING AND DRINKING.

In order to preserve the connection, we will begin with the 14th verse. "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." Fenton's translation reads, "Washing out the record with the decrees which were against us." The Syriac reads, "By his mandates he blotted out the handwriting of our debts, which [handwriting] existed against us, and took [it] from the midst,

and affixed [it] to his cross." This expression, "handwriting of ordinances," is considered by some as referring simply to the ceremonial institutions of the Jews. I think that it has a much broader application, and includes everything that a man binds himself to do in order to get salvation from it. Parkhurst defines *kirographon* (handwriting) as follows: "A handwriting, a note of hand. It signifies a sort of a note under a man's hand, whereby he obliges himself to the payment of any debt." So it takes in all the ordinances that the Jews had and trusted in, and it also takes in those that the Gentiles had. I will read an extract from "Life Sketches of Paul," which touches on some of the rites and observances of the Gentiles:—

Also, the Gentiles were accustomed to eat the flesh of animals that had been strangled; while the Jews had been divinely instructed with regard to the food they should use. They were particular, in killing beasts, that the blood should flow from the body, else it was not regarded as healthful meat. God had given these injunctions to the Jews for the purpose of preserving their health and strength. The Jews considered it sinful to use blood as an article of diet. They considered that the blood was the life; and that the shedding of blood was in consequence of sin.

The Gentiles, on the contrary, practiced catching the blood which flowed from the victim of sacrifice, and drinking it, or using it in preparation of their food. The Jews could not change the customs, which they had so long observed, and which they had adopted under the special direction of God. Therefore, as things then stood, if Jew and Gentile came to eat at the same table, the former would be shocked and outraged by the habits and manners of the latter.

The Gentiles, and especially the Greeks, were extremely licentious; and many, in accepting Christianity, had united it to their unsanctified natures, and continued to practice fornication. The Jewish Christians could not tolerate such immorality, which was not even regarded as criminal by the Greeks. The Jews, therefore, held it highly proper that circumcision, and the observance of the ceremonial law, should be brought to the Gentile converts as a test of their sincerity and devotion. This they believed would prevent the accession to the church of those who were carried away by mere feeling, or who adopted the faith without a true conversion of heart, and who might afterward disgrace the cause by immorality and excesses.

All I wish to call your attention to, is that all the people had certain observances and ordinances the doing of which, would, as they thought, insure their salvation. Doubtless there were both Jews and Gentiles in most of the churches, and the tendency would be for each class to cling to its own traditions and customs, and hope for salvation largely through them, while outwardly professing Christianity. But Paul in this epistle aims to show that the Christian is complete in Christ. In him we are thoroughly furnished with all things, and so have need of nothing outside of him.

It is true the Lord has given to the Jews ordi-

nances; but they had placed their own construction upon them, and added their own traditions, thus making them in their spirit and manner of working essentially different from what God intended them to be. All through the book of Deuteronomy we read how the Lord instructed his people to be kind to the heathen, and to do kind acts for them. In performing these kind acts they would be brought in contact with the strangers. But the Jews by their traditions reasoned that these heathen were unclean, and they would themselves become unclean by contact with them. So they kept themselves wholly aloof, which was contrary to the expressed purpose of God. Thus they became narrow-minded and bigoted, and were led to reject the Son of God for doing the very things God had commanded them to do. And so we read in Matt. 15:3 that Jesus asked the Pharisees, "Why do ye also transgress the commandment of God by your tradition?"

In Colossians 2:20 the same thought is brought out in somewhat different words. "Therefore if ye be dead with Christ from the rudiments (margin, elements) of the world, why, as though living in the world, are ye subject to ordinances." What are the rudiments?—All vain methods of man's devising that were used to obtain salvation. They thought they must keep God's law as far as they could, and make up, as it were, for their transgressions and shortcomings, by sacrifices, by observing various rites and ceremonies, by abstaining from certain foods and drinks, by neglecting and punishing the body, by self-imposed worship, and thus establish their own righteousness before God. See Gal. 4:3, 9. We can employ such methods now, just the same as some people did then. Whenever we take our own ideas and understanding of things, and put them in the place of the thing itself, then we are resorting to the rudiments, the handwriting of the ordinances which is against us, and the result is a failure every time.

When Paul wrote to the Romans, the great difficulty with the church was that they thought they could obtain salvation by works alone. The idea was, Do good things, and be saved. To meet that, Paul taught them justification by faith. But when he came to write to the Galatians, the case was somewhat different. Then the idea was winning favor that salvation came by faith and works. So the most prominent thought in the epistle to the Galatians is, that salvation is by faith, and faith alone. James wrote his epistle to correct another error. In his time it had come to be thought that salvation came by simply talking about faith. But he showed that the faith which saves a man is one that pro-

duces works. We meet the same things to-day. Some have thought that we could be saved by a theory of justification, but we must have a faith that works because there is life in it.

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." The Syriac reads, "Let no one therefore disquiet you about food and drink, or about the distinction of festivals, and new moons, and sabbaths." Some have used this text against the Sabbath, but improperly. For Paul is not referring here to what God has commanded. He is talking about what men have brought in. I will read the passage in Fenton's translation. "Therefore let no man condemn you about food and about drink, or about the division of a feast, or a new moon, or sabbaths, which are a shadow of the future." The German translation brings out the thought of the text much better than our authorized version. As Elder Jones has looked this point up, we will ask him to give the results of his investigation [Elder Jones gave the German rendering as follows]:—

Let no man make a conscience for you over food or over drink or over appointed holidays or new moons or sabbaths; which is the shadow of them [the things] that were to come; but the body itself [that is, the thing that casts the shadow] is in Christ.

Let you no man that aim [that is, the true Christian aim] frustrate (thwart or turn aside) that (or who) after their own whimsical (or peculiar) choice (or option) stride along in humility and spirituality of the angels that he never, not one, has seen, and is destitute of efficient cause (or reason) in his fleshly mind. [That is, he has no efficient cause for his course; but on his own whimsical choice, and that from his fleshly mind, he *strides along* instead of waiting in real humility and faith to be led by the Spirit of God. And he insists that everybody else must do exactly as he does or else they are not Christians and cannot be saved.]

And holds not the Head [Christ] from whom the whole body through links and joints (helps, aids) conceives and holds together and thus consequently grows to the godlike greatness. For as ye now are dead with Christ from the institutions (or statutes) of the world, why let ye yourselves be caught with institutions, as though ye lived yet in the world? [They that say¹.] "Thou shalt that not lay hold on; thou shalt that not taste; thou shalt that not touch, or handle;" which itself after all under the hand is consumed [that is, it perishes and is gone with the mere handling or using]; and are men's commands and teaching: which have an appearance [or the glitter] of wisdom through self-chosen spirituality and humility, and through that (or by that means) they the body do not spare, and the flesh do not honor unto being satisfied with necessities of life.

It is so easy for us to go to extremes, and take a position because it suits our own ideas of things. This is wrong, even though we may be on the right side of the question. If we only have our own idea, it becomes the same as a handwriting of ordinances

¹ This bracket is in the German text.

or a tradition. This has been the trouble in teaching. In order to find what will suit our own ideas, we search all through the Bible and Testimonies, get together everything we can find that will strengthen the position we have taken, and then try to enforce it upon others.

The gospel will bring in every principle, and give us well-balanced minds. And if we do not have the gospel and a close connection with Jesus Christ, we cannot have the principles that he wants us to have. We want to know what God says about a thing; not what some man says God says about it. Let us go to the Word, and find out for ourselves what he says to us individually. Christ is our head, and hence to him we must look for instruction.

Turn to Rom. 14:10: "But why dost thou judge thy brother? or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ." Can I be my brother's judge? No. But he may do something that I think he ought not to do. Very well, I can thank God that I do not have to do as he does. It is a privilege that we all have, to do what Christ the Head wants us to do; and let us not take that privilege away from any man.

"Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Romans 14:13. Here is where we should be careful. "But if thy brother be grieved with thy meat, now walkest thou not charitably." "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The reason why so many people stumble on some of these principles is that they are not presented right. May the Spirit of God unite us so closely with Christ that all we do, whether eating or drinking, or anything else, will be done to his glory.

Paul said of the circumcision, It availeth nothing. But when some of his brethren had ideas of its importance, slightly different, he did not say, I shall stop right here till you all agree with me. No, he pushed the gospel with all his might. The nearer we come to Christ, the quicker will men's ideas drop out of the way. The more we try to pull things away from men, the tighter they will hold them.

No other book is so susceptible of both concentration and diffusion as is the Bible. Its every precept and illustration is expressed in the monosyllable *love*. Or on the other hand, every feature and phase of moral and spiritual life may be drawn from a single expression.

RELATION OF THE MINISTER TO THE CANVASSING WORK.

ELDER D. A. ROBINSON.

(Read before the Convention.)

THE work in which we are all engaged is one work, and this one work is the work of God. The relation of the workers, therefore, in the various lines, one to another, should be that of the different members of the human body, the one to the other. It is not for any of us to say which line of work is the most important. And so far as the different workers are concerned, one is just as important as the other, for although we are laborers together with God, yet the Lord declares that he that planteth and he that watereth is nothing. Each worker then in any line and in every line stands for *nothing*, but one nothing is just as much as any other nothing. Each and every one, therefore, is but an instrument in the hands of him to whom the work belongs.

A great work of saving souls remains yet to be done. Every angel in glory is engaged in this work, while every demon of darkness is opposed to it. Christ has demonstrated to us the great value of souls, in that he came to the world with all the hoarded love of eternity in his heart, offering to make man heir to all his wealth. He unfolded before us the love of the Father for the guilty race, and presented him as just, and the Justifier of him that believeth in Jesus, "for Christ pleased not himself."

Since he pleased not himself, it is not the business of any worker to please himself, but rather "to please Him who hath chosen him to be a soldier," "because as he (Christ) is, so are we in this world."

Unfortunately an idea has obtained to some extent that the canvassing work is less important, less dignified, and less desirable than that of the Bible worker or the minister, but such is not the case. The declaration of the Spirit of God that "if there is one work more important than another, it is that of getting our publications before the public," means exactly what it says, and as to the dignity of any work, it is dependent very much upon how dignified the workers make it.

"The canvassing work is God's means of reaching many that would not otherwise be impressed with the truth. The work is a good one, the object high and elevating, and there should be a corresponding dignity of deportment." Again, "the canvassing work is more important than many have regarded it." And again: "The press is the instrument by

which many are reached whom it would be impossible to reach by ministerial effort." Every canvasser who appreciates the high and holy calling upon which he has entered, will not be affected by any influence exerted to make his work appear small or inferior to any other line of work; and any minister or Bible worker who is disposed in any way to belittle the canvassing work, and thus tend to weaken the hands of those engaged in it, is thereby, unconsciously it may be, "scattering abroad" instead of gathering with Christ in the great work of saving souls.

The word to us recently is that "ministers need to understand much more than they now do of the practical workings of the cause in its various branches." It is an undeniable fact that since the development of the canvassing work, the minister has to a great extent ceased to sell our publications to the people. He has golden opportunities; the people are listening with interest to what he says; he has free access to their homes, and the opportunity presents itself again and again to place in these homes a variety of our publications. Why should he not, to the very best of his ability, do so. Generally speaking, why should he not learn the business, if he has not already done so. There are times in the ministry where he finds it difficult to reach the people in a public way, but at such times, very often they may be reached by the printed truth. In years gone by, it was a very common thing during a few weeks' tent meeting, to sell from fifty to three hundred dollars' worth of books. But this is rarely seen now. Is not this changed state of things worthy of our serious consideration? and is it not possible for our ministers and Bible workers to do far more in this line than what they are doing at the present time? Would not this strengthen our work as ministers, and make our efforts more efficient in establishing souls in the truth; not only so, but we would thereby the more closely link our interests and sympathies with the canvassers in the work, and so strengthen their hands. The ministers need lose none of their dignity if, when they find it difficult to get access to the people in a public way, they should for a time turn their efforts to the canvassing work. While they may counsel and encourage the canvasser in his work, they may receive in return valuable help which will enable them to be successful in placing the printed truth in the hands of the people, when the opportunities present themselves for them to do so. In this way the minister and Bible workers identify themselves more fully with the canvasser, thus unifying the work. Not only so, but a far more valuable object lesson is kept before the church, and those embracing the truth, from whose ranks we are

constantly receiving recruits for active workers in the field. If those just coming to the faith and our churches can all see in the ministry a spirit of earnestness and courage in every branch of the work, it will inspire in them the same earnestness and zeal.

HEALTH TOPICS.—QUERIES; AND DANGERS FROM GERMS.

J. H. KELLOGG, M. D.

Question.—It is stated by Sister White that the Lord is leading his people back, step by step, to the original diet for man; do you not think this means a gradual disuse of meat?

Answer.—In other words, the question is, How slowly must we go in this matter in order to satisfy the Lord? Well, I see some here that I know began to give up the use of meat twenty years ago, and I am not sure that they have entirely given it up yet. Do'n't you think the Lord would be glad to have us step a little faster?

Question.—How about meat for weak stomachs?

Answer.—A weak stomach is the worst kind of a stomach into which to put meat. That is my observation. I have had five hundred people, I presume, say to me, "Doctor, I cannot eat meat; my stomach is too weak." Meat put into a weak stomach will decay. If the stomach is not able to disinfect the meat, destroy the germs, and digest the meat, it will decay. It takes a strong stomach to digest meat. The dog has a strong stomach, and can even digest meat that is putrid, but for a weak stomach meat is dangerous.

Of course there are different kinds of weak stomachs. I am talking now about stomachs that are really weak, as a muscle is weak, and that makes little gastric juice; such stomachs will certainly be troubled with meat.

A lady who was at the Sanitarium recently, said that her doctor, an eminent physician of Chicago, forbade her eating meat. She simply had a coated tongue; but he knew from experience that meat only made the coat on the tongue worse.

As I said, there are different kinds of weak stomachs. We may have conditions of the stomach in which it will digest meat more readily than most kinds of food; for instance, when there is too much acid present in the stomach. But as I said yesterday, it is not necessary to give meat to a single living soul, unless it should be under circumstances when it was impossible to obtain other food. It would be better to eat some meat even than to try to live habitually on cabbage or potatoes.

There might be cases where it is impossible, for a time, to get food that the stomach could digest, except meat; where everything one could eat would sour; milk would sour, grains would sour, fruit would have too much acid; nothing one could eat but would sour, while the stomach would take meat and digest it. In such a case, if nothing better could be obtained, meat might be eaten. But in such cases, we can give gluten; and generally the patient can eat eggs, and perhaps could take kumyss or cottage cheese. Sometimes a patient uses nothing else but kumyss for weeks, until his weak stomach is strengthened, and the germs are driven out by the disinfecting influence of the acid in the kumyss. Even sour milk — bonny-klabber — might be better for such a case than meat, and yet meat is apparently beneficial in some cases. I insist, however, that it is not *necessary* in any case where the resources now at our command are available. But if a stomach is weak in a way that renders meat useful, it ought to recover after a time.

Question. — Is there the same objection to canned salmon and other fish as to other meat?

Answer. — Canned fish when opened, very quickly undergoes a change which produces a deadly poison, although the change may not be noticeable to the taste.

Now upon the question of meat-eating, I would not have you think that if any one insists upon eating meat, I would wish to compel him to refrain from eating it. I simply want to set the facts before you, and allow every one to act according as his conscience dictates. But I hope to so enlighten those with whom I have the opportunity to associate that their consciences will not allow them to eat meat. If any are not enlightened so their consciences forbid their eating meat, we must apply the Scripture rule, "Of some have compassion, making a difference."

GERMS.

I don't want you to think that abstinence from meat is all there is of health reform; it is not. There are other things of even greater importance than abstinence from the use of flesh. But the man who leaves off the use of meat is more apt to inform himself upon other principles of health reform and live them out than the one who eats meat; and so vegetarianism is a sort of keynote for health reform.

I wanted to say some things to-day about germs. Germs will kill a person quicker than the use of meat. And it is exceedingly important to know how to avoid them.

Germs are a vegetable growth, allied to the mold on the wall and the green skum on ponds. Some germs increase as rapidly as to double their number

every fifteen minutes, at which rate, if they could continue to grow right along for twenty-four hours, there would be more than a million-million million, times as many as all the people upon the face of the earth. They would make a cube sixteen miles on each side. But for reasons we shall learn, such a thing cannot occur.

Germs can be cultivated. Here are some upon this potato. They have been grown within the last four days, there having been a sufficient number adhering to the point of a needle touched to a person's tongue and then put upon the potato, to make this growth, which looks and smells like the coat on the tongue.

Germs are useful in some respects. They are useful to destroy dead matter. The earth's surface would soon be covered with the dead bodies of insects, flies, and dead animals, if it were not for germs. Germs act as nurses for plants. They have the power to reduce the hard soil till it becomes soluble and is ready for the plant to use in growing.

But the most important point to us, perhaps, is that germs are dangerous. Many diseases are produced by germs; diphtheria, smallpox, consumption, typhoid fever, in fact nearly all diseases in which there is fever. Nearly all acute diseases are caused by germs. When a man takes a cold, he would get over it in a few days if it were not for germs; but they take advantage of his condition, and aggravate the disease.

What are the sources of germs? We contract germs from water, from the air, and from food. The air is one of the chief sources of germs.

The dust in the air is largely composed of germs. The sources of germs in the air are various. A person who has the consumption is walking along the street, and spits upon the side-walk; it is soon dried and converted into dust, and raised by the wind to be breathed by other passers by. In a short time some one has tuberculosis, and no one knows where or how he contracted the disease. Dust is dangerous. A person breathing the dust, takes into his lungs millions of germs at every breath.

The air of mountainous regions and pine forests is comparatively free from germs; but the air of cities is teeming with germs. Germs abound in our houses. Under the carpets, upon the curtains, in the book-case, wherever dust accumulates, there the germs are found. The dusting-brush only stirs them up, and unless the sweeping is properly done, it does the same. It is better not to have carpets, as the germs get under them in great numbers. Rugs are better than carpets, because they can be taken out and shaken daily. The freer the house is

kept from dust, the less apt it is to have germs. Here are some Tabernacle germs. A potato was held close to the carpet, and the carpet dusted a little, and the potato was kept in a temperature of about 90 degrees, and you see the different kinds of germs growing on it. I presume there are five hundred kinds of germs in this building.

Germs in Water.—There are but few natural sources from which water may be obtained free from hurtful germs. Dug wells are especially dangerous. The water of rivers and lakes always abounds with germs. The city water of such a place as New York City and Chicago is unfit to use without being boiled. In fact, the only safe way is to boil all water used. Boiling kills the germs.

Spring water is occasionally comparatively free from germs, also the water from driven wells which penetrate rocky strata. Malaria, as well as typhoid fever and cholera, is, I believe, usually contracted through the use of impure water. The value of boiling the water is well known even in Africa, India, and China. Distilled water is best of all. At the Sanitarium we use distilled water altogether for drinking purposes.

Foods.—Certain foods always contain germs. After meat is twenty-four hours old, it always contains germs, besides the poisons of which we have spoken. Cheese always contains germs in great numbers. When six weeks old, a bit of cheese as large as a grain of wheat contains thousands of germs. The germs increase as the cheese becomes older.

Milk always contains germs; not that the cows necessarily have tuberculosis, but from other causes. They get into the milk while the milking is being done. This is why milk does not agree with many people. Their stomachs have not the strength to destroy the germs and digest the milk.

So the safe way with milk, as with water, is to boil it, or at least to heat it to 160 degrees. When the milk is heated to this temperature for fifteen or twenty minutes, it does not have the taste of boiled milk, and that objection is removed. The principle objection to butter, I have come to believe, is the germs it contains. If the cream is heated till the germs are destroyed, the butter will, of course, be free from germs.

A thermometer is a great convenience and should be found in every household, not only for testing the temperature of milk, but for gauging the heat of living rooms, of water for baths, and for numerous practical purposes. A suitable one may be procured at from fifteen to twenty-five cents. But in cases where one is not at hand, milk should be heated until a scum forms.

THE THIRD ANGEL'S MESSAGE.—NO. 10.

ELDER A. T. JONES.

I UNDERSTAND there are some that think I did not say enough about dress last night. I think perhaps that is so; because it is altogether likely that those who think I did not say enough about dress, would be glad if I had talked about those who dress neatly, and even nicely, while they themselves think they are all right.

There are people who, when they see a person dressed neatly and well, take it at once as an evidence of pride. But it is just as much an evidence of pride for a person to be proud of his slovenliness, as it is for another person to be proud of his flashiness. I have seen people who were proud of their slovenliness. I have seen people who were proud of their lack of pride. They were thanking God they were not proud. But they were.

Perhaps for that reason I did not say enough about dress before; and therefore I would add this, that those who are proud of their lack of pride, and so, in this pride think they are all right, when they might and ought to dress better or more neatly than they do, would do well to correct themselves, and come up to a better standard.

However, I was not talking about dress; that was not the subject. I was talking about coming out of Babylon; I am talking against idolatry—what sacrilege is, and what the abhorring of idols is.

We had reached in the third chapter of second Timothy, the word "blasphemers." We cannot take up each one of these words singly; but there are words along throughout the catalogue that are worthy to be noticed by us. One here a step or two along, is, *unthankful*. In these last days people, having a form of godliness without the power, will be unthankful. Unthankful is *not thankful*. Thankful is *full* of thanks. How is it with you? Where do you belong? You are a professor of religion, you profess godliness; are you full of thanks? or are you thankful when everything goes right, and to suit you? But when things go so as not to suit you, then you are doubtful, fretful, impatient, and wonder what is to become of you? Are you discontented and unthankful when such and such things happen? Are you thankful sometimes, and unthankful sometimes? If I am thankful sometimes, and not thankful at other times, then am I thankful?—No. "From such turn away."

Those that have a form of godliness without the power, and go according to feeling, have their ups and downs. But God does not wish any Christian

to have any ups and downs at all, only ups. He quickens us, that is, gives us life, and raises us from the dead to start with; and he intends that we shall keep on going up until we land at the right hand of God.

Take the other figure: we are planted. We are called trees,—trees of righteousness,—rooted and grounded in the love of God; and that tree is expected to grow, and *only* to grow. Not to grow, and then go back. As they told me down in Florida when I was there last fall, some of their orange trees get what they call the "die-back;" they shoot up, out-growing all the other trees, and then die back, almost, if not entirely to the ground. The next year they again shoot up that way, again out-growing all the trees, and again die back. But that is not the kind of trees God has in his orchard. He plants trees of righteousness, and expects that they shall not be up and down, growing up swiftly and dying back, but that they shall grow, and only grow.

Unholy.—We all know what it is alone which makes holy,—the presence of Jesus Christ. The abiding presence of God alone can make any place or anything holy. Whether it be a piece of ground, as at the burning bush; a building, as the temple; or whether it be the heart of the Christian,—the presence of God makes that place holy. But those who have the form of godliness without the presence of God are necessarily unholy. And this scripture says, "From such turn away." If I am unholy, from such I am to turn away—that is, turn away from myself. The only place we can turn from ourselves is unto God. And that brings the abiding presence of God, which makes holy, and which sanctifies.

Without natural affection.—How do you treat the children? Of course our children are not all perfect; they are not all born saints, because they are our children. We find many things that are awry about them in their conduct, that is true. And yet how do we treat them? How did they come by these crooked ways? How did that meanness that is there, get into them? You hear many people say of certain actions or traits in a child, "Well, that child came honestly by that." Yes, that is true. In fact is there anything that the child manifests that he did not come honestly by?—Surely not; for the child did not bring himself into the world. I am not in any sense saying that these traits shall be allowed to run on unchecked. But in checking, or correcting, them shall we treat them as though they were altogether responsible for it? or shall we consider that we ourselves are responsible, in some measure, for it? Which shall it be, "Without natural affection"? or shall we allow that we have something to

do with it? Shall we allow that the thing is there by nature, and work accordingly, not only with natural affection, but with the affection of grace divine?

Truce Breakers.—Now a truce is made when two armies are at war; a flag is sent out by one or the other,—a flag of truce it is called. A truce is a lull in warfare, a stopping of hostilities; it may be for the burial of the dead; it may be for a parley as to peace; it may be for one reason or another; but a truce is a stopping of all warfare, and all contention, by those who had formerly been at war. If it is for the burial of the dead, they can mix right in one with the other, sit down and talk together, everything perfect peace; but when the truce is over, the war begins again. The Scripture says (Titus 3:2, 3), "Speak evil of no man, be no brawlers, but gentle, showing all meekness unto all men." There is a truce now. But what before? "For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." That is how it used to be; and he that hates has broken the commandment which says, "Thou shalt not kill." Formerly there were contentions, strife, envy, jealousy, emulation, wrath, seditions, heresies, murders, and all these things. That is the way it was before. Now we have found Christ,—professed to,—and that calls for peace, and that is the truce; that is accepted among Christians, among those who have named the name of Christ.

Therefore, after naming the name of Christ, and professing to be his, the man who indulges any envy, any malice, any hatred, any back-biting, any evil-speaking, any division,—what is he? He is a truce-breaker; he has broken the truce that he has professed in the very name and the profession of godliness. Have you ever found in your experience among the churches in our own denomination, any envy, jealousy, talking one against another, back-biting, variance, emulation, wrath, strife, divisions, or any such thing? That is truce-breaking. Are you one of these? "From such turn away."

False Accusers.—The next expression comes inevitably,—“truce-breakers, false accusers.” And the Greek for that word “false accusers” is *diaboloi*, devils; because the Greek for the devil is *diabolos*,—the accuser, the chiefest of all accusers among those who do accuse. You remember in the 12th of Revelation, it says of him: “The accuser of our brethren is cast down, which accused them before our God day and night.” That is the devil himself—the chief accuser. And here in the word which we are studying, it is expressed in the plural—*diaboloi*—devils. That is, they follow the ways of the devil,

the chief accuser, and thus are called devils, also false accusers. Now I am not calling them devils. I am calling your attention to the fact that the Lord calls them devils. False accusers. Are you one?

Now, we are studying Babylon, and what it is to come out of Babylon. I have a little extract here that gives some idea of how it is really in Babylon, where the mother of harlots is, where Babylon, the mother, sits—in Rome itself. And that will be an illustration of what this signifies here, and what is pointed out in the words “truce-breakers” and “false-accusers.”

Cardinal Gibbons last year, shortly after his return from Rome, gave an interview to the correspondent of the *New York World*, and the interview was reprinted in the *Catholic Standard*, in the month of October, 1894; and here is a statement from the interview:—

In talking, his eminence weighs his words nicely. Although he has no shadow of reserve when he is dealing with people in whom he has confidence, he is nice in the expression of his views. He once assured me that the pleasure he derived from seeing Rome was greatly lessened by the necessity of keeping guard upon his tongue. “*In the strange air of Rome*,” as he explained, “*your lightest words are caught up, commented, and misinterpreted.*” “I am accustomed to say what I think, plainly and directly, in our American way,” he added.

But in Rome he could not do that. How is it in Battle Creek? How is it in Oakland? How is it in College View? How is it in any church? How is it in the church where you belong? Is there such perfect confidence in you as a brother with all the others to whom you speak, that no word is caught up, commented, and misinterpreted? Or is there such a thing as catching up words, making a man an offender for a word? Not taking time to understand what he said; not knowing whether you heard the thing distinctly or not; you caught some kind of indistinct sound, and it did not strike you exactly right; then you must hurry to the President of the Conference, or some other brother in important position, and tell him, “Oh, such and such a brother said so and so. How can you have him in the ministry? How can you support a man that holds such doctrines as that?” Have you ever seen any such thing as that? I am simply asking these questions; you can decide. You can tell whether it is so or not; and if that is the way it is in Battle Creek, or any other place among Seventh-day Adventists, then where is the difference on this point between this and the very seat of Babylon itself,—Rome, where your words “are caught up, commented, and misinterpreted!” If this is so, is it not time to come out of Babylon? Is it not time “from such to turn

away?" and find such a connection with Jesus Christ, such an abiding confidence and faith in him that there shall be perfect Christian confidence among all who profess the name of Christ; that your words shall not be caught up, commented, and misinterpreted?

Now it is true that the Christian is to be so absolutely truthful, frank, and open hearted, that he need not care, and is not to care, what people make out of his words. But what of those who profess to be Christians, that are ready to make such things out of his words? That is the question. And if that is so in the churches where you belong, then "from such turn away." I mean, *if you are one of these*, from yourself turn away.

False accusers, incontinent, fierce, despisers of those that are good, traitors, heady.

Heady.—There is an expression that is common among people to-day that expresses the same thing. It is the phrase, "Big head." Heady,—the information all lies in the head; all they know is in their head, and they think there is so much of it that they wonder that even their head can hold it. But that is one of the characteristics of the last days; people will be heady; that is, they have their knowledge in their heads.

But God wants *heartly* people in these days. Instead of people having the big *head*, he wants them to have a big *heart*. God gave Solomon largeness of heart like the sands of the sea shore; and the exhortation is to us all, in Corinthians, "Be ye also enlarged." God wants large hearted people,—heartly people, not heady people. And there are no two ways about it; the Testimonies have told us often enough and plainly enough, that there is entirely too much *theory* among Seventh-day Adventists, and not enough experience of the love of Christ in the heart; too much dogma, and not enough of the Spirit of God; too much form, and too little real practical experience of the power of God and of the truth working in the heart, and shining abroad in the life. From such turn away. Let God have all the *heart*, that he may enlarge it to the filling of it with all his fullness.

Highminded.—The next word comes logically from this. It is the consequence of this, just as false accusers comes from truce breakers. These are "heady, highminded." There is a word upon this in the 12th chapter of Romans, 16th verse: "Mind not high things, but condescend to men of low estate." How is it in our work in Bible readings, tent-meetings, and so on? Are we glad when some of the rich folks come out, some of "the best society," and seem to be favorable to the truth, and we do think, Now we are doing some great thing? And another man, as

James described him, "a poor man, in vile raiment," comes into the tent, and his appearance is not altogether in his favor; and we say to the man of the gay clothing, "O, come here; here is a seat for you." The other man—O, we don't know him at all. How is it? James says that is respect of persons. Have you respect of persons? "If ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." You cannot do it. "Mind not high things, but condescend to men of low estate." I am not saying that we shall slight the rich, or those of the best society; not that at all; they are to be called to Christ, and be converted just as much as anybody else. What I am asking is, Are we courting these, and thinking some great thing is done when one of these shows some interest or favor toward us or the truth; while disregarding or slighting the poor and the outcast? There is no respect of persons with God. "If ye have respect of persons, ye commit sin." "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

There is another verse in Philippians that touches the same thing, with an exhortation to us all. Phil. 2:3-6:—

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which also was in Christ Jesus; who, though he was high, became low that he might lift up the lowest.

And that was the complaint against him in his day. Oh, this man, why, he goes in with publicans and sinners, and eats with them. "Let this mind be in you, which was also in Christ Jesus."

Lovers of pleasure more than lovers of God.—I need not call any further attention to that; Brother Prescott's lesson last night is full enough on that particular point. "Having a form of godliness, but denying the power thereof: from such turn away."

Now there is another text upon this particular phase of the study, as to what it is to come out of the world, and wherein the world lies, and wherein we are connected with the world.

Turn to James 4:4:—

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

Does not that call upon every one to ask himself, Have I friendship for the world? Not, Have I *more* friendship for the world than I have for the Lord? Have I *any* of it at all? For whosoever will be a friend of the world is *the enemy of God*. That is written, and that is so. See how he starts out with

it, too. "Ye adulterers and adulteresses." Let us look at that expression, and see what that means in connection with Babylon. Right in that expression, we can find how Babylon originated and was built up. Turn to Romans 7:1-4.

"Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye shall be married to another, even to him who is raised from the dead.

The one who professes the name of Christ stands in the place where his very profession declares that he is married to Jesus Christ, as the wife is married to the husband. Now the wife who has a husband, and sets her mind upon another man, and puts her dependence upon another man, what is she? You know.

Her husband is there all the time, the husband is living, and living with her. Our husband is alive, and He says, "I will never leave thee, nor forsake thee." He is not like a human husband, that is sometimes called away for a long time; but even though the human husband be called away for a long time, that does not justify the wife in putting her dependence upon another man.

But there is this heavenly husband to whom we are united, as a wife in the marriage relation. He has come from heaven to draw us away from this world, away from the god of this world, and all connection with the world, unto God. Christ says, "I am not of this world." He is the second Adam. The first man—the first Adam—is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are of the earth; and as is the heavenly, such are they also that are of the heavenly. Our husband is of heaven and is only heavenly. When He was in the world, he was not of the world. He put no dependence upon the world, He had no connection whatever with it. As is the heavenly, such are they also that are of the heavenly.

Here are we then, joined to that heavenly husband, in that heavenly relation; and the one who professes this, and then has his mind, his affections, his friendship, toward the world and upon the world,—what is that? That is violative of that marriage relation. That is what is meant when the word says, "Ye adulterers and adulteresses." That is so with the in-

dividual. What then of a combination of individuals composing a church? An *individual* connected with Christ has an individual Christian experience, and holds an individual Christian connection. A whole combination of these connected with Christ form the church of Christ, and should have a *church* experience, and a church connection.

Take then one of these *individuals* who has turned away from Christ, the true husband and rightful Lord, has friendship for the world, puts his dependence upon the kings of this world. He is an adulterer, as in the text. Put with him a whole combination of persons who are doing like that, making a *church* also of that kind, that is what made Babylon the mother,—committing fornication with the kings of the earth,—turning away from her own rightful Lord,—connecting herself with the kingdoms of this world, the ways of this world,—putting her dependence upon the governments and combinations of this world. Therefore the next expression we see in the Scriptures describing her, is where she has committed fornication with the kings of the earth and sits upon a scarlet colored beast, having on her forehead a name written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." She sets the wicked example, and other churches—professedly Protestant—have followed the evil example, and so have become the daughters of that base lineage.

So you see that that very thing that James refers to, which causes him to use the terms, "adulterers and adulteresses,"—this friendship with the world by those professing the name of Christ,—that is what made Babylon at the beginning, and it is what makes Babylon the mother, and the daughters, and the whole combination of Babylon. It is the professed church of Jesus Christ, having the form of godliness without having the power; but having friendship for the world; having connection with the world, leaning upon the kingdoms and the ways of the kingdoms of this world, and not upon the strong, loving arm of her rightful husband. Friendship with the world contains in itself all that Babylon is. It is enmity with God.

Therefore, you can see that every consideration, every principle upon which a scripture touches, demands, merely in the naked principle, utter separation from the world, and all there is of it. But when the world is in this condition, and all going away from God, and being gathered together to be pitted against the Lord, against his Christ, in the persons of those whose names are written in the book of life, of the Lamb slain from the foundation of the world

—of all times that ever were on the earth, now is the time when these scriptures are to have living force and living power with those who name the name of Christ, and especially with those whose names are written in the book of life.

Now note: We have studied so far what Babylon is and what it comprehends; and we find that it comprehends the whole world. Therefore what it is to come out of her, is nothing less than to come out of the world. We have lately studied what it is to come out of the world, and it is certain that it is to be utterly separate from the world, and all that is in it, having no connection with it whatever. The next inquiry is to be, How is this to be accomplished? God has made complete provision for this. That provision is all ready for our acceptance. And now as we enter upon the study of this part of the subject, we are to know that every heart that will receive the word of God in the Spirit of Christ, with the submission that is called for,—the Lord himself will cause that truth to do the very thing that is needed for every such one who will so receive it. That truth will separate us indeed; it will do this work for us. We cannot do it ourselves; we cannot separate ourselves from ourselves. But God has a truth that will do that thing, and it will separate us from ourselves, deliver us from this present evil world, deliver us from sin in the abstract,—not simply from individual sins, but from sin,—so that sin shall not have power over us, but that the power of God will work in its place.

God has a truth in his Word that will do just that thing, and will lift us so above the world that we shall dwell in the light of the glory of God and of the kingdom of God. That power will be upon us, and in us, and about us, so that we shall go forth to the work to which we are called; to do the work that God has to do; and to sound loudly the message of warning and the call that is now to be given to all, "Come out of her, my people."

We can not give that call unless we are completely out ourselves. I cannot call a man out from the world when I am not out from it myself; I cannot bring a man to see what separation from the world is,—I cannot do it with the truth of God, even,—unless I see and know by my own experience what separation from the world is. I cannot call people to be utterly separated from the world or anything in it,—and have them put their dependence absolutely upon God, and nothing else,—when I am connected with the world myself. It cannot be done. We can say *the words* which say to them "Come out;" but there will be no power in the words which reach them to bring them out, as only

the power of God can; and they cannot come out themselves.

As we read in a previous lesson, it is the "voice from heaven" that calls the people out of Babylon. Then it is certainly true that from this time forward we are to be so connected with heaven in our work, that when we speak the word of God, the people shall hear the voice from heaven, which will fulfill the design of the solemn call. And in the line of truth that is to come in the next division of the subject, God will so connect with heaven every one who will receive it, that he shall find heaven upon the earth. God wants our days, especially from this time forward, to be as the days of heaven upon the earth, according to the Scripture. And he will cause this to be so with every one who will yield fully to God and to his truth, and hear the voice from heaven.

Therefore I would ask that between this and the next lesson, all will set their minds and hearts solemnly and sacredly to preparation for what the Lord has to say, for all that he will give us, and for all that he will do for us.

God has important truth for us, which will do the great work that must be done for us, and we need to have everything surrendered to him, saying, "Speak, Lord, for thy servant heareth;" and when he speaks, drop everything, accept the word, because it is the word of God, and that word will raise us above the world. Then when God has raised us, we can shine.

THE CLOSE OF THE INSTITUTE.

With yesterday the Institute as distinguished from the Conference came to a close; and this morning the regular work of the Conference business is taken up.

The days devoted to the first part of the meeting have passed very quickly away. We hardly realize that our much anticipated Institute is in the past. At this moment it seems difficult to make an account of the time and realize where it has all gone. But a more careful reflection upon each day's record shows that it has been crowded full of the most interesting and important matters. There have been six regular public meetings daily on the regular program. Besides these, there have been other meetings, of the canvasser's convention, of committees, and of various nature. In addition to meetings, each one has other duties, so that Battle Creek, during the past two weeks, has fully sustained its reputation as a "busy place."

But we are all conscious that the good Spirit of God has not been idle. We have all felt his impressions. The good things we have heard are, we trust, treasured in the heart and will be as seed sown in good ground it will afterward bring forth fruit to the edification of Christ's cause.

The record of these things which the BULLETIN is day by day carrying to thousands of homes will not, we feel sure, rest as useless matter upon the shelves. On the other hand, we have reason to hope that these reports will, like a trumpet call, impart a thrill of new energy, a motive to more perfect consecration to God, and a clearer view of our duty to God, to the world, to our brethren, and to ourselves.

COMMITTEES FOR THE GENERAL CONFERENCE.

THE following standing committees are announced by the President of the General Conference for the session of 1895:—

On Delegate's Credentials—H. E. Robinson, N. W. Kauble, J. M. Rees. Meet in the north vestry.

On Nominations—C. H. Jones, W. B. White, F. D. Starr, S. H. Lane, J. W. Watt, C. L. Boyd, W. S. Hyatt. Meet in the room over the south-west vestibule.

On Resolutions—D. A. Robinson, J. H. Durland, U. Smith, I. H. Evans, L. Mc Coy, A. O. Tait, F. M. Wilcox. Meet in west end of south vestry.

On Ministerial Credentials and Licenses—J. N. Loughborough, R. M. Kilgore, R. S. Donnell, C. Mc Reynolds, N. W. Allee, E. G. Olsen, G. B. Tripp. Meet in east end of south vestry.

On Auditing—A. R. Henry, J. Fargo, I. N. Williams, F. D. Starr, G. A. Irwin, N. P. Nelson, in connection with the General Conference Committee. Meet in General Conference committee-room.

On Distribution of Labor—E. H. Gates, Wm. Healy, Wm. Covert, J. E. Graham, L. H. Crisler, H. Shultz, J. E. Jayne, in connection with the General Conference Committee. Meet in General Conference committee-room.

On Education—W. W. Prescott, H. P. Holser, G. W. Caviness, J. W. Loughhead, N. C. McClure, D. T. Jones, R. C. Porter. Meet in the middle room of east vestry.

On Finance—J. H. Morrison, A. R. Henry, Wm. Greer, O. A. Johnson, A. J. Breed. Meet in the west ante-room of Review Office Chapel.

On Judiciary.—D. T. Jones, M. C. Wilcox, C. A. Washburn, H. W. Decker, A. E. Place. Meet in north room of east vestry.

Pastoral Committee.—I. D. Van Horn, D. C. Babcock, J. R. Palmer.

EDITORIAL NOTES.

THE officers of the International Sabbath-school Association held a preliminary meeting yesterday at which it was decided to hold a meeting daily throughout the Conference at 2 P. M., whenever it shall not interfere with other arrangements.

THE BULLETIN notices that the practice of coming late to the services is on the increase. The time for all the meetings has been fixed, and made public. They begin promptly on the minute, as they should do. All know that when the clock has passed the hour, the meeting is in progress. But although this is so well known, there is a very large class who seem to come at their own convenience, which is from one to fifteen minutes late. The result is a very deplorable state of confusion, that is contrary to devotion, distracting to speaker and audience, and a sign (probably unintentional) of irreverence on the part of the tardy ones. It creates confusion. Confusion is Babylon. Let us come out of confusion,—out of Babylon.

It is expected that from this time to the close of the Conference, the BULLETIN will appear daily except on the Sabbath. We publish in this number the program of exercises, and it is designed that the paper will contain full records of the previous day's business and the sermons of the evening preceding the previous day. And it is intended to put the BULLETIN in the hands of the delegates before the forenoon meeting of the Conference. We shall be greatly obliged if chairmen and secretaries of committees will furnish us promptly with information of proceedings appropriate for publication. And we will appreciate items of interest pertaining to the progress of the meetings which escape the notice of the BULLETIN reporters. We earnestly desire to make the Conference as realistic as possible to those who cannot be with us.

AMONG numerous recent arrivals, we notice Elders N. C. McClure, of California; J. T. Boetcher, of Hamburg, Germany; G. E. Fifeild, of Massachusetts; H. Shultz, of Nebraska; and Prof. W. T. Bland, of Ohio.