

# GENERAL CONFERENCE BULLETIN.

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No. 1.

## GENERAL CONFERENCE BULLETIN,

PUBLISHED QUARTERLY BY THE

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.

Terms, 50 Cents per Year.

### THE OPENING MEETINGS.

ACCORDING to appointment, the first meeting of the Institute was held in the Tabernacle at 10 A. M., Friday, February 1. There were about 300 present, and the first hour was occupied by Elder O. A. Olsen in an address, an abstract of which appears elsewhere. At 11:15 Dr. Kellogg opened a series of lectures on topics kindred to the work and design of the Medical Missionary and Benevolent Association. In the afternoon the first meeting of the Council was held, and was addressed by Elder Olsen. In the evening Prof. W. W. Prescott took up during the first hour the subject of the Divine-Human Family, treating particularly of the Head of the Family. This was followed by a discourse by Elder A. T. Jones on the Third Angel's Message.

These addresses are given quite fully in another place and need not be particularly alluded to here. There was a goodly attendance from abroad, and in the evening the Tabernacle was well filled. There was felt by all the prevailing influence of the Spirit of God. It is evident that the servants of God have come to the meetings with a sense of the solemnity of the times upon them, expecting to receive light and power from above. If this be so, and they unitedly seek for it, they will obtain the rich blessing they desire, for God is waiting to bestow heaven's richest blessings upon us. The first day's meetings lead us to believe that the occasion will be one of great power and blessing to the waiting people of God.

### THE MEETING TIME.

THE meetings preliminary to the General Conference really began on Friday, January 25, when the Conference Committee convened for the purpose

of considering the work at hand and arranging it for systematic attention during the Council and Conference proper. Meetings for prayer were held daily at 10:30, and these were followed by meetings of the Committee, Foreign Mission Board, or some of the other boards representing the various associations soon to convene. From time to time the number in attendance would be augmented by the arrival of delegates from distant fields, or from different portions of the home field.

Among those first to arrive were Elders H. P. Holser of Switzerland, and D. A. Robinson of London, who reached Battle Creek on the twenty-fifth of January. Our readers will remember that Brother Holser has lately undergone a period of imprisonment in Basel for the truth's sake. He considers such mild treatment as hardly deserving the name of persecution, though to most of us it seems quite serious enough for that.

At about the same time came Elders Loughborough, Breed, and Van Horn, members of the Committee. And at about this time Elder F. J. Hutchins of Honduras reached us. A few days later brought Joseph Curdy, editor of the *Signes des Temps* of Basel, and Z. G. Baharian of Constantinople. This is the first visit of these brethren to our shores and we were glad to greet them.

Soon the arrivals became "too numerous to mention," though we will be pardoned for noticing particularly Elders E. H. Gates and A. J. Reed and wife, whom we welcome with particular pleasure after their varied and trying experiences in the work among the islands of the Pacific Ocean.

Friday, February 1, was a day of hearty greetings, as faithful laborers from widely separated fields met each other after long separation. Many met for the first time, but there was no feeling of strangeness visible. The ties of brotherhood in Christ, of a common cause, of mutual interests and sympathies, made all one in Christ, and the greetings were those of joy and Christian love. The scene carried the mind forward to that time when God's people shall come from the East and the West to sit down in the kingdom of God.

## OPENING ADDRESS.

ELDER O. A. OLSEN.

THE first meeting of the Institute convened Friday, Feb. 1, at 10 A. M. and after singing, and prayer by Elder Loughborough, Elder O. A. Olsen spoke substantially as follows:—

We are very glad this morning to welcome so many brethren and sisters, and it gives us special pleasure to see those in our midst who have come to us from other countries where they have been laboring. Our meetings in the past have been important seasons, but the present meeting will be even more so, and I am exceedingly anxious that each one of us should from the beginning have a due sense of the solemnity of our time and the greatness of the work in which we are called to bear a part. We need to be much in prayer, in order that God's Spirit may enlighten our minds, and open to us the divine will.

This morning I thought we would read together the first chapter of Ephesians, and as we read let us remember that these promises are for us, and it is our privilege to appropriate them right here. [The reading of the chapter followed, accompanied by brief remarks.]

I will also read some instruction from the Lord's servant bearing on such gatherings as these. The extracts which I shall give are from recent writings of Sister White.

The holy convocations of our people are meetings of great importance to all who shall assemble. Our Conference meetings, in which business relating to the cause is transacted, are special seasons when the heavenly counsels are made known to those assembled. Those are no commonplace things that are considered in these meetings. The ministers and officers of the church and their wives who are in attendance at these meetings should be present at these Conference meetings if their health will not suffer thereby.

That is, those who attend these gatherings should not slight the different meetings, but be present. Often an individual thinks: I have been to so many meetings, I cannot go to all. Brethren, the Lord wants our presence. He wants it in the devotional meetings, and in the business meetings as well. Especially would we urge delegates, and workers who have come to receive spiritual benefit from this meeting, to be faithful and prompt in their attendance.

At our Conference meetings all should have the same spirit as did Cornelius and his household, who said, "Now are we all here present before God, to hear all things that are commanded thee of God." Those not of our faith will mark the indifference as well as the whole-souled interest that is manifested in our Conference meetings.

I have always been thankful to witness the spirit of order and unity and the brotherly feeling that has characterized our deliberations. We read of the perplexities encountered by the moderators of other religious assemblies, but I am thankful to God that we have never had such an experience, and, brethren, it should never be so, and never can be while we conduct ourselves as in the presence of God, realizing that we have come together to know his will and do it.

Those who love God will not, even in their appearance, exert an influence upon others to lessen their appreciation of the sacred character of these meetings. While words are being spoken which shall affect the interest of the cause of God, the minds of all should be uplifted to God in earnest prayer for spiritual eyesight to discern the great things of God, that Satan shall not steal away the very things they should bear in mind. All should pray that the Lord will give light and knowledge in these meetings, that they may know how to engage in the great work intelligently.

Those who are associated with the work need to learn much more in regard to the different lines of the work. The earnest words spoken, the encouraging features presented, as well as the failures which cause unavailing regrets, all are lessons teaching the worker to shun certain methods, to reform in the practical working. He will see the changes that are necessary in order to avoid failures, and the high and holy purposes that will be crowned with success. *Ministers all need to understand more than they now do, of the practical working of the cause in its various branches.* In these matters where eternal interests are involved, ignorance is sin.

These are important statements. The fact is that no one holding any position in the cause can do full justice to his calling without understanding our work as a whole. The president of a local conference cannot say: I have no interest in other States or countries. He has. The work is one the whole world over; and let us thank God for it. Every individual connected with the work in any way is connected with every part of it, and should realize that he has an interest in every country and nation in the world.

True, there is no other such work on the earth as the Third Angel's Message. The oneness of mind and purpose and harmony of action that characterize it are nowhere else to be found, yet these have always been possessed by the true people of God.

One of the main reasons for convening now, two weeks before the opening of the Conference proper, is that we may have opportunity to confer with one another, studying together the interest of the cause and seeking to know the mind of God, that when we come to act, we may do so in harmony therewith.

This instruction is not confined to men. I read further:—

Women who are connected with the work in a greater or less degree, need a much more intelligent knowledge of the workings of

the cause than they now have. It is essential for them to understand the practical working of the machinery and the spirit and grace required to keep all parts working harmoniously. Each should realize that a divine hand is moving to bring order out of confusion, that every line of the work may bear the divine impress. When women who are in any way connected with this work treat it as a common matter which does not particularly concern them, their influence tends to cheapen the work in the estimation of believers and unbelievers. They belittle that which heaven recognizes as of great importance. They treat lightly subjects that are taken up in the councils of heaven.

And of business meetings it is further said:—

Heavenly intelligences preside in every business meeting. Members from the royal assemblies of the heavenly courts are present to listen to every plan under consideration, and to imbue the minds of those who see the necessities for the time, and lay out the lines of work to be done. Holy angels impart wisdom, they inspire minds, and aid in working up plans, that the message of warning may go to the regions beyond. They bring before the workers the evangelical and eternal principles that must characterize the work,—principles that will impart greater moral power, and give the work greater importance and efficiency, that in all its features it may bear the divine similitude.

It seems to me that business meetings are here shown to be much more important than they usually appear to us. What care we ought to exercise not to move hastily and inconsiderately!

The direction of Christ to Moses was, "Make all things according to the pattern shown to thee in the mount." Did you ever think of it in this connection? Well, God has a pattern for his work, and it is for you and me to follow that pattern. Only when we do this, will our work be acceptable to God.

The truth in its sanctifying power is to go the world; prophecy must be fulfilled. All the aspirations, all the motives and power of influence, every jot and tittle, is to make a place for itself, and find its proper, dignified position. Never in any sense is it to be brought down to a low level, becoming mingled with common things. There are some who, through the impression of the Holy Spirit of God, have had glimpses of the holy character of the work and the necessity of its standing in its sacred dignity before the world. These laborers are struggling with all their power to arouse the human instruments to look heavenward, to catch the divine inspiration, to realize that they may represent the purity, the virtue and holiness of a work that is under the supervision of God himself. All who do appreciate these things will make every effort in their line of work, that they may have the co-operation of God and of angels to carry the work forward and upward, every year reaching greater and more perfect success according to the counsels of heaven.

I have thought that this instruction would be helpful at the beginning of our Council, and I trust that you will often review it, and study these principles, for they should be in our hearts continually.

We have reached a most interesting time in the history of our work. God is holding out to us most precious promises, and has faithfully instructed us how we ought to relate ourselves to the work he has given us to do. Let us then be encouraged, and press forward in his service with renewed zeal and energy.

## WORK OF THE MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

J. H. KELLOGG, M. D.

IN looking up matter that it has been thought desirable to present in this study, I find myself almost overwhelmed with the greatness of the subject. I suppose it is expected that in the few hours allotted to this work we will consider the various lines of work that are under the direction of the general Medical Missionary and Benevolent Association. This Association is composed, as you know, of the presidents of Conferences, members of the General Conference, and a few others who have contributed one thousand dollars to the enterprise.

This Association has under its charge a very extensive work. Its field is as large as the world; and there are demands for its efforts wherever a human being can be found. We do not have to wait for an opening; there is something to be done everywhere you go,—wherever there are sick and suffering, or those in need. I will speak of a few of the different branches into which the mission and benevolent is work divided.

### THE MEDICAL WORK.

This Association has charge of all the medical work which is done in the name of the denomination. All of our sanitariums, those established and those in prospect, are under the supervision of this Association. Our medical institutions have a larger scope than any other such institutions in the world. Should you visit the largest medical institutions elsewhere, you would find that our institutions present a larger variety of medical work than are given in others. I do not give this upon my own study of the question, but upon the testimony of medical men who have visited here. Neither do I say it in any boasting way. It is simply the outgrowth of the principles which the Lord has given us. I mention it only to present the scope of the work considered from the medical standpoint.

As I was going to Chicago the other day, a gentleman who was on board the train said to me, "I believe you live at Battle Creek; at least I see you got on there. Do you know anything of the Sanitarium there?" I told him I was acquainted there; and if he would wait a little he could see the Sanitarium buildings from the window. As we rode along, he inquired particularly in regard to the institution. I told him it was an institution "for the cure of incurables." He was very much interested, and decided to stop here on his way back. What in-

terested him most was that we cure "incurables."

And I can say we cure them; for we proceed upon principles which the Lord has pointed out for the restoration of health. We train the sick to do things that make them well,—train them out of disease into health. We can see the wisdom of the Lord in the system he has given us. He did not give us "Shaker bitters" or anything of that kind, but principles by which we may not only be freed from disease, but by which we need not be sick. That is the only way to cure a sick man,—to lift him out of the place where he is exposed to disease to where he will not be subject to it.

I believe that in the time of trouble, when the plagues come upon the earth, we will not be altogether dependent upon an instantaneous deliverance, but that the Lord has been training us to prepare us for it, as he did the children of Israel. We endeavor to *train* every one who comes to the Sanitarium into health by teaching him correct habits of life. Some of you wonder why it costs so much. It is because we have to have so many people there to help those who come. It needs about two to teach and train and care for one that comes. It requires ten hours work to make an examination of each chronic case that comes to the institution. The history of the case is taken by a physician; the fluids of the stomach are examined, requiring nearly sixty operations to complete the examinations; and the excretions of the body are examined; and the entire time devoted to the examination of each case is an average of ten hours. Then we can tell the patients just what is the matter with them.

Another branch is the Medical Missionary work. We have medical missions in Chicago, and in Mexico; and the work has also been started in Polynesia.

Then there is the

#### ORPHANS' HOME.

The Lord sent us money to start that work, as you know, by giving us \$30,000. I had a letter from the lady yesterday who gave this money; and she expresses herself as entirely satisfied with the results of the investment, and as having entire confidence in the management of that institution. Connected with the Orphans' Home is the Old People's Home. Two cottages are filled. We have had many more applications than the number we could receive, but we have received as many as we have been able to provide for, and these old people have been given comfortable homes.

We have also a Widows' Home. Here widows are received who have children, and who are unable to provide for them and properly care for them. In

this home there are four mothers, and eighteen children all of whom are younger than ten years of age. The mothers had no homes, were dependent upon others, and had no support. They could not care for the children and support them at the same time. If they went out to work, the children must run in the streets; and if they remained at home to care for them, they were without support. You can see at once the great hardships they were enduring without homes of their own. We have given the mothers employment; and the children are cared for in the Home, and are taught in the Home school.

Another line of work is the

#### CHRISTIAN HELP WORK.

Bands are organized in different places to look after the sick and needy, to care for the cold and hungry. There are many places in the West at the present time where people are suffering with cold and hunger, and starvation is staring them right in the face. No people in the world should be so alive to the needs of all in such conditions as our people. There are those in every city, village, and neighborhood who need help. The sick need nursing, the hungry should be fed. The ignorant need to be taught. Many do not know how to work, or how to find work. They have no confidence in any one, and are waiting for some one to come and inspire confidence. There are homeless ones and friendless ones who need to be looked after, and provided for. I think about six or seven hundred children have been provided with homes through our Christian Help work. A great many grown persons have also found comfortable homes.

There is also the Mothers' work. Many mothers do not know how to care for their children. Much might be done to teach them. They might be taught to care for the health of their children, to give them proper food and comfortable clothing. Many feel that there is nothing they can do; but here are lines of work which all can do who have a mind to work. Everywhere there are openings for something to be done.

#### CHILDREN'S MEETINGS.

Here is an important line of work. The children should be taught higher ideas of life. Many children are left to simply "come up." They are allowed to run upon the streets. The mothers say, "I can't have them under my feet!" They come up in the streets and go to utter ruin. They are taught to do wrong, are taught to lie and steal. The commandments are reversed. "Thou shalt not steal" is turned into "You must steal." I wish you could

visit our mission Sabbath-school in Chicago, see the children, and talk with them. They are utterly ignorant of anything that is good and true and pure. They are steeped in vice and ignorance; but nevertheless they are susceptible of being trained if they only had the means put within their reach.

I visited the Sabbath-school in our Chicago mission a few Sabbaths ago. The subject that morning was, "How God Talks to Us." I endeavored to present to them how God talks to us through the conscience. They were very noisy. One little boy wanted to talk all the time. I took with me a flower. Children love flowers. Offer quarreling children each a flower and there is peace right away. Just as soon as they saw the flower, every child was quiet. The question in my mind was how to make those children understand the idea of conscience. I stepped to the organ and sounded a note. I sounded another, and asked them how many heard that. They all heard it. I told them the organ spoke. That was a new idea that the organ could speak. I then called attention to the flower, and asked them where it came from. "It grew!" said one boy. "But where did it come from?" "Out of the ground." "Would the seed have grown if it had been put on the table?" They thought not, but could not tell why. "Why did the seed grow when it was in the ground?" They could not tell. "It was because God spoke to it. God spoke to the seed; the seed listened, and heard what God said; and that made the flower grow."

I then asked them how many had seen peanuts, apples, and bananas at the stands, and wanted to take some. Two hands came up, a little boy's and a little girl's. The little girl hung her head; but the boy looked up. I asked the boy why he did not take them. "The man was there?" I asked the little girl why she did not take them. She said it was wrong. I asked them how many had heard God speak to them. Not one. I asked how many had ever been hungry. Every hand was up. I told them that was their stomach speaking to them. I asked the little girl how she knew it would be wrong to take the apple. She said she "felt it." "Well, that is the way God speaks to us. When we feel that way, God speaks to us."

The children seemed to get the idea, and I am sure they went away with the thought of God speaking to them.

I only mention this to show that by speaking to them through nature—God's works—we can teach the most ignorant and those who have no conception of right and wrong. Suppose we had workers in every city and town who would go out and gather in

these children and train them up in right ways! What a work would be done! They have the same right to be taught as you or I have, and God's love and care for them is just as great as it is for us.

Then we have the Sewing Class. Young people and children are taught to sew. This greatly interests the mothers. The children become deeply interested, and are made happy, and as the work gets a foothold, the hearts of the parents and children can be reached. It is not that we wish simply to get members into the church. We want to help the people; train them; educate them; lead them into right ways, and a higher life. Can we not grasp broader ideas than simply wanting to make church members? Cannot we as followers of Christ, think of helping anybody that is suffering, and thus lift humanity up?

Nothing I can say will so impress our duty in this respect as the many things that come from the pen of Sister White.

[The speaker read numerous extracts to the point, but we are not supplied with copy or references.—Ed.]

Now here we find are four things to be done, which the Lord says is most pleasing to him: "To minister to the sick; to feed the hungry; to clothe the naked; and to instruct the ignorant." You hear many say, "I want to serve the Lord." Here he tells us what is the most acceptable service to him. I have had letters from mothers saying they wanted to get their children into the Home so that they could go into the work! Now if we are doing these things of which the Lord has spoken, we are already in the work. What greater work could be undertaken than this Christian Help work? It is our duty to do it.

The thing that astonishes me is how we can have these things so plainly set before us, and do nothing. How can we, how dare we, go on day after day and pay no attention to them? It seems to me we are blind. We do not see the main thing. We have been so busy with other things that we neglect to think of these.

Said Job, "I put on righteousness and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet to the lame." "I was a father to the poor; and the cause which I knew not I searched out."

He did not wait for the beggar to come to his door; he searched him out. This was an evidence that he had the righteousness that was after Christ's order. When we have Christ's righteousness, that is just what we will be doing. That was the evidence that Job had the righteousness that is

after Christ's order. It is evident that when a man is not doing these things, he has not Christ's righteousness. He may think he has; he may think he has faith; but if he has Christ's righteousness, you will see the evidence of it.

Now are we doing these things in every Seventh-day Adventist community? Is every church and every member of that church wide awake and doing these things?

There ought to be a work organized and plans laid by which everybody could be set to work. Let there be companies organized and the members set to work. There is no respect of persons with God. Every one has something to do. Nothing that I can say will add to what the Lord has said concerning these matters. Read the late articles by Sister White in the *Reviews* of Dec. 18 and 25 and Jan 18. If these articles were read and the instructions carried out, it would be better than anything I could possibly say.

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#### ELDER O. A. OLSEN'S ADDRESS TO THE GENERAL CONFERENCE COUNCIL.

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THE first meeting of the General Conference Council convened at 2:30 P. M. on Friday, Feb. 1, in the chapel of the Review and Herald Office. After singing and prayer, Elder O. A. Olsen, president of the Conference, addressed the meeting, speaking in general terms of some of the most prominent aspects of the cause, of its needs, and of the work that would devolve upon this Conference. The following is an outline of his remarks:—

The circumstances under which we assemble render this meeting one of peculiar solemnity and importance. The continual expansion of our work brings increased responsibilities, and these in turn call for increased consecration and devotion to God. We need to seek God as never before. Our meetings in the past have been important ones, and God has blest his people, but the nature of our times calls for greater blessings because of our increasing responsibilities. Some idea of the extent that our work is assuming will be gained from the fact that since our last General Conference we have sent out from this country one hundred and twenty-seven adult workers; and these have gone to twenty-five different countries. In the last year sixty-five workers have been sent out from the United States to eighteen countries.

These figures would have been an astonishment to us a few years ago, and we feel to thank God for what has been done. But as we look at the map of the world we see so much territory that has not been

occupied that we realize we have hardly made a beginning. But we have reason to thank God that by his help we have laid a wonderful foundation. The apparent progress of the past is no standard of comparison for what we may expect in the future. As we consider the vastness of the work before us, some will be tempted to say, How long the time must be! Not so. In the erection of a great building, weeks and months will be spent in preparation of stone, timber, and other material, and except that here and there a little stone wall appears, no apparent progress is being made. But at last the time comes when all is ready; the materials are quickly brought together, and in a few days the building is enclosed and the work done. So it is in this work. The foundation has been laid deep and broad, and all over the world the material is being made ready. This work is not tapering off to a point. It will close when it is the largest. Large and extensive plans do not indicate a lengthening of the time; for the largest plans we shall ever have will be those laid for the last year of our work. It is the broad plans that hasten the work. This being true, this Conference will meet issues more important than those which any preceding one has met.

And as the volume of our work increases, we shall have less time to devote to minor details, and shall need to study with greater care the underlying principles. It will devolve upon this Conference to examine carefully into the workings of our various enterprises and to determine the policy and principles which shall control them, leaving to the various boards and committees the work of assigning individual duties and appointments. The Conference will be invited to examine the workings of the Foreign Mission Board, and to make such recommendations in regard to general action as it will see fit. But it will be better to leave many of the individual appointments and the details of the work to the Board. This is so for various reasons: In the first place, it is embarrassing to the Conference to make appointments that are not filled. And it is often impossible to make the necessary inquiry as to the propriety of recommendations or the probability of their being fulfilled. In its work, the Board frequently spends weeks and months in correspondence before suitable arrangements can be made for appointments to distant fields. Often circumstances of which the Conference can have no knowledge arise to prevent the carrying out of their decisions, and thus the work at last devolves upon the Board.

The promise is, "Seek and ye shall find," and it applies to the work of obtaining laborers for distant and important fields. It requires prayerful and

careful consideration both on the part of the Board and of the candidate. A good mutual understanding is the best provision we can make for success.

Another point that forces itself upon our attention is the fact that our work is coming rapidly to the front and attracting attention as never before. In the past we have been told that our work was obscure; that no one heard of it; and that it would never attract attention. But this is rapidly passing away. We are being brought to the front with a rush. Our attitude in regard to Sunday laws, and the persecution which is already being waged upon us, are being used by the press to give publicity to our work.

It is true that this is not always done for the purpose of doing us credit, but at the same time it accomplishes its work and brings us as a people and our cause into great prominence before the world.

As our work becomes prominent it is more and more subjected to criticism, consequently greater efficiency and more careful work will be required. God can and does take men from the plow and the shop for his work and bless their efforts. He can use feeble and ignorant men to his glory. We thank him that this is so. But because he does this it does not signify that he has no use for talent and culture. God requires every one of us to make the best and most of our abilities, to improve our powers and to devote them all to him. I want you to ask yourselves this question: Have I made all the improvement that I ought to have made? Am I all that I might have been? There has been an impression among us to some extent that the world has more use for talent and cultured ability than God's cause; that it will pay better to engage in some worldly pursuit than to follow Jesus; and the consequence is that many have turned to the world, and the cause of God has been deprived of the help it so greatly needed. This is a wrong idea. God has use for education and ability.

Another point upon which my mind has dwelt of late is the wonderful principles which God has revealed to us as a people. He designs that his people shall be "the head and not the tail." Deut. 28:13. In Deut. 4:7, 8 we read, "For what nation is there so great that hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous as all this law." It is nearness to God and righteous principles that make a people great. These great favors God has bestowed upon us.

Take for instance the principles of health. Many of you will remember the little book, "How to Live,"

and of the principles there set forth. Some will remember how those principles were scouted and sneered at by the world, and we all know how slow we have been to receive and carry them out. But to-day these very truths are freely acknowledged as the grandest thing in the world by men of science and of the world. We have long hesitated over them until we have to learn from the world that which God revealed to us many years ago. The Lord would have had us take our place at the head of this work of reform, but we have not acted up to the light he has given us.

Thus it has been in our educational work. The testimonies have urged that manual training, physical culture, should keep pace with mental development. We have made some slight experiments and have concluded it was impracticable. In the meantime the educators of the world have seen the force of the truth and are making a grand success, and again we have to learn from men what God told us long ago.

In other respects we have been too swift to run before we have received our message. And by rashly forming our own opinions, it has taken us years to learn what the Lord has been trying to teach us. But we can no longer afford to make these mistakes. We must learn to hear God's voice and believe his word.

We have entered upon the days of peril. Satan is busy with his deceptive work. Men will believe they are led of God in this direction and that direction; and that which exposes us to this danger is that there is so little real knowledge of the Scriptures. We have a reputation for being well versed in the Bible; and in certain lines this may be true, but we need to be fortified on every point. Satan will attack us where we least expect it. We may know certain lines of texts here and there and yet have really little knowledge of the Bible as a book.

As we enter upon the studies of this Institute, may God help us to study the word; to put earnest thought upon the lessons that shall be brought out.

One branch of the work that will demand our attention is that of the book work. It has been thought by some that on account of the very hard times it will be necessary for us to change our tactics and abandon the canvassing for our larger books. Do not let us be too quick to drop that which God has shown us would succeed. We may expect to meet difficulties. But the only way is to surmount them. We cannot fulfill a duty by going around it; the only acceptable way over the hill of difficulty lies up its rugged side, over its summit, and down the other side.

God has great blessings for us at this important

meeting. We need to seek him heartily, to be often in prayer; and may he mercifully guide our every decision.

### THE DIVINE-HUMAN FAMILY.—No. 1.

PROF. W. W. PRESCOTT.

#### THE HEAD OF THE FAMILY.

THE one object in all our Bible study should be, not to establish theories, but to feed upon the living word. And it seems especially desirable to call attention to this principle when a large number of us who are accustomed to teaching the word come together to make a special study of it. Hence the principle should not be to learn some theory which we can tell to others, but to obtain a life which may be lived before others; and this will be the purpose in our study of the word,—simply to feed upon the word which is Spirit and which is life. And this will be the case, no matter what special phase of truth we may study. Our whole purpose will be to break the bread of life so that we may together feed upon it.

The subject which we will consider together, for a time at least, during this Institute may perhaps be designated as the Divine-Human Family. In Eph. 3:14, 15 we read: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." The whole family in heaven and earth. And it will be our purpose to consider this idea of the family, but from this special stand-point, the Divine-Human family; and our topic for this hour will be to consider the Head of the family.

I would like to call attention, first, to the fact that the human family, considered as a human family, has one common Father. Acts 17:24-26. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men." This is our authorized version; the revised version leaves out the word "blood." "And he made of *one* every nation of men for to dwell on all the face of the earth." Hath made of *one* all nations of the earth; that is, Adam was the father of the human family as a human family; and when God created Adam he created the whole human family. He created all nations that are upon the earth when he created Adam. That is, in creating Adam and

conferring upon him the power to beget in his own image, he saw, as it were, a fountain of life in him; and when he created Adam, he saw in Adam every human being that has been or will be upon the face of the earth, and he created every human being upon the face of the earth in Adam.

You will see how this thought is suggested in the 25th chapter of Genesis, where the birth of Jacob and Esau is recorded. Verses 19 to 23 give the record. But I call special attention to the 23rd verse. When Rebecca inquired of the Lord, he answered her, "Two nations are in thy womb." Two nations,—Jacob and Esau. In Jacob, God saw all the descendants of Jacob; in Esau, God saw all the descendants of Esau; and so, as he viewed it, there were two nations struggling together.

The same thought is further emphasized in Hebrews 7:9, 10: "And as I may say so, Levi also, who received tithes, payed tithes in Abraham. For he was yet in the loins of his father when Melchisedec met him."

These scriptures are sufficient to bring out the principle, that in Adam were all the descendants of Adam, as he was the common father of the human family. But Adam the first failed in his work, and so there came Adam the second. 1 Cor. 15:45 and onward: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." And this second man, the Lord from heaven, sustains the same relation to his family that Adam sustained to *his* family. That is, he became the second father of the family.

In Col. 3:9, 10: "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Eph. 4:22-24: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness." Dr. Young's translation of this same text gives a little different wording, which is important. Instead of reading, "Which after God is created in righteousness," he translates more literally, "Which according to God *was* created in righteousness."

Now with these scriptures before us, we can see readily the teaching. Adam was the first man, and by yielding to sin, he received sin into human flesh,



and his flesh became sinful flesh. Christ was the second man, the second father of the human family. He did no sin, neither was guile found in his mouth. After humanity in Adam had admitted sin into the flesh, that became the old man, and the old man is humanity with sin working in it. That is to say, the old man is humanity under the control of the devil, and those who are in that condition are spoken of by the Saviour in John 8 as being of their father the devil. 42nd verse and onward: "Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do."

The old man is humanity with sin working in it; the old man is humanity under the control and direction of the devil. The new man is humanity with divinity in it, and above all and first of all, the new man is Christ Jesus, "which according to God was created in righteousness and true holiness." So we are instructed to put on the new man. Rom. 13: 14.

"Put ye on the Lord Jesus Christ," the new man, "and make no provision for the flesh, to fulfill the lusts thereof."

Now how did Jesus Christ become the second father of the human family? and what does it mean to us that he did become the second father of the human family? This is told in Heb. 2: 14: "Forasmuch then as the children" [he is the father] are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Notice carefully; it is because the children were partakers of flesh and blood that he also himself likewise took part of the same flesh and blood. Why? In order that he might destroy him that had the power of death, that is, the devil.

This thought is suggested in 1st John 3: 5." And ye know that he was manifested to take away our sins." Notice what it says. "Ye know that he *was manifested.*" He was MANIFESTED to take away our sins. How was he manifested? He was manifested in the flesh; by becoming partaker of flesh and blood he was manifested. John says in the first chapter and second verse, "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." And he was manifested to take away our sins; and he was manifested by taking part in flesh and blood, that he

might be seen, capable of being looked upon. But he was manifested to take away our sins. For it was necessary, in order to take away our sins, that divinity should suffer. But how could divinity suffer simply and solely as divinity for the sins of humanity? So divinity was clothed with humanity, was manifested in humanity, that there might be a human side to divinity for the suffering; that it might be possible for divinity to present a human side for the suffering; that there might be, as it were, a vulnerable side to divinity, that divinity might receive the wound; because prophecy said that his heel should be bruised, and that must be in humanity. There must be a human side to divinity in order that divinity might suffer in humanity. But divinity must suffer to take away our sins, so divinity was manifested, put into humanity, clothed with a body; clothed with flesh, with our flesh, in order that divinity might present a side capable of receiving the wound; so, "The Word was made flesh and dwelt among us," and he partook of the same flesh and blood in order "that through death he might destroy him that had the power of death, that is, the devil, and might deliver them who through fear of death [and death comes only through sin] were all their lifetime subject to bondage."

How did he take upon him that nature, that flesh and blood? He did it by birth, by being born of a woman, and the agency through which he was born of a woman was the Holy Spirit. Luke 1: 35: "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." But he was also the Son of Man, and the head, the second head of the human family was a man, the new man, the divine-human man, the man Christ Jesus.

Now what does it mean to us that Jesus Christ became the second head of this human family? It means this: Just as, when Adam was created, all the members of the human family were created in him, so also when the second man was created "according to God in righteousness and true holiness," all the members of that family were created in him. It means that, as God saw in Adam all the members of the human family, so he saw in Christ, the second father of the family, all the members of the divine-human family; so he saw in him all his sons, all his daughters, all his descendants; all that belong to the family. No matter whether they were born into the family or not. Before Jacob and Esau were born, God saw two nations there. No matter whether born into the divine-human family or not, yet God created

in Christ Jesus, the new man, all the members of the divine-human family that should afterward be born into that family.

Now the fact that Christ took our flesh, and that the Word was made flesh and dwelt among us, means a great deal more than that there was a good man who lived then, and set us a good example. He was the second father, he was the representative of humanity; and it was when Jesus Christ took our human nature and was born of a woman, that humanity and divinity were joined. It was then that Jesus Christ gave himself, not simply for the human family but to the human family. That is to say, Jesus Christ joined himself to humanity and gave himself to humanity, and identified himself with humanity and became humanity; and he became we, and we were there in him. It means that Jesus Christ in himself joined humanity and divinity to all eternity to take our human nature and retain it to all eternity, and is to-day our representative in heaven, still bearing our human nature, and there is a divine-human man in heaven to-day,—Jesus Christ.

Read it in Héb. 10: 11, 12: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this *man* after he had offered one sacrifice for sins forever sat down on the right hand of God." There is a man sitting on the right hand of God, and we sit there in him. That is what this scripture in the seventh of Hebrews, to which we have referred, has illustrated, how it is that God saw in Adam all the human family, and how that when he created Adam he created all the human family. This Scripture means a great deal more than that. Read again Heb. 7: 9, 10: "And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father when Melchisedec met him." When Abraham paid tithes to Melchisedec, Levi paid tithes in him, for he was in the loins of his father when Melchisedec met him. All that Abraham did, Levi did in him.

Read further in the 15th chapter of 1 Corinthians, verses 21 and 22: "For since by man came death, by man came also the resurrection of the dead." You may stop a moment to think that they both came by a tree; death came by a tree, life came by a tree. Adam ate of the forbidden fruit of the tree, so death came upon the human family. Christ bore all our sins upon a tree, and by that means brought life to the human family. "By man came death; by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive." Adam is the man through whom death came;

Christ is the man through whom comes the resurrection from the dead.

Read also Romans 5: 12 and onward. As we read this scripture, bear these principles in mind, and this parallel between the first Adam and the second Adam, and what we gained through the first Adam and what we gained through the second Adam. From the first Adam, sin, transitory life, death; from the second Adam, righteousness, life,—eternal life. "Wherefore, as by *one man* sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Revised Version, "for that all sinned." Just one act in a point of time wholly past. For that all sinned; for all did sin.

"For until the law sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure (or type) of him that was to come. But not as the offense, so also is the free gift; for if through the offense of *one* many be dead (Revised Version, many died) much more the grace of God, and the gift by grace, which is by *one man*, Jesus Christ, hath abounded unto many. And not as it was by *one* that sinned, so is the gift: for the judgment was by *one* to condemnation, but the free gift is of many offences unto justification," or righteousness. So the contrast is between condemnation and justification, or righteousness. Death came by sin. "For if by *one man's* offense death reigned by *one*; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by *one*, Jesus Christ. Therefore, as by the offense of *one*, judgment came upon all men to condemnation; even so by the righteousness of *one* the free gift came upon all men unto justification of life. For as by *one man's* disobedience many were made [or 'became,' or Dr. Young's translation, 'many were constituted'] sinners; so by the obedience of *one* shall many be made [or constituted] righteous."

Now see the contrast between the first Adam and the second Adam; the first father of the family and the second father of the family. From one, judgment to condemnation; the other, justification of life. Through the disobedience of one, many were constituted sinners; through the obedience of one, many were constituted righteous in him.

And the idea further that Jesus Christ gave himself to us. Think of that for a moment. It is not that Jesus Christ, as some one apart from us, as it were entirely outside of our connection in any way, just simply came forward and said, "I will die for man." No, he became man, and divinity was given to the human family in Jesus Christ. But divinity

was joined to humanity by birth, and Jesus Christ became flesh and blood relation,—near of kin to every one of us.

Read the foreshadowing of that in Lev. 55:47-49: "And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself upon the stranger or sojourner by thee, or to the stock of the stranger's family, after that he is sold he may be redeemed again; one of his brethren may redeem him, either his uncle or his uncle's son may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself." Now that is where humanity is. Humanity is sold under sin. Now if humanity is able, it may redeem itself. Is it able? Is humanity able to redeem itself? No. Well, then, some one that is nigh of kin may redeem it. But who is nigh of kin that is able to redeem it? He who took part of our same flesh and blood. So that, as is expressed in Eph. 5:30, "We are members of his body and of his flesh, and of his bones." And he is nigh of kin.

Now read again in Heb. 2:11, and see how this relation is recognized. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren." You remember in his last prayer, just at the close of his work (John 17:26), he says, "And I have declared unto them thy name." "I will declare thy name unto my brethren." And he did it; and one of his last words was, "I have declared unto them thy name." They were his brethren. "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." And again, "I will put my trust in him." And again, "Behold, I and the children which God hath given me." Second father of the family. Behold the children.

Mark 3:31: "There came then his brethren and his mother [Now these were those that were actually related to him by the ties of the natural flesh], and standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them that sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." That is, whoever is born into this family of God is as closely related to Jesus Christ, and that by flesh and blood, as is a mother to her own son.

Read in Luke 11:27, 28, and it is a touching thought: "And it came to pass as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked." As this woman looked upon Jesus Christ and heard his teachings, there arose in that mother's heart a feeling of what a wonderfully blessed thing it must be to be so closely united to that man as is a mother to her child. What did he reply? Oh, he said, "Yea, rather, blessed are they that hear the word of God, and keep it." Because they are united every one of them to him just as is a mother to her own child. That is, by the very closest ties possible in this world is every son of God united to Jesus Christ, his Brother, his Father, his Saviour, his Redeemer.

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### THE THIRD ANGEL'S MESSAGE.—NO. 1.

ELDER A. T. JONES.

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#### IMAGE TO THE BEAST.

WE all understand very well, no doubt, that every lesson that will be given will be on the Third Angel's Message,—it matters not by whom it may be given; but there has been assigned to me that particular phase of the Third Angel's Message that relates especially to the prophecies of the beast and his image and the work that they are to do. We shall begin with that to-night, and follow it up as the lessons may come. All that I shall attempt to do in this lesson will be merely to state the case, to present the evidence; the arguments will come afterward, upon the evidence of the case as stated. In the time we shall have this evening the case cannot be stated fully, only the case as relates to the side occupied by the image of the beast. The next lesson we will have to consider the case as developed in respect to the papacy—the beast—itsself.

I need not undertake to give a definition in detail of what the image of the beast is; we all know well that it is the church power using the government, the civil power, for church purposes. That is definite enough to recall to the minds of all, the general subject. The case to be presented this evening will be simply the outline of what the professed Protestants of the country are doing; and the evidence that they are doing it in such a way that all may see the situation as it now stands before the country; and not only stands temporarily, but stands before the country in such a way that it is intended by those who are conducting the measures to be permanent.

The year 1894 alone we will touch. About the

middle of the year there was the Cedarquist case which arose in the regular army at Omaha. Cedarquist had refused to fire at targets on Sunday. He was court-martialed for disobedience of orders, and was sentenced to a term of six months' imprisonment, I believe. We are not to touch upon the merits of the case as it arose in the army. We are to notice the use that was made of it at the time. With this, no doubt, a good many are familiar; but I simply call attention to it now as one of the points in the general array of evidence that is before us. As soon as that was done, and the proceedings had been published, the Secretary and General Manager of the Sunday League of America, Rev. Edward Thompson, of Columbus, O., sent a communication to the President of the United States, a part of which—the material portion—I will read. This is from "The Sunday Reform Leaflets," Vol. 1, No. 8, Sept., 1894.

Office of the Sunday League of America, Columbus, O., July 21 1894. To His Excellency, Grover Cleveland, President of the United States, and Commander in Chief of the United States Army:—

Distinguished Sir: Please permit me, in the name of over one hundred thousand voters of the United States, whom I have the honor to represent officially, to petition your excellency for the pardon of Private Charles O. Cedarquist, of Co. C, Second Infantry, United States Army, who is now, we learn, imprisoned at hard labor, in Omaha, under sentence of two months, and with a requirement attached to the penalty of "imprisonment at hard labor," that he "pay a forfeiture of \$10 per month out of his monthly pay."

The reason that we ask for this pardon is that Cedarquist was punished because he refused to engage in "target practice" on Sunday, and that he refused on the grounds that the said target practice was in violation of the laws of Nebraska, where he was; in violation of his personal religious convictions; in violation of the principles of Christian civilization and of the laws of nearly every State in the Union. Since the Supreme Court of the United States decided in the "Holy Trinity" case on the 29th day of February, 1892, that "this is a Christian nation," and said Private Cedarquist had the right to expect that no regulations or requirements would be made in the army of this nation out of harmony with the general laws and customs of that type of Christianity which our history has illustrated.

Then he refers to the Constitution and exemption of Sunday from the time which the President has to sign a bill. The result was, that the man was pardoned, and the officer who ordered Cedarquist to do the shooting on Sunday was ordered to be court-martialed, but his fellow-officers acquitted him.

That shows that the combination as represented in that particular form of organization, has used the government for its purposes and proposes to do it upon the strength of "over one hundred thousand voters of the United States," whom the General Manager has "the honor to represent officially."

Not far from that same time the postmaster of Chicago, who is a United States officer, proposed to

hold an inspection of mail carriers of the city of Chicago, on Sunday, and the directions were given that whosoever among them had any conscientious convictions against such work or service on Sunday, were at liberty not to appear. But the parade was not allowed to be held at all, because the churches of Chicago combined and sent such a protest to Washington, the President and his cabinet, that the postmaster was forbidden to hold his parade on Sunday.

Likewise there has been before the country for two or three years, the campaign headed by Dr. Parkhurst of New York City against the municipal management. It culminated in the election last November, in which this political "reform" element triumphed, and that triumph spread the fame and the influence of the leader of that movement through the nation; and other cities that had formerly followed the same course which he was conducting in New York City, have since invited him to come to their cities to give instruction on how best to carry on their campaign in the same line of things. Chicago is the first one that has done this since election. About two years ago the city of Washington, with some of the United States Senators, invited him down there, and he went and made several speeches, to teach them how to conduct government.

The other day he was in Chicago at the invitation of a certain club of that city. And I have his speech here. I will make a few quotations from it, merely to illustrate the actuating spirit of that movement, that you may see precisely what it is—that it is not intended to be political only, but *religio-political*. It is intended to be the church interfering—no, not simply interfering, but *managing, controlling and guiding* the government by her dictation, and according to her interpretation of morality, of the Scriptures, and, as it is said, of the ten commandments.

And one thing that you will notice, too, as I shall read these evidences, not only from this speech, but from others that I shall bring, is the prominence that is being given to the ten commandments. Now our work from the beginning has been to set forth the integrity of the ten commandments, and to insist upon them; and we have expected that the issue upon the ten commandments would become national sometime; and one of the points in the evidence that I am to set before you now is that the time is very nearly, if not entirely here, when the ten commandments are to be made a general question, a question for general discussion, and that they are to have a place in national affairs.

It is true that on the part of these politico-religionists,

the ten commandments are put before the nation in a false light, and a false use is made of them all the time; but that matters not. When the enemy sets up the ten commandments, and makes a false use of them, and perverts them, it simply gives the Lord's truth and his cause that much more of a leverage to insist on them as God gave them, and as they mean. And that simply opens the way for the Third Angel's Message to have a larger place, and to do more work than otherwise. So that in all these things we need not look at that side as really opposed to the Third Angel's Message. They intended it so of course; but as I remarked once before in your presence, I think all that is merely the *other side* of the message, but it is all working together to help forward the message.

I will first read three or four statements that were made by Dr. Parkhurst in his speech in Chicago, that you may see the character of the procedure, as he is the grand representative of it; that you may see what kind of sentiments are made prominent, and what are the representative sentiments of the movement.

Here is one of his expressions: "Damnab! pack of administrative blood-hounds." Another is, "A lying, perjured, rum-soaked, and libidinous lot." Another is, "Purgatory to politicians, and chronic crucifixion to bosses." Another, "'Thou shalt not kill; 'Thou shalt not commit adultery; 'Thou shalt not steal;—these are ethical 'chestnuts,' but they laid out Tammany." And all this, not in the heat of an earnest, spontaneous discussion, but in a cold, deliberate essay written out in the study, and here read from manuscript.

Another series of expressions will help to illustrate this thing. I read these from his speech as published in the *Chicago Inter Ocean* of January 24, 1895:—

It is not well to discourage people; but it is always wholesome to face the entire situation. To use an illustration that I have used a great many times at home, in order to accomplish anything that is really worth the pains it takes to accomplish it, you will have to "regenerate" your city. The word is a quotation from Presbyterian theology, but answers the purpose well even if it is

And since all this course has been endorsed by the Presbytery of New York as a presbytery; and as that means the indorsing of him, and approving of his course, as a presbytery; it is all Presbyterian theology, according to the phase of it as held by the Presbytery of New York. So it is with a double emphasis that he can quote from Presbyterian theology—as held by the Presbytery of New York, at least.

It means more than reformation. Reformation denotes a change of form only. Regeneration denotes a change of heart—the in-

auguration of a new quality of municipal motives and impulses. If you say this is dealing with the ideal, of course it is dealing with the ideal. What do you propose to deal with? You are not going to win except by the pressure of a splendid enthusiasm, and you will start no popular enthusiasm by any effort that you make to achieve half measures.

Another series of expressions:—

I wonder how many there are in this great city that are willing to take their coats off and keep them off until they die, or Chicago is *redeemed*. That is what will do it and it is the only thing that will do it. You will have to take your life in your hands, and your comfort and your ease in your hands, and conquer victory step by step. There is no call for the *dilettante* or *dude* in this work. Reform clubs are numerous and they have large enrollments, but somehow they do not succeed in saving their city. There is no short cut to municipal *salvation*. You cannot win it by the prestige or the wealth of the reform organizations, municipal leagues, civic clubs, or by whatever other name the institution may be distinguished. You will avail nothing except to the degree that you fling your personality and all that it stands for directly against the oncoming tide of evil, even at the risk of being inundated and swamped by it. If this language is more strenuous than fits into your predilections, you have only yourselves to blame for it, for I came here at your bidding, not my own. If you have any object in life that means more to you than the *redemption of Chicago*, I would counsel you to keep out of the municipal regeneration business.

Jesus Christ said, "Seek ye *FIRST* the kingdom of God." This system says, "Seek first of all, have most important of all, the government of cities and kingdoms of this world."

However, I am simply reading these items now; we will sum them<sup>u</sup>p presently. Again:—

There is no Republican and no Democrat in the ten commandments. . . . Our movement, then, has had no partisanship in it, and no sectarianism in it. An all-around man is bigger than either party, and the Decalogue is as broad as Protestantism, Catholicism, and Judaism all placed alongside of each other. . . .

Responsibility need not be taken from the shoulders of the laity but the relations proper to be occupied by the clergy in a crisis like yours here, and ours in New York, are unparalleled and unique. A live preacher, if only he get far enough away from his study and his Bible to know the world and what is going on in it, cannot watch the footsteps of the prophet-statesman who swung the destiny of the people of Israel three thousand years ago, without feeling that the inspiration still vouchsafed to the man of God is never designed to be employed exclusively in fitting men to get out of the world respectably, and to live beatifically in the world to come. The Lord's prayer teaches us to pray: "Thy will be done on earth." For you that means, *first of all*: "Thy will be done in Chicago." And there is no point from which such a keynote can be sounded so effectively as from your pulpits. It is encouraging to know that the feeling is growing that Christian fidelity means *patriotism* just as much as it does *piety*; means being a good citizen just as much as it does being a good church member; and that "Nearer My God to Thee," and "Star Spangled Banner" are *both Christian hymns* in the mouth of an all-around Christian.

I am simply reading these that you may see the situation and the interest with which these things are being put forth.

The movement with us began *in a church*, and the appeal all the way through has been to that which *the church and the synagogue represent*. The strength of the game throughout has been men's responsiveness to the authority of the ten commandments.

There is no event recorded in the old Bible story that for *sanctity* would rival the *enterprise* of *regenerating Chicago*, and no situation in which there was more occasion than here for the ringing out of the voice of some local Elijah, and the more of them the better. The whole question that confronts you just now is a question of righteousness versus iniquity, honesty versus knavery, purity versus filth; and if the clergy cannot come out *en masse* and take a direct hand in the duel, what under heaven is the use of having clergy anyway? . . .

One more:—

There is a moral leadership that it belongs to the clergy to exercise, and that it is wickedly delinquent if it fails to exercise. An appreciation and a vision of the eternal realities that load the instant, makes out a very large part of the genius of statesmanship; and it is that appreciation precisely that distinguishes the preacher, if so be he is gifted with divine equipment. In the old days of Israel the statesman was the prophet, and the prophet was the statesman; and within certain limits, it even yet lies in the intention of nature and of God that the *two offices should coalesce*, and that the man who knows the secrets of God should shape the moral purposes, and inspire the moral councils and activities of his *town and time*. And I venture to say to my brethren in the Christian ministry that I speak with the assurance of definite knowledge when I say that there is no influence that will more immediately operate to bring back the world to the church than for the church and its modern prophets to come back to the world and fulfill to it their mission of gentle authority and moral governance.

This is enough to set the whole field before you, that the terms that relate only to the salvation of the soul in righteousness, and are used in the Bible that way, and belong only to the church to use that way, these terms are used for worldly things altogether, and the whole of it, the whole plan of salvation, and of church work, is reduced to the level of this world, and made to mean the saving of things as they are in this world. Then you see the application of the ten commandments which they make will be only to the outward man, and it will be just simply the same old iniquity over again—cleanse the out side of the cup and the platter, and the inside will be as it always has been with the Pharisees.

Some time ago you saw the statement published in the *Sentinel*, which Dr. John L. Scudder, of Jersey City, N. J., made with reference to the position and the work of the Young People's Society of Christian Endeavor. I will read a clause or two from this, and will then call your attention to another statement made within the last week or two, from a direct representative of one of the managers of the Young People's Society of Christian Endeavor movement. First introducing the subject, I read some of the statements made by Dr. Scudder as published in the *New York Sun* of Nov. 5, 1894.

Almost every church in America has its Young People's Society of Christian Endeavor, and these societies, extending into every hamlet in the land, have declared their intention to enter politics. This is a significant fact when we remember that these organizations number several hundred million followers, and are composed of young people full of energy and enthusiasm. This means that the Church is going into politics, and is going there to stay. Furthermore, it means that the Church is to become a powerful political factor, for in these societies it has a perfect and permanent organization, extending through county, State, and nation, and will act as a unit on all great moral questions.

I do not take it that the churches are to form a separate political party; on the contrary, they will stand outside all parties, but they will co-operate, and as one prodigious organization make their demands upon existing parties, and have their wishes fulfilled. Before election every local union will assume temporarily the appearance of a political convention, ratifying such candidates only as will carry out the desires of the respectable portion of the community. They will secure written pledges from the candidates, and hold them to their pledges, and if they fail to keep their pledges, those particular politicians will be doomed.

I hail with the utmost joy the coming of this eventful day in the history of the Church. At last the politicians will find that we Christian people are not a parcel of fools; that we know enough to co-operate, command several million of voters, and hurl our combined forces against the enemies of righteousness, law, and order. . . . Now, when Christian people combine, and hold an overwhelming balance of power, when they pull together, and refuse as a body to vote for any man who will not carry out their principles, then, and then only, will they be respected, and become politically powerful. Why should there not be Christian halls as well as Tammany halls? What objection to a sanctified caucus? Why not pull wires for the kingdom of God? If sinners stand together and protect their interests, why should not the saints do the same thing, and whip old Satan out?

Here is the latest from the Christian Endeavor Department of the *Christian Statesman*. It is conducted by a Christian Endeavor officer, and the particular series of lessons that are being taught now and studied is on "Christian Endeavor Good Citizenship." Just a few sentences from this:—

The politics the Christian Endeavor movement is striving for is Christian politics, and if party politics, Christian party politics. We are to conceive of it as a section of Christian living, of which the social life, the business activities, the family duties, and the distinctively church work are other sections. Politics as a Christian duty to be thoughtfully considered along with social, business, and home duties. In politics, Christianity takes exactly similar ground. Of two good candidates the church has no right to decide between them, but from every pulpit let there thunder tremendous protests against candidates who have the Ten Commandments on the other side.

That may be a misprint for "leave" the ten commandments on the other side; but you get the thought.

Wherein is a discussion of Christian politics less suitable for the pulpit or prayer meeting than a discussion of Christian business or society or home duties? Politics has its peculiar temptations, and the Christian spirit is indispensable. If only to save a multitude of young men who enter it every year from moral ruin,

we must purify it. But also to save the country and our sacred American institutions.

Then what does their salvation reach? What only does that salvation from the whole plan of it, concern? Only this world, the things of this world, and as they are in this world. It does not go beyond that. The minister is to understand, "if he can get far enough away from his Bible"—and that is a very appropriate expression—that he is not to work for people getting out of this world in a respectable way and enjoy happiness in another world; he is to work for his own town, and his own city, his own State, and the nation, to redeem, to save, to regenerate all these. That is the situation. Further:—

Christian Democrats will find great duties in voting and party organization, which are deeper and broader than any details of party movements. With their conservative attitude to all changes, they have an important place in Christian civilization. Let them, like good men and true, study their duty, and with faces toward the Judgment Day fully discharge it. So their fellow-Christians in the Republican party, with a different attitude to governmental policies, yet both alive to exalted responsibilities, to Christian patriotism and steady moral development of the nation. Here would be an easy and natural union among Christian citizens.

The church is the best place for the agitation of moral and spiritual good, and this union in every church of all Christian citizens, with sections in it of the closer organization of each party, would promote thorough efficiency where these smaller bodies are most influential, that is, in their own party. Leaving out all details of party action, or leaving these to the general meeting in a hall convenient of all the sections of any designated party, we have good citizenship activity which every church may wisely assume. This is the only sort which will accomplish any good. In Christian Endeavor it is high time more definite plans be pushed. We cannot simply go on giving addresses, and holding rallies, with nothing practical beyond. On the principles of Christian Endeavor, and in line with its genius, we urge inter-partisan plans. *The Christian spirit must have a place in politics* and the ten commandments, and the Sermon on the Mount must rule.

The Civic Federation of Chicago, modeled after Parkhurst's New York machine, is following the same course that he has, as far as they are able, so far as he followed it in New York. And we have a report from the head of that federation, Rev. Dr. Clarke, of Chicago. He has written an official report which was published in the *Interior*. I had a copy of the paper, but it was mislaid. May be we can find it again before we get away from the subject entirely, and have some of his statements also; but one of them particularly is on the same line as this; that is, the Christian's relationship to the state, the Christian's relationship to politics, the Christian's place in moulding and shaping and reforming the State. And one of the chiefest principles of politics that he lays down in the platform upon which he

stands is the Supreme Court decision of February 29, 1892, that "this is a Christian nation." And as this is a Christian nation he asks in expectation, What is there for a Christian to do but to work according to that idea, and carry out the principles of this Christian nation in a Christian way, shaping and moulding it upon the forms of Christianity?

Here then are all these elements working all these plans to get control of the law and the law-making power.

(To be continued.)

#### STATE AGENT'S CONVENTION.

The first meeting of the fourth Convention of State Agents was called by the General Canvassing Agent, F. L. Mead, at 4 P. M., Feb. 1, 1895. Elder J. E. Jayne offered prayer.

On motion, E. R. Palmer was elected secretary and N. Z. Town assistant. The roll call showed an attendance of fifteen delegates from various fields, as follows: Vermont, F. S. Porter; Quebec, A. E. Taylor; West Virginia, S. F. Reeder Cumberland Mission, A. F. Harrison; Michigan, A. J. Olsen; Ohio, C. A. Pedicord; Illinois, G. A. Wheeler; Iowa, S. A. Hill; Minnesota, C. M. Everest; Missouri, James Hackett; Kansas, S. C. Osborne; Arkansas, L. C. Sommerville; Oklahoma, E. R. Palmer; England, N. Z. Town; American Scandinavian work, Z. Sherrig.

The Chairman extended to all a hearty welcome, and expressed his pleasure in meeting the agents again. Some who are not present have written that their hearts are with us, but circumstances are such as to prevent their presence in person. We have come together representing various conditions and circumstances, advantages and disadvantages from all parts of the field. The duties will be many and of great importance, therefore the Chair suggested the appointment of committees on resolutions, periodical work, matter for the Home Missionary, and supplying laborers for needy fields. The Chair was empowered to appoint these committees. After arranging to hold two sessions each day during the Institute, the meeting adjourned.

The second meeting of the Council on Sunday afternoon was devoted to the consideration of the canvassing work. Important and interesting papers being presented by Elders I. D. Van Horn, J. N. Loughborough, J. H. Durland, F. L. Mead, and remarks were made by different members of the General Conference Committee, reports of which will be given later.

## EDITORIAL NOTES.

It has been decided by the General Conference Committee to establish a permanent publication as a medium for communicating to the public, statistics, general information concerning our work, reports of meetings, etc. To this work the GENERAL CONFERENCE BULLETIN will be devoted. The regular publication will be issued quarterly, and will probably fill the place of our Year Book, as the rapid growth of our work requires a more frequent publication. On occasions of special meetings the paper may be issued in extras as the circumstances demand. The subscription price has been placed at 50 cents per year, and it is confidently expected that the BULLETIN will be well worth many times that sum.

The BULLETIN is not designed to supplant any of our periodicals already established since it enters a field peculiarly its own. In a work constituted and prosecuted as is that of the Seventh-day Adventists, progressive and aggressive in its nature, changes are continually taking place. At the same time it is highly essential that the friends of the cause be made familiar with the various steps that are taken. It is believed that this little paper will contribute largely to that end. With an earnest desire to be useful in that field it goes forth on its mission to the world.

ELDER HOLSER reports that the brethren in Switzerland are likely to have serious trouble with the authorities in reference to sending children to school on the Sabbath. The law in most of the cantons requires parents to do this; and in one of the churches nearly all the members are under arrest for declining to do so.

DR. KELLOGG was absent from the city on Sunday, and his place was filled by several of his assistants whose remarks will have a place in our next number. Elder Olsen almost said he was glad the Doctor was away, because it gave the delegates a chance to observe and catch the earnest spirit of these devoted workers.

THE meetings on Sunday followed the course marked out in the program. The attendance was large and the interest good. Full reports will be given in the next BULLETIN.

Two classes daily in oratory have been organized in connection with the Institute. The instructor is Prof. A. S. Humphrey, of Chicago.

ELDER U. SMITH, who has been absent for some nine months on an extended tour in the Old World, resumed his editorial chair at the *Review and Herald* office on Sunday morning. He will sit in the Conference as one of the delegates at large.

THE Sabbath sermon in the Tabernacle was by Eld. D. A. Robinson, of London. Our space will not admit of a verbatim report, or even of an adequate outline of the discourse, which was replete with practical truth. The day was a pleasant winter's day, crisp and clear, and the audience filled the Tabernacle in every part.

The discourse was based upon Jer. 31:3: "The Lord hath appeared of old [from afar, margin] unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

Many of us lose very much in our reading of the Bible by failing to realize that what we read is for us personally. We believe that God loves *good* men,—he loves others—but fail to see that he loves us. Again, we fail in not allowing God to do for us that which he shows us we need. He does not reveal our defects and leave us helpless to remedy them, but comes to heal and help. God is not "afar" from us, though sin places us far him. He is nigh to every one of us. Acts 17:27. His word is nigh to us, even in our mouths and hearts, but we do not receive it. Men do not always realize the value of the treasures committed to them. We treat with indifference the rich promises and offers of love. Jesus died in our behalf, but many do not appreciate the gift of life that is thus proffered to the race, and that is placed within the reach of every one.

Satan would not have us to realize the love God has for us; but the Lord assures us, "Yea, I have loved thee." His kindness extends to the unthankful and to the evil. He sends rain upon the just and the unjust. And if we appreciate this love it will beget within us a similar love for those about us.

The discourse was an illustration of the love and care of God and an exhortation to an appreciation of these great favors by receiving them for ourselves and imparting the same grace to those about us.

Elders J. H. Durland and E. H. Gates assisted in the services.

In the afternoon, social meetings were held in the fourteen districts into which the church is divided, with an extra division for the delegates in the office chapel, and one for the German brethren, led by Elder Holser, which met at the College. No meetings were held in the evening.